

Vol. 9

Jan. - Dec., 1872

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THE Herald of Truth.

A RELIGIOUS MONTHLY PAPER,

DEVOTED TO THE

Exposition of Gospel Truth, and the Promo-
tion of Practical Piety.

EDITED BY J. F. FUNK.

VOLUME IX.

How sweet are thy words unto my taste! Yea, sweeter than honey
to my mouth. Through thy precepts I get understanding; therefore I
hate every false way. Thy word is a lamp unto my feet, and a light unto
my path. Ps. 119 : 103, 105.

Cast thy bread upon the waters; for thou shalt find it after many
days. In the morning sow thy seed, and in the evening withhold not
thine hand; for thou knowest not whether shall prosper, either this or that
or whether they both shall be alike good. Eccl. 11 : 1, 6.

ELKHART, INDIANA:

JOHN F. FUNK & BROTHER, PUBLISHERS AND PRINTERS,
1872.

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methat day. I thought and believed it to be true when God said, "I will send men unto you of my own heart." From that day till now, I have never doubted the visitation of God's love towards me. I loved the brethren and do now, and shall, by grace, continue to do so until death, though they may be called the filth and offscouring of the world. I love the poor despised Galileans and Nazarenes, the oppressed children of God. Dear reader, I must believe that the Herald of Truth was the means used by God to bring me to reflect; not that the Herald is the word of God, which we should obey, but God works by means, through his servants, and many read the truth of God's word through the Herald that have not the opportunity of hearing the person speak. If the Herald had not fallen into my way, I might to this day not have taken the step which I have taken. Oh let the Herald be spread abroad; let none of God's true children, stop its progress; it bears forth the Truth of God's word, and who can deny it? If its truths are obeyed in and from the heart all will be well beyond the grave. Let us then all work together, seeing the days of our pilgrimage are drawing to an end, soon our labor and toil will cease, and if we have been faithful to our Lord and Savior we have a hope that lies far beyond this world of afflictions, trials and temptations. Oh, ought not we to be encouraged to press on? Let us not grow weary in well doing, for in due season we shall reap, if we faint not. Dear reader, here we have to strive and agonize, but in yonder heaven we will have rest; and our joy will be to praise God day and night, in the midst of fathers, mothers, brothers, sisters, husbands, wives, sons and daughters. Oh what a promise, what a joy, what a comfort to live forever with God, with Jesus, with angels, and all the heavenly host! Oh brothers, oh sisters in the Lord, let us be more watchful this year; let us by a pious walk, and a godly conversation prove ourselves to be the children of God. These virtues will speak louder than our lips; we need not tell the world that we are christians; our love to God and love one toward another, is the best proof to a world ruined in sin. It is too much the fault of christians to talk and dispute with each other about minor

points of doctrine. We know each church has her government, and to convince them that they are wrong only causes strife, and the world becomes disgusted at the wrangling of professors one with another. Let us show by our walk and conduct, and kind treatment towards them, that we are trying to live as our Master left us an example. The Savior who came from heaven to teach men the way of salvation, showed by his example that he obeyed and fulfilled the will of the Father, and if we are born of the Spirit, we will partake of the same nature, mind and disposition, and we will manifest the same love to our enemies; seeing then what manner of persons we ought to be, if we wish to be saved, let us go forth in the fear of God, loving one another, doing all things without murmuring and disputing, that we may be blameless and harmless the sons of God, without rebuke in the midst of a crooked and perverse nation, among whom ye shine as lights in the world, holding forth the word of life.

Oh! then let us be in earnest in doing good to our fellow-men, and laboring for the interest and salvation of our never dying souls. We all have a work to do; let us not be so selfish, and put our hands upon our laps and say, I have nothing to do. There is none but what have one talent to improve, and if we put it to proper use it will gain one more. The Herald has a good field to labor in; there is room for one talent, for two, for five, for ten; the Lord needs them all in his vineyard. May he help us all to be faithful in our trust given unto us, so that at his coming we may be welcomed as faithful servants at the right hand of God, in the kingdom of heaven, is my prayer. B. F. NEWCOMER.
Medway, Ohio.

For the Herald of Truth.

Music and Religion.

BY ABNER Y. ZOOK.

God has wisely endowed us with an intellectual and emotional nature and music is the language of emotion; it is the natural method by which thoughts are reduced to feeling, more easily, more surely and more universally, than by any other way. Hence in all ages, in all

countries, all sorts of feelings and various kinds of sentiment, have taken on the poetic form and are sung.

It is a provision of God, by which the great spiritual truths of the gospel are made nutritious, and sustaining to our souls. There is a yearning for a brighter life in a hymn, and under the singing of a hymn we come into sympathy with the truth as we seldom do under the preaching of a sermon. How quickly a man's word changes under the influence of singing; all are not alike susceptible, but all are susceptible to some extent. In some people the intellectual nature predominates; in others the emotional. Therefore those of a purely intellectual nature cannot join in this part of sacred worship with as much feeling, as those of an emotional nature; but there are certainly very few persons that cannot be moved somewhat by sweet soul-stirring strains of melody. What can be more pure, and refining than to mingle beautiful strains of melody, with sweet words of praise? Lifted up out of a world of toil, and anxiety, we are wafted by the wings of melody into the sphere of the invisible, into the realization of things remote from our natural understanding; we draw nearer to God, and there confess with a deep sense our sinfulness, plead for his mercy, praise and adore his holy name; what can be more pleasing and acceptable to God, than a meek humble spirit, bursting forth spontaneously in a song of praise? It is then the highest form of divine worship, and true worship of God, true imitation of Christ the divine Savior, the highest standard that man can attain. In the Bible we are commanded to develop those traits of character that will make us like Christ, and this should be the highest aim of man. We as christians should feel it very wicked in us to live from day to day without prayer; but the command to pray, is not any more explicit than the command to sing. Paul in his letter to the Ephesians writes these words: "Be filled with the Spirit, speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your hearts unto the Lord."

Religion consists in Contrition (a feeling of sorrow for sin), Repentance (a feeling of hatred to sin),

For the Herald of Truth.

The Great Object of Life.

"But seek ye first the kingdom of God and his righteousness, &c."

Devotion (a feeling of love and reverence to God), and we cannot separate the idea of feeling from religion. The fact is, there is no such a thing as religion without feeling, and if there be anything true, beyond contradiction, it is that singing is the best expression of feeling. Christians who are in the habit of contending about creeds and doctrines, and who cannot agree in any point, can come together on these grounds and have the same gush of holy feeling. Certainly then no one can fail to see the virtue of good singing as a devotional exercise. Singing with a soul-reviving melody has a tendency to soften our harsh nature, but music, under which the singers are prone to sleepiness is worse than none at all. Better not sing at all than sing ourselves to sleep. We should be wide awake in the glorious cause of Christ. It is evident that we are either earnest and wide awake, or careless and lukewarm; and lukewarmness is absolutely loathsome to God; men differ in regard to the way hymns should be sung, but this arises more particularly among those who are not acquainted with the principles of music. We all agree that the object of singing as commanded by Paul, is to add melody to the hymns, and it naturally follows that the nearer melody is brought to perfection, the greater will be its accomplishment in the refinement and edification of mankind. Melody is produced by the mingling of the natural tones of the human voice, not an invention of man, but a discovery of the endowment which our all-wise Creator has so kindly imparted to us. Then why should we be afraid of singing well? If we sing poorly we fail to meet the ends for which music is intended. If we trace music back to its early history we will find that it was in universal practice among all the churches of the earlier dates. Music was first introduced in the Jewish service by Moses, and afterward was much improved in the reign of David, but the proper use of music, like many other things is much abused, and as our thoughts are often vain, foolish and impure, it is evident that they will appear in the form of singing, but any sentiments that are not wicked in the form of thought, are not wicked in the form of song.

For the Herald of Truth.

To the Young.

SEEK THE LORD EARLY.

"Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them." Eccl. 12:1.

Dear young people, This call is extended to you all without exception. Our God who is the Creator of heaven and earth and all things therein, is a merciful God, and not wishing that we should die in our sins he so kindly invites all men to come unto him, to seek him early and to remember him as our Creator in the days of our youth. When the Lord had created Adam he breathed into his nostrils the breath of life, and he became a living soul. With such a soul each and every human being is possessed and can never come to naught. This soul, which is the life of man, God has intrusted to our care, to each one individually; we have to care and provide for it in this life, and fit and prepare it for eternity. From God we have received it and to him it will return again when we die, to receive whatsoever we have prepared for it in this life, be it good or evil.

Oh how careful and concerned we should be in regard to the salvation of our souls. The greatest and most important work we have to perform in this life, is to care for our never dying souls; reconcile ourselves to God, and be prepared to meet him in peace, when he shall call us hence to give an account of our stewardship here. We have all to appear before the judgment seat of Christ to render up an account of our conduct or deeds done in the body, whether they be good or bad. Therefore, "Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them."

Men are inclined to evil from their youth up, and have a conflict to contend with within themselves when they arrive to the years of understanding, and can discern good from evil, for the adversary of our souls is then so assiduously engaged with divers flatterings and malicious devices to ensnare and

It is the conviction of every thinking mind that the "Sermon on the mount" of which our text is a part, expresses completely and yet concisely the very want of our spiritual natures. If there existed in my mind a doubt of the divinity of Jesus Christ, a perusal of this sermon would cast reproach upon me for my skepticism. "Seek first," what a lesson is here taught to parents. So bring your treasures to the Lord that he may be honored by your sacrifices; that you may teach your children by your example that their first duty is to God; that they should seek the Lord in their youth; and that you may teach that sinner who has forgotten that he has a soul that will be either lost or saved, the existence of things of mightier importance than the accumulation of wealth. The text is very expressive. *Seek* implies not only a willingness to become a christian, but a heartfelt desire, a searching anxiety for truth and righteousness. This is a work which the true christian believer never completes. There is no time when we can cease seeking. We need to practice all the means of grace to keep the fires of faith burning. How vain then that man should expect to enter the kingdom of heaven, when he gives this subject only a casual thought. How often do we enter the abodes of those who profess the name of Christ and although we remain day after day we hear not the voice of prayer or the words of that holy book called the Bible. That sacred volume is the compass which directs us to heaven; and if we neglect it we will certainly lose the way. To seek the Lord is the *only* way to success in this life for he promises that "all these things shall be added unto you." Why can we not believe the Lord and accept his word to success? Has he ever proved untrue? Has he ever deceived a single soul? Why then neglect his commands and follow him whom we know has ever deceived. Oh, that the Lord may open our eyes to our position, and enable us to see the danger that is threatening us. May we trust him, obey his commands, seek his kingdom *now* and be saved. R.

lead us from that which is good, in order to extend his kingdom; whilst on the other hand the Spirit of God convinces us in our consciences, that if we do not abstain from the evil lusts of the flesh and ways of the world, we cannot stand before him on that great day. Paul says, "The flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other."

Here we perceive that man has ever a conflict within himself to contend with, as the flesh and the Spirit are contrary to one another, and the flesh being inclined to evil and to have its own will and not yielding submission to the will of the Spirit; but remember that if we yield to the will of the flesh we are opposing God, "for he that soweth to the flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting." And again, "Abstain from fleshly lusts, which war against the soul." The evil lusts in the flesh and the evil thoughts that may arise in our hearts we must subdue and cast them from us, not allowing them to reign within us, but yield submission to the good Spirit which will reprove us of our evil works, for Paul says, "Watch in the spirit, and ye shall not fulfill the lust of the flesh."

By taking heed to the good Spirit speaking to our consciences we will become strengthened and receive power to overcome evil, and shall for our reward reap life everlasting. But by expelling this good Spirit from our minds, and not opening unto it when it knocks at the door of our hearts, entreating for admittance, we cannot expect to be strengthened thereby and receive the help of Jesus, who is conversing with our hearts through his good Spirit, and consequently will be overtaken by the evil spirit, and the lusts of the flesh, and for our reward, we shall of the flesh reap corruption. Hence the necessity of remembering our Creator in the days of our youth, before the evil days shall come and the years draw nigh in which we must say, "I have no pleasure in them."

Dear young readers, if you have not yet become reconciled to God, the mighty Creator, spare neither time nor labor to do so while it is yet called to-day and while God yet grants you life, health and opportunity.

We have no promise of to-morrow and do not know whether we will ever see it. Yesterday is past and gone and cannot be recalled, therefore it is of no value to those who let it pass unimproved. But to-day, this hour is the time presented to us in which to remember our Creator and seek Jesus. Paul says, "To-day, if ye will hear his voice (the voice of Jesus), harden not your hearts."

How deplorable it is to behold the multitudes of people living so careless and unconcerned in regard to the welfare of their souls, not giving heed to the Savior's voice, which by the influence of the Holy Spirit so often convinces them in their hearts of the dangerous position they occupy. They refuse and reject the Savior, thinking at a more convenient season they will embrace him. Being well aware of their duty, they sometimes point out a halting place in the future, saying, After I shall have obtained this or that, or shall be better situated I will also repent and turn to Jesus; but after God in his goodness has prolonged their lives and granted them health and prosperity to reach that point to which they aspired, they are yet in a more unprepared condition than before, and thus perhaps point out another more convenient season. Thus the time of grace remains unemployed and is neglected from time to time until old age comes on and the years draw nigh when they shall say, "I have no pleasure in them."

Youth is the seed time of life, the convenient season to make a covenant with your God and to serve him in meekness and lowliness of heart, for in the days of our youth the heart is not yet so heavily laden with the anxious cares of this world, and hardened with sin and vices, all of which make it an unfit temple for the Spirit of the Lord. God desires to dwell in our hearts and they therefore must be pure. The earlier in life we give our hearts to God the more pleasing it will be to him, and the more convenient to us; we become more firmly grounded upon that immovable Rock, Christ Jesus, to withstand the many temptations which beset us on every side, and to overcome that wicked one, the great deceiver of souls who improves every opportunity to ensnare us and

lead us into darkness, in order to extend his kingdom. This deceiver may come to us in various ways, offering to us all the pleasures and enjoyments of this world if we serve him, saying perhaps, Man has to go through this world but once and why not enjoy it &c.? But remember, the pleasures of this world only gratify the flesh and are but of short duration. James, when reproving worldly desires, says, "Know ye not that the friendship of the world is enmity against God? whosoever therefore will be a friend of the world is the enemy of God." And John says, "If any man love the world, the love of the Father is not in him." Therefore let us resist this wicked one who flatters us with the pleasures of this world, and let us turn to Jesus in whom we will find true joy and happiness, yea, happiness that will not end with our lives here upon earth, but only become the more perfect.

Now then, dear young readers, having duly considered the matter and knowing well that we are surrounded with many dangers let us be cautious that we be not deceived. The Savior says, "Watch and pray that ye enter not into temptation." We must constantly watch, crucifying the evil lusts of the flesh and pray to God for his aid and assistance, and if we do this he will in no wise suffer us to be tempted above that we are able to bear. To avoid many conflicts and temptations it is a great advantage to us both in this world and in the world to come to yield up our hearts to God in our youth, "while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them."

In a natural sense we find that if we desire to learn a trade of any kind, it is a great advantage to commence while young and active, as we will then, by timely practice become more perfect in the execution of our profession, than if we begin when old. Thus it is also in a spiritual sense; if we resign ourselves to the will of God in the days of our youth; become obedient to his commandments and willingly open unto him the door of our hearts, it will be a great advantage to us which we shall never, no never regret, but we will a thousand times greatly rejoice. We would then in time learn to avoid the unnecessary troubles and cares of this world, and patiently resign

For the Herald of Truth.

The Promise of Religion to the Young.

ourselves to the trials under which God may see proper to place us.

To take upon us the yoke of Christ and to follow him is universally looked upon by the young people as a heavy and burdensome yoke, they can see no pleasure and enjoyment therein; because it would deprive them of the privilege of engaging in the vain amusements of the world, which are an abomination in the sight of God; but ever remember that he who comes to Christ with a candid and upright heart, and resigns himself wholly to his will, asking him for wisdom and understanding, will find that there is no greater pleasure and gratification to be found in this world, than to give his heart to Jesus and have him as a dear friend by his side. Such a soul will indeed experience that the yoke of Christ is easy and his burden light, for charity maketh all things easy. And if we love Jesus we will willingly do as he commands us, prompted by no other motive than charity to him. A true christian desires nothing contrary to the will of God.

What would it profit a man if he would fare sumptuously every day in this world; possessing fame, fortune and wealth, or would even gain the whole world, if he would loose his soul and be forever unhappy? And on the contrary, what can it harm us to be despised and disrespected by the world, if he lives in peace with his God? He that walks faithfully in the commandments of God and possesses the love of Jesus in his heart, cares but little what manner of evil men may falsely speak of him. Jesus himself says, "Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake." This will not harm us in the least, but rather cause us to rejoice to know that we are found worthy to suffer persecution for Christ's sake, for we well know that the sufferings of this world are not worthy to be compared with the glory which shall be revealed in us. Read the Bible diligently and remember your Creator in the days of your youth, walk in his ways faithfully unto the end, and it will be well with you now and forever. MARTIN.

Folly is joy to him that is destitute of wisdom; but a man of understanding walketh uprightly.

It is remarkable with what singular tenderness the season of youth is always mentioned and what hopes are offered to the devotion of the young in every part of the Scriptures. It was at that age that God appeared unto Moses, when he fed his flock in the desert, and called him to the command of his own people. It was at that age he visited the infant Samuel, while he ministered in the temple of the Lord, in days when the word of the Lord was precious, and when there was no open vision. It was at that age that his Spirit fell upon David, while he was yet the youngest of his father's sons, and when among the mountains of Bethlehem he fed his father's sheep.

It was at that age also that they brought young children unto Christ that he should touch them; and his disciples rebuked those that brought them. But when Jesus saw it he was much displeased and said to them "Suffer little children to come unto me and forbid them not, for of such is the kingdom of heaven." If these then are the effects and promises of youthful piety, Rejoice, O young man in thy youth, rejoice in the days which are never to return, when the God of nature reveals himself to thy soul like the blessing of a grateful world.

If already devotion hath taught thee her secret pleasures, if when nature meets thee in all its magnificence or beauty, thy heart humbleth itself in adoration before the hand which made it, and rejoiceth in the contemplation of the wisdom by which it is maintained; if when Revelation unveils her mercies, and the Son of God comes forth to give peace and hope to fallen man, thine eye follows with astonishment at the glories of his path and pours, at last over his cross those pious tears which it is a delight to shed, if thy soul accompanieth him in his triumph over the grave and entereth on the wings of faith into that haven where he sat down at the right hand of the Majesty on high and enjoys the society of angels and of the spirits of just men made perfect and listeneth to the everlasting song which is sung before the throne; if such are the meditations in which thy youthful hours are passed, renounce not, for all that life can offer

thee in exchange for these solitary joys. The world which is before thee—the words which thine imagination paints in such brightness, has no pleasure bestowed which can compare with these; and all that its boasted wisdom can produce, has nothing so acceptable in the sight of heaven as this pure offering of thy infant soul.

In these days the Lord himself is thy shepherd and thou shalt not want. Amid the green pastures, and by the still waters of youth he now makes thy soul repose. But the years draw nigh when life shall call thee to its trials, the evil days are on the wing when thou shalt say, Thou hast no pleasure in them, and as thy steps advance, the valley of the shadow of death opens, through which thou must pass at last. It is then thou shalt know what it is to remember thy Creator in the days of thy youth. In these days of trials or of awe, his Spirit shall be with thee and thou shalt fear no ill, and amidst every evil that surrounds thee, he shall restore thy soul. His goodness and mercy shall follow thee all the days of thy life, and when at last the silver cord is loosed thy spirit shall return to God who gave it, and thou shalt dwell in the house of the Lord forever.

WM. K. BLANCH.

Christmas Day.

Unto us a child is born, unto us a son is given; and the government shall be upon his shoulders, and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace, of the increase of his government and peace there shall be no end. Isa. 9: 6, 7.

Hosannah to King David's Son,
Who reigns on a superior throne;
We bless the Prince of heavenly birth,
Who brings salvation down to earth.

Let every nation, every age,
In this delightful work engage,
Old men and babes in Zion sing
The growing glories of their King.

Glory to God in the highest, and on earth peace, good will towards men. Luke 2: 14.

Selected by MOSES WALDO NAFZIGER.
Dec., 25th, 1871.

For the Herald of Truth

Our Trust in the Lord.

"Whoso putteth his trust in the Lord shall be safe." Prov. 29: 25.

The Scriptures abound with precious promises to those who turn to him, serve him faithfully and trust and confide in him. It is true, we may meet with many trials and tribulations, but if our whole trust is in the Lord they will, like a storm which is followed by a calm, only make the joys that follow so much the greater and sweeter. The Lord may often lay obstacles in our way in order to try our faith in him, but we knowing that he is a God who will not tempt us above that we are able to bear, let us stand firm and not allow ourselves to become discouraged whatever may befall us. Job remained steadfast in his integrity when the Lord laid the hand of affliction upon him, and when his camels, sheep, oxen, his sons and daughters and all his many possessions were taken from him, he exclaimed, "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord." And when he was smitten with boils from the sole of his foot to the crown of his head; and being reproached by his wife, who said, "Dost thou still retain thine integrity? curse God and die," he answered her, "Thou speakest as one of the foolish women speaketh. What! shall we receive good at the hand of God, and shall we not receive evil?"

Thus Job patiently bore the affliction which was laid upon him and remained faithful unto the Lord, and the Lord finding him steadfast in his trials, blessed him with twice the possessions he had before. O that we may not so soon become impatient and discouraged when adversities befall us but patiently trust in the Lord, for the reward will be sure. It will undoubtedly sometimes be for our good when affliction is brought upon us, as it may arouse us from our indifference and timidity and revive our drooping spirits in regard to our duties. David said, "It is good for me that I have been afflicted; that I might learn thy statutes. Before I was afflicted I went astray; but now have I kept thy word." Paul says, "All things work together for good to them that love God."

Therefore let us be strong in the Lord, trust and confide in him and

call upon him for assistance, and he will lead us aright and not forsake us. Christ said, "He that shall endure unto the end, the same shall be saved." And again, "Lo, I am with you always, even unto the end of the world." He promises to be with us always if we abide in him and "if God be for us, who can be against us?" Therefore "trust in the Lord, and do good; delight thyself also in the Lord, and he shall give thee the desire of thine heart. — Commit thy way unto the Lord; trust also in him; and he shall bring it to pass." To this end may the Lord help us, for "whoso putteth his trust in the Lord shall be safe." MARTIN.

For the Herald of Truth.

The Great Fires.

The Herald for October contains an article by George Brenneman of Delphos, Ohio, in which our attention is called to the christian grace of *giving to the poor*. It is a good subject, and I am glad that our attention has been called to the matter. He quotes many passages, both from the Old and the New Testaments, to show what they teach in reference to the matter.

The recent great fires in the city of Chicago, and in the states of Michigan, Wisconsin, Minnesota, and elsewhere had suggested some thoughts in reference to the great opportunity which they have created for all who felt disposed to "*do good*" to the thousands of homeless, impoverished, and suffering men, women, and children of those states.

About one third of the city of Chicago was reduced to ashes, and among the forests of northern Michigan and Wisconsin, a number of towns and villages were almost entirely destroyed, and several large counties were swept by the devouring storm of fire which consumed houses, barns, fences, grain, hay and cattle, besides causing a great loss of life. The people of Chicago being at a great center of rail road communication will not be likely to suffer so much for want of shelter and food as those people of the remote and sparsely settled parts of northern Michigan and Wisconsin, where hundreds of families have been reduced almost to nakedness and danger from starvation; and winter is now upon them, with its long

season of storms and piercing cold. Shall we who have been mercifully spared from these calamities sit by our warm fires, gather around our well-supplied tables, and sleep in our comfortable beds this winter without sending something to those suffering fellow mortals? What doth it profit, my brethren, though a man say he hath faith, and have not works? Can faith save him? If a brother or sister be naked, and destitute of daily food, and one of you say unto him, Depart in peace, be ye warmed and filled, notwithstanding ye give them not those things which are needful to the body; what doth it profit?

When the Savior says, "Ye have the poor with you always," I do not understand him to refer *only* to the poor among christians; but, if I understand him aright, he refers to the poor among men in general, as they are found in every age of the world, and to those words he adds that gentle and loving suggestion, of good will. "*Whosoever, ye will ye may do them good*"—not ye *must*, whether ye do it willingly or not, but ye *may* do them good. If I understand God aright in his good word, he does not care about, and probably will not reward, a grudging giver. "But this I say He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully. Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity; for God loveth a cheerful giver," 2 Cor. 9: 6, 7.

No doubt, many will say, We would gladly send these people something, but we do not know where to send it. To all who feel like giving an opportunity is open, to exercise their charity. Soon after the fire, a Relief Committee was organized in the state of Michigan, to receive and distribute money and supplies. Everything to be sent should be directed, "*Michigan Relief Committee, Detroit*." Would it not be well for churches to take up a free-will offering and appoint a brother to send it? Or if this plan is not approved, each individual, in the exercise of his christian liberty and liberality, can quietly enclose something in a letter, direct it as above, and send it. If any cannot give much, let them not be discouraged, a little given from a pure motive is better than the ostentatious gifts of

the rich and proud. The poor widow of whom we read in Mark 12: 42, gave two mites. A *mite* was a small coin made of brass, and its value was about one third of a cent, so that the poor widow really gave only about two-thirds of a cent; and, though many who were rich cast in much, yet the Savior says, "Verily I say unto you, That this poor widow hath cast more in, than all they which have cast into the treasury; for all they did cast in of their abundance; but she of her want did cast in all that she had, even all her living."

Whatever it is to be done for these suffering people should be done *soon*. The reader can find no better time to enclose his offering in a letter than *now*. The best time for doing good is always *to-day*, for to-morrow may never come to us.

J. K. HARTZLER.

McVeytown, Pa., Nov. 27th, 1871.

For the Herald of Truth.

Our Responsibility.

Beloved readers, Duty and love press me to write a few lines to impress upon us the duty and responsibility which rests upon us as travelers to a long and never ending eternity, and to admonish us to look at our past lives and see what our condition is in this present world. If we look around us we see that another year is past, and it is natural for us to settle up our old accounts with the old year, so that we know how our business has prospered during the past year. Now this is a wise plan and should be observed by all who work to prosper in their business. But here I would ask the question, How does our account stand between us and our God? Are we also ready to look at this account, and see whether we are able to balance it or not? I feel safe in saying that many of the readers of the Herald are prepared to balance their accounts and have a balance left them yet. But here we will stop and consider our life account, if the same was presented before us, would we be able to balance it? We do not know what time we shall be called upon to give an account of our stewardship, and then the final settlement will come. I would here ask each of us, are we prepared to make that final settlement, which we all have to make sooner or later?

But here one might ask, What is that account to which you refer? I will try to explain it to you as well as I can, but I feel too unworthy to give it such an explanation as is due to it. But now let me ask the question, Who is it that provides for us? Is it not our heavenly Father who provides for us, and who watches over us by day and by night? and for what purpose? I suppose we would all answer, For the reason that we should love and serve him. But what is the service he asks of us? The first command to us is, repent, believe and be baptized, or in other words, Labor in my vineyard. But what is the labor we shall perform here? I must confess I cannot describe it, but I hope I can describe so much of it that we can see that we are all more in debt than we are able to pay. But here the question arises, What shall we do if we cannot pay? Here we have an example in God's word in the man who owed ten thousand pounds and was not able to pay. The command was, Sell him and all that he hath to make the payment, but the servant fell down before his master and plead for mercy, and he released him, and the debt he released also. Now as we have closed another year, let us also look to our accounts and try to balance them, or in other words have the account canceled and begin with fresh courage on the New Year with more care and watchfulness.

D. S. H.

The Necessity of Suffering

The afflictions and trials that bring the christian low, contribute in the end to raise him to a higher condition of heavenly-mindedness. They may be regarded as a complicity of inverse aids and assistances, by a right use of which the force of spiritual character may be more successfully displayed. It is not suffering *therefore* glory, but suffering *therefore* glory. Our light affliction *worketh* out an exceeding great and eternal weight of glory. Nay, the christian's very backslidings work together for his spiritual and eternal welfare, and the very causes of his fall will point to an improved existence. Every failure will administer to him a lesson of future circumspection and humility; and of his sins and shortcomings he will construct a defense to his soul

against future lapses, just as the farmer builds a wall to protect his field of the very stones which he had gathered out of it. In short, from the moment the christian enters the strait gate to the end of his course, he advances by a spiritual recoil; he gains by loss; he is made perfect through suffering; he makes progress through retrogression. In this he follows afar off the example of his blessed Lord, who, though he was rich, yet for our sakes became poor; who though the Creator and Proprietor of the whole universe, condescended to the lowest positions and offices on earth; who, though the Source of all wisdom and knowledge, the Originator of all law and the root of authority, was made under the law, that he might, by his obedience and sufferings, redeem us from its curse. And for this sublime self-abnegation, this voluntary humiliation, God hath highly exalted him above every name, as a pledge and guarantee that all who are thus conformed to his image shall share his glory; that those who suffer with him shall reign with him, that those who bear his cross shall wear his crown. — MacMillan.

For the Herald of Truth.

The Kansas Colony.

Four persons from Elkhart Co., Ind., have been to see the Western Country, as intimated in my last. Now that they have returned, I would briefly say that the statement they give of the prospects of the country is more encouraging than otherwise, although the weather at the time, was considerably colder than they expected to find it in central Kansas. Two of the party have bought and the other two intend buying. Two families from here are living there now. One of them writes, "I like the country very well, and think you will make a good move to come to this country" (Marion). M. W. Keim (Land Agent), of Johnstown, Pa., writes under date of the 13th of Dec., "I had a letter from Topeka this morning, stating that the R. R. Lands would be in the market in the course of a few weeks." DANIEL BRENNEMAN.

Elkhart, Ind.

Keep thy heart with all diligence; for out of it are the issues of life.

Herald of Truth.

Elkhart, Ind., January 1872.

TO OUR SUBSCRIBERS.—If any of our subscribers do not get their papers regularly, or if any persons who send for books, &c., do not obtain them in due time, they will confer a favor by informing us, and we will do our best to have everything properly forwarded to its destination.

HOW TO SEND MONEY.—If in sums more than a dollar, it is best to obtain either a draft, or a Post Office money order, or where these cannot be obtained, get the letter registered.

Those of our subscribers who do not wish to take the Herald of Truth any longer, will please to inform us of the fact by letter and pay up all arrearages, and the matter shall have our prompt attention, otherwise it will be considered that they wish to continue their subscription.

MEETING CALENDER. For January 1872.

| NAMES OF CHURCHES. | JANUARY. | Feb. |
|-------------------------------|--------------|------|
| Elkhart County, Ind. | | |
| Elkhart Church | 14 28 | 11 |
| Yellow Creek | " 14 28 | " |
| Shuman's | 7 14 21 28 | 4 |
| Holdeman's | " 7 14 21 28 | 11 |
| Blosser's | " 4 7 14 21 | 18 |
| Christophel's | " 4 7 14 21 | 18 |
| Clinton | " 2 7 14 21 | 4 |
| Jones' | " 4 7 14 21 | 18 |
| Metzler's | " 4 7 14 21 | 18 |
| St. Joseph County. | | |
| Mikel's School-house | 4 14 | 11 |
| Johnson's | " 4 7 14 21 | 18 |
| Poplar Grove | " 4 7 14 21 | 18 |
| LaGrange County. | | |
| Lake School-house | 2 14 28 | 11 |
| Adams County. | | |
| Angersburger's Church | 2 14 28 | 11 |
| Branch County, Mich. | | |
| Pleasant Hill | 2 7 21 | 4 |
| York County, Pa. | | |
| Baer's Meeting-house | 6 28 | 11 |
| Hershey's | " 6 28 | 11 |
| Croftown | " 6 28 | 11 |
| Baer's (Hanover) | " 4 7 14 21 | 18 |
| Garber's | " 6 28 | 11 |
| Niemann's | " 8 21 | 18 |
| Stauffer's (Stony Run) | " 4 14 28 | 11 |
| Lower (near River) | " 4 14 28 | 11 |
| Adams County, Pa. | | |
| Shank's (Munimaw.) | " 4 21 28 | 18 |
| Hester's | " 4 21 28 | 18 |
| Cumberland Co., Pa. | | |
| State Hill | " 2 7 21 28 | 4 |
| Cochlin's | " 4 14 28 | 11 |
| Mechanicsburg | " 8 14 21 | 18 |
| Hertzel's (near Carlisle) | " 4 14 28 | 11 |
| Herr's School-house | 8 21 | 18 |
| Perry Co., Pa. | | |
| Hornish's Meeting-house | 8 21 | 18 |
| Dauphin Co., Pa. | | |
| Schop's (near Middle.) | " 4 14 28 | 11 |
| Lebanon County, Pa. | | |
| Gingerich's (east of Lebanon) | 4 14 28 | 11 |
| Overholt's | " 4 14 28 | 11 |
| Carroll Co., Md. | | |
| Zimmerman's | " 8 21 28 | 11 |
| Allen Co., Ohio. | | |
| Relly Creek | " 2 7 21 28 | 4 |
| Ohio | | |
| Medway School-house | 4 28 | 25 |

New Year's Greeting.—We wish all our readers a happy New Year. Let us try to serve God faithfully, and do all the good we can, and God's blessing will assuredly follow us.

Our Patrons will please examine carefully the little slips or address labels on their papers to see whether they are credited correctly or not. In the many changes which are made in our mailing list at the present time, some mistakes may occur, and we will thank any one for advising us of any errors they may discover.

Bro. Henry Yother has moved from Livingston county, Ill., near Blue Springs, Gage county, Nebraska, from which place he writes as follows: "Esteemed brother and co-laborer in the Lord's husbandry, grace, peace and mercy from God the Father and our Lord Jesus Christ be unto you, amen."

"I have been and am still in Nebraska, one and a half miles West of Blue Springs, a thriving little town. We live near Jacob Headings. Geo. P. Culp and son were here and went south, to Kansas, but did not like the country there, so they came back and bought a house and lots in Blue Springs, but finally moved to Iowa. There is only one member of our church here beside myself, but I hope there soon will be more. We have had meeting since harvest."

REMARKS.—We are glad to hear that you have a meeting. We hope God will bless your labors, so that the name of God may be glorified and his worship established wherever our people go. The patriarchs of old, when they pitched their tents, erected altars and sacrificed to the Lord. So let us also seek first to establish the altars of our God wherever we establish our homes. The harvest truly is great, but the laborers are few.—*Editor.*

The English and German Herald, as all our patrons are well aware, are sent, when the same person takes both papers for the use of his own family, at \$1.50 a year. There are complaints from some localities that neighbors join together in this way and obtain the two papers, one for each separate family, on these terms, under the pretense of getting it for one family. Now we would here plainly state that the intention of this is to induce families to take both papers for themselves and not for two neighbors or separate families. There may be German families which are not well versed in English, which by this means may be enabled to read English better; or there may be families where the parents are German and the children English and each may wish to have the paper to read, and yet not feel quite able to pay full price for both, or on

the other hand the case may be the same in regard to those who have in a measure forgotten the German, by having both papers they learn to read and understand the German language. Now for the benefit of such we have adopted this rule and we hope our friends will abide strictly thereby; of course if any there be who are too poor to pay for the paper they will be favored as much as possible. When a man writes to have the English and German paper sent to his address, we cannot tell whether he wants them both for his own special use or whether one is intended for his neighbor, but we always presume according to the offer we give, that it is for his own family only. But we will let the matter rest with these remarks, and hope each one thus disposed, will act according to his best convictions of what is right and honest in the sight of God. Let us be sincere in all our dealings.

New Subscribers.—With the commencement of the New Year will be a good time to gather new subscribers. We hope our friends will make an effort to extend the circulation of the Herald as much as possible. As an inducement to this we will renew our former offer, that any person sending us four new subscribers with four dollars to pay for the same shall have the Herald a year free for his trouble. This will be an easy way to obtain the paper free and we hope many will avail themselves of the opportunity to do so.

In Sending the Names of Subscribers, write the name, Post-Office, County and town plainly, so that no mistakes may occur. Send money in Drafts, Post-Office Money Orders, or registered letters. Renew your subscriptions as early as possible.

Please Pay up. There are some few of our subscribers who are behind with their subscriptions for the paper several years. We hope they will use all reasonable diligence in trying to pay up. Our expenses are heavy and we need our money. And in this way our friends can help us a great deal.

The List, of Meeting-houses and meetings, which we have so far published in the paper, will be printed in the shape of a little almanac for the coming year and every subscriber of the Herald will receive one copy gratis. We do this to avoid the trouble of revising every month, which makes a good deal of labor for the printer, and perhaps it will be more convenient.

Chicago Burned.—This is the Title of an octavo pamphlet of 32 pages, giving a graphic description of the terrible fires in Chicago, in the states of Michigan, Wisconsin, and Minnesota, published by S. E. Woodworth, and is for sale at this office, and the balance still on hand will be closed out at 12 cents a copy by mail or 75 cents a dozen.

Menno Simon's Complete Works.—in the English language is now ready for delivery. All who wish to obtain this valuable work may have it promptly forwarded to them, by sending in their orders to this office. The price of the work is \$4.50 cents per copy. Any person taking 12 copies will receive one copy gratis. We have gone to a great expense in translating and publishing the work, so that our people might have the opportunity to examine and read the writings of the eminent reformer whose name our church bears, and we hope our friends will feel an interest in selling as many copies as possible. Single copies of the work may be sent by mail, and those wishing to have them thus sent will please add 64cts to the price for Postage. It may be obtained at the following places:

J. E. Barr's Bookstore Lancaster, Pa.

J. C. Hunsicker, Berlin, Waterloo county, Ont.

Jacob N. Brubaker, Mount Joy, Lancaster county, Pa.

Jacob Funk, near Line Lexington, Pa.

Write for the Herald.—We hope our friends will not forget to employ their talents in writing for the Herald; we need more copy again, so that we may have plenty of original matter to fill our columns. It will make our paper much more interesting. Let us all help in the good work.

The new Meeting-house in the town of Elkhart is completed, and our first meeting was held in it on Sunday the 26th of November. We also had meeting at the same place on the 3rd of December, and from that forward our meeting will occur every two weeks. Our friends are always welcome to meet with us.

The Martyrs' Mirror.—The Martyrs' Mirror in the German language is completed and now ready to deliver to subscribers. The Book contains a history of the Church—of her faith and practice—with many incidents and examples of the tyrannical and bloody persecutions of the followers of Jesus from the times of the apostles to the year 1660 when the persecutions ceased.

It is printed in quarto form, on good heavy paper, in a good sized readable type, contains over 1000 double column pages, is bound in full sheep with two clasps and costs \$6.00 per volume. Any one taking twelve copies will obtain the thirteenth copy gratis. The book weighs about eight pounds and cannot be sent through the mail.

The New German Hymn-book. called the *Allgemeine Liedersammlung*, is now completed and ready for delivery.

This book is a small work containing 416 pages, and 333 of the best German hymns with an appendix of English hymns, and a variety of metres best adapted to be sung both in private and public worship.

The price of the work is as follows:
By mail postage prepaid per single copy. .65
" " " Dozen \$6.50
" Express per Doz. 5.50
" Express per hundred \$15.00

Our Family Almanac for 1872 is now ready for delivery. It contains many good and interesting articles, and should find its way into every Mennonite family. All orders will be promptly filled by mail at 10 cts. per single copy, or 70 cts. per dozen, or when sent by Express at \$5.00 per hundred, Express charges to be paid by the purchaser.

Correspondence.

A Visit to Ohio.

On the morning of Saturday the 18th of November I left home with the view of visiting our old home in Fairfield Co., Ohio.

On Sunday I attended two meetings and a wedding in Elkhart Co., went yet the same evening to Bro. F. Landis', who on Monday morning brought me to Paris, where I took the train for Warsaw; thence to Elida, Allen Co., Ohio, where I expected to meet Bro. Gabriel Heatwole and wife from Virginia, according to previous arrangements, I was met at the train by Bro. H. A. Brenneman and wife, who informed me that Bro. Heatwole had taken the morning train in order to meet an appointment for preaching near Winchester, Ohio, that evening. So I remained on the train and went directly to Columbus.

In the morning I again took the train there and came to Winchester, where I soon found Bro. Heatwole at the house of Bro. D. Martin. Another meeting had been appointed for the evening which we attended. The congregation though small, seemed very attentive, and we felt that the blessed Jesus remembered his gracious promise given to the happy few who meet in his name. Sad to tell, there are here but few if any young members in the church. Oh what a pity! We are made to feel sad as we remember that the future prosperity of the church is depending much upon the efforts put forth by the young and rising generation. We hope that those dear young friends to whom we spoke with reference to the matter, will not forget, but remember that youth is the best, yea the proper time to commence serving the Lord; for as truly as the Lord has given warning, in his word of an evil day, it will come upon those who do not remember their Creator in the days of their youth.

From here, accompanied by sister Good, we now proceeded on the train to Lancaster. Such was the interest felt in conversation on the part of Bro. Heatwole and myself, that really before we once thought of such a thing, we were at our destination, and although our sisters alighted, and constantly affirmed that we were at Lancaster, we were still slow to believe it until my own eyes saw and recognized the place. The circumstance aptly serves as an illustration of the manner in which men very often pass through life, having their minds so entirely absorbed in the things of this world, as to lose sight (as it seems), of their journey's end, when all of a sudden, when perhaps least expecting it, they arrive at their destination, and where are they? what is the name of the place of their destination? Is it heaven the home of the blest? Ah I fear not. By the way in which they came their minds were so taken up with the sinful pleasures and en-

joyments of this transitory life, that they lost sight of God, and heaven, and heavenly things; now that death has suddenly overtaken them where are they? I fear where the rich man was, in hell, for the word of God declares that "the wicked shall be turned into hell, and all the nations that forget God." Oh then my dear friends, brethren and sisters, let us earnestly strive by the help of the Lord to retain God in our knowledge, and let this be our prayer, Let me die the death of the righteous, and let my last end be like his.

After spending a short time in the city, in looking up and speaking a few words with some of my former acquaintances and relative friends, we hired a conveyance and in a very short time were brought to Bro. Joseph Kurtz, about five miles from town, who, after a pleasant interview with himself and family, brought us to the old neighborhood, near Bremen, where I was brought up. Passing through the village and by the way, we met quite a number of my former acquaintances with whom I could only speak a few passing words. We came to Bro. C. C. Beery's, and in the evening attended a meeting at the old meeting-house, which was erected nearly as early as my first recollection. Here I attended the solemn worship of God the greater portion of my life; here the good spirit of God strove with me, time and again whilst seated under the sound of the blessed gospel, until I was made willing to yield myself to God. Here my first efforts were put forth, to declare the sacred truth of the gospel to dying men, and now that I was once more privileged, after an absence of nearly five years, to meet with my dear brethren and sisters, whom I had not met for so long a time, and to worship God with them it afforded me more real joy and gratification than I am able to express.

We remained in this and the adjoining neighborhood four days, during which time, we attended seven meetings, in all of which much interest was manifested and we hope and trust that our humble labors may not have been in vain in the Lord. Our time here was much too limited, and but for the reason that duty demanded that I should beat home again within a short time, I should have felt like remaining a week longer in this place, for like Peter, I felt that it was good to be there; but duty called, and I must obey. We bade farewell to friends and kindred dear, commending them to God, and to the word of his grace. Bro. Benjamin Hoover consented to accompany me as far as Allen Co., to visit his friends there. In Columbus we took leave of Bro. and Sister Heatwole. Ours was in a measure the feeling expressed by the poet, "Tis hard, 'tis hard to part." God bless the dear Bro. and sister. May his presence go with them; may our dear brother sound loud, and long, the gospel trumpet; may his earnest efforts be attended with God's blessing, and may he be instrumental in bringing many souls to Christ, to the glory of God.

Bro. Hoover and I now came to Gallion, here we were met by Bro. Bitner, who conveyed us to his house, where we attended meeting in the evening, and enjoyed ourselves well. After meeting we went home with Bro. Freed (Minister), and spent the time pleasantly, and I trust profitably. In the morning we went to Crestline, took the train there and came to Lima, Allen Co. Here we stayed over night at Bro. J. M. Brenneman's, had meeting at the church the next day, after which Bro. John accompanied me to the brethren in the vicinity of Columbus Grove, where we staid over night with Pre. C. Steiner.

In the morning we went together to attend a meeting appointed at their church. There we also met Pre. Steiner from Wayne Co., Ohio, minister among the Swiss brethren, who also took part in the services. It being thanksgiving day, the occasion was sought to be improved by remarks from, Col. 4:2. After meeting we also attended a wedding, after which I went to Columbus Grove, and remained over night with the brethren Geiger, and Burkholder.

In the morning I took the train and by way of Toledo, arrived at home in the evening and found all well.

To the all-wise God, be honor and glory everlastingly, Amen.

A charge I have to keep,
Oh 'tis a sacred trust;
The Savior says, "Go feed my sheep,"
And see that none be lost.

"Feed" too, "my lambs," says he,
Keep them within the fold,
Teach them the enemy to flee,
Lest he devour their souls.

Oh Lord bestow thy grace,
My charge may I fulfill;
Oh grant that I may all my days,
Engage to do thy will.

DANIEL BRENNEMAN.
Elkhart, Indiana.

A Visit to Canada.

In company with my wife and Rudolph Detweiler and wife, I left home on the 8th of November for the purpose of visiting the brethren and sisters in Canada. The next morning we arrived at Detroit Junction, where we laid over until seven o'clock in the evening. From there we went to Port Huron, a distance of sixty miles, where we crossed over into Canada on the boat, and then took the cars for Toronto. At Berlin Bro. Detweiler left us and Bro. Daniel Wismer and wife met us and accompanied us thence on our way.

We arrived at Toronto on the morning of the 10th, where we took the cars for Markham. In the af-

ternoon of that day we arrived at the residence of Mary Wideman, an aged aunt of my wife, who has lived in Canada now for seventy years, and during all this time she has not been visited by any of her nephews or nieces, and the joy of her heart in meeting, yet in her old age one of her dear kindred, was almost inexpressible. She is now over ninety years of age and has been entirely blind for some five or six years.

On Sunday the 12th we had meeting at Almira Meeting-house. Monday we spent in visiting among the brethren and sisters, among them several old and sick ones. On Tuesday the 14th we attended meeting at Wideman's Meeting-house. The same evening we had meeting at Bro. Abraham Stovers, and the next evening (the 16th), we had a meeting at the residence of our aged aunt, Mary Wideman, who lives with her son Samuel.

On Sunday the 19th, we had meeting at Snyder's Meeting-house, in Waterloo County, and the same evening attended another meeting at Bro. Abraham Myers in the same neighborhood.

On Monday the 20th, we had meeting at Martin's Meeting-house, and on Tuesday the 21st, at Christian Ely's Meeting-house, and in the afternoon of the same day at Cressman's Meeting-house, and in the evening we had still another meeting at Bro. Joseph Hege's. On the 23rd, we had meeting at Latshaw's Meeting-house, and in the evening we had a meeting at Joseph Snyder's near the town of Berlin.

On the 24th accompanied by Bro. Snyder and wife, we took the cars at Berlin, for Dunville and Rainham. At Paris Bro. Detweiler again met us and accompanied us on our journey. In the evening we came to Bro. Christian Gehman's, where we remained all night, and on Saturday the 26th, we had meeting at the Lake Shore Meeting-house, and in the evening we had meeting by candle-light, in the Disciple Church, near Selkirk, and on the 27th we had meeting in the house of William Sloan, whose wife was baptized and received as a sister in to the Church. In the afternoon at two o'clock, we had meeting again in the Lake Shore Meeting-house, and on the 28th, at the Cayuga Meeting-house, in the forenoon, and in the afternoon, at three o'clock in

the house of Bro. J. Rittenhouse. That evening we again went to Bro. Gehman's, where we staid all night and the next morning Bro. Gehman took us to Dunville, where we took the train to Paris, here the brethren, Snyder and Detweiler left us to return to their homes, and we, taking the cars on the Great Western R. R., proceeded towards home and thanks be to God arrived safely on the morning of the 30th and found our people all in the enjoyment of health and strength.

I desire to express my sincere thanks to the brethren and sisters whom we visited, for the unmerited love and kindness which they, so freely manifested towards us; may God reward them therefore. And I also feel thankful to God for his kind and preserving care over us during our absence, and sincerely trust and hope that our humble efforts in attempting to proclaim the glad tidings of salvation unto a dying world may be blessed unto the edification of many souls.

After I had been at home two days I received a letter on the evening of the 1st of December, requesting me to come to Elkhart County, Ind., and attend a meeting there on the 2nd, for the purpose of choosing and ordaining a minister in Holde-man's Church, in that County. I immediately proceeded to answer the call and going to Burr Oak, I took the midnight train and arrived in Elkhart about two o'clock, and then in the morning went, a distance of fourteen miles to the Church, where eight candidates were nominated, and when the lot was cast it fell upon Bro. James Culbertson, who was accordingly ordained to the solemn office. The brother was not present when the election for candidates took place, and being sent for he was found at work in the field. The fact forcibly reminded me of the calling of David from keeping his father's sheep, to be anointed king of Israel. May the Lord bless the brother in his solemn duties, and give him wisdom, understanding and strength from on high, in his labors, that he may be an instrument in his hands through which many souls may be brought to Christ and thus glorify the name of our God and extend his kingdom among the children of men.

The next day (Sunday), the communion of the Lord's Supper was

observed in this Church, of which many took part and the blessing of God seemed to be with our meeting. In the evening we had meeting in the new meeting-house, in the town of Elkhart, and although the weather was somewhat unpleasant, a goodly number were assembled and we had a pleasant meeting. We hope the blessing of God may attend our labors. The next day I returned home.

CHRISTIAN D. BEERY.

Burr Oak, Mich.

A Visit to Pennsylvania.

By request I would say to the readers of the Herald of Truth that on the 17th of October, in company with my brother, P. Martin and Bro. Philip Kilmer, I took the train at Goshen and went to Warsaw. At ten o'clock we took the train at Warsaw, and in twenty hours we arrived safely in Lewistown Pa., and the next morning went two miles to my brother, Henry Martin, and thanks be to God, found them all well. We remained with him two days, and then on the third day we took the train and went to Thompston, Juniata County. There I met my sister and brother-in-law, Jacob Lyder.

The next morning, being Sunday, I was met at the door, by my cousin, Jacob Graybill, bishop of the church in this vicinity, who took me to meeting, a distance of about four miles, in his carriage. A goodly number were assembled there, and among them quite a number of my near relatives. Preachers Jacob and William Graybill and Gehman were present. After meeting I was surrounded by a great many of my friends and acquaintances, showing their kindness and well wishes and expressing their hopes that I would visit them. After meeting, Jacob Graybill and I took dinner with J. Shelly, and in the evening we went to Jacob Graybill's and staid all night.

After spending several days with my friends there, I went to Middletown, Perry county, where my brother Jacob Martin was waiting the arrival of the train. We then crossed the Juniata River and went to his house, and I spent a few days with him. On Saturday he took us to Richfield, where we arrived in time for the meeting at two o'clock. There three persons were baptized and added to the church. On Sunday the Lord's Supper was administered. The preachers present were Jacob and William Graybill, Samuel Winey, Cousin Thomas Graybill, Gehman, and Uncle Christian Graybill, who is now 82 years old. Here also I saw a number of my friends whom I had not met for many years. We spent some time among our friends, going from place to place till we came to Cousin William Graybill's, where we were met at the

door by his kind mother. I desire here to express my sincere thanks to preacher and Cousin William; I have reason to believe that he is an ornament to the church. I then went to see Uncle Christian Graybill. He told me that he was the only Uncle that I yet had, and in various ways admonished me and advised me on many points. Then for the last time we went to Lost Creek Meeting where a parting or farewell hymn was sung.

On the 20th of November we came home and found all well. I desire also to express my thanks to the brethren and sisters whom we visited for the love and kindness manifested towards us whilst among them. May God bless them and strengthen them in his work.

The ministers especially and many of the brethren also send their love and best wishes to the ministers, and brethren and sisters in the church in Elkhart county.

CHRISTIAN MARTIN.

Warsaw, Elkhart County Indiana.

A Visit to Elkhart, Ind.

In accordance with the request of the brethren in Elkhart, Ind., I left home on Friday morning, Dec. 22nd, and went with Bro. John Keller to Burr Oak, and came to Elkhart about four o'clock in the afternoon. I then went to Bro. John Yoder's, about five miles South West of Elkhart, where I remained all night.

The next day (Saturday), there was an appointment at Shaun's Meeting-house for the purpose of electing and ordaining a minister and a deacon. The weather was somewhat unfavorable, yet quite a number were present. There were four candidates for the ministry among whom the lot was cast; and it fell upon Bro. Henry Shaun. May the Lord be with him and fit him as an instrument in his hand, through which much good may be accomplished and many souls brought from the darkness of sin unto the glorious light of the Gospel of Jesus Christ. There were also eight candidates nominated for deacon and the lot fell upon Bro. Henry Christophel. May God also be with him and give him grace and strength to fulfill faithfully the duties thus laid upon him.

After meeting I went home with Bro. Henry Shaun and spent the night pleasantly with him and his family.

On Sunday I attended meeting at Shaun's Meeting-house where a large and attentive audience was present and in the afternoon we visited a young woman who is sick, and desired to be visited, and who expressed her willingness to renounce the world and all the sinful works of unrighteousness, and consecrate herself to the service of God in a solemn covenant with Christ. May God give her grace to remain steadfast in her purpose. After spending a short time in religious conversation, singing and prayer with her, I went home with Bro. Daniel

Brenneman, stopping on our way a short time with Bro. William Moyer and Bro. Samuel Goehanauer.

On Monday (Christmas day), we met at the New Meeting-house in Elkhart, where a large congregation had assembled, and where, according to previous appointment, the Lord's Supper was celebrated, of which a goodly number of brethren and sisters partook. We had a pleasant meeting and hope that all present may have been edified, encouraged and blessed thereby. The afternoon I spent pleasantly with the brethren and sisters.

The evening I spent at the house of "Brother Henry," where several other brethren and sisters also were present and we spent the time very pleasantly in conversation, exhortation, singing and prayer. A young sister, who through ill health was prevented from attending the services in the forenoon, was also present and desired to partake of the bread and wine in commemoration of the dying love of Jesus. Her request was accordingly granted and we enjoyed a season of refreshing unto our souls, and felt that it was good for us to be together there in the observance of the commandments of Jesus.

After the service was concluded, I repaired to the Depot, and at ten o'clock took the train for home. This was written before leaving Elkhart, and my trust is that God will bring me safely to my home and family again.

Your humble brother and fellow-laborer in the vineyard of the Lord.

Burr Oak, Mich. C. D. BEERY.

Children's Department.

The New Year.

Dear children, I wish you all a happy New Year. We have now commenced another year, but we do not know whether we shall see the end of it or not. A great many who lived at the beginning of last year, did not live to see the end of it. I know of men, women, boys and girls, who died last year; and this year I may die, and another one will have to write the "Children's Department;" but I love God; I love my dear Jesus, and I shall try, if God will help me, to be as good as I can. I will try to please him. I wish I could do good and please him every day.

I hope the dear Lord will help me this year, that I may do much good. I had many pleasant times with the children the last year, and talked with hundreds, yes I believe I may say thousands of little folks. If I could see all the children to which I talked, flocking to Jesus, it would cause me greater joy than I can express with words.

My last year's work with the children was very pleasant to me, and I pray and hope that God will bless all that was done, and grant that the lambs may come flock-

ing into the fold, and realize the friendship of that best Friend Jesus.

In the present year I shall put forth every effort to make the "Children's Department" interesting and instructive. May God help me, and put such thoughts into my mind as he would have me bring before the children. Will my old friends who so kindly helped me the past year, help me also this year?

BROTHER HENRY.

For the Herald of Truth.

Be not Proud.

Dear children, As I love you all most dearly and wish to do all I possibly can to have you please God, and to be happy, I wish you all the same happiness that I wish to myself. Now if we wish to please God and do what he wants us to do, and avoid the things that are the most displeasing in his sight, we must learn to know what these things are; so I will now tell you one of the things which God abhors. A thing that is so displeasing in his sight, that those who have it in their hearts can never get to that happy place in heaven, can never see him. This hateful thing is pride.

In the November number of the Herald our friend "Mary" gave you some very good advice, and also told you about something that is also very displeasing to God. It pleased me very much, and I hope she will write some more such pieces. Telling lies and being proud are both very displeasing to God; they are the first two things which Solomon mentions that God hates. He says, "These six things doth the Lord hate; yea, seven are an abomination unto him: A proud look, a lying tongue, and hands that seek innocent blood. A heart that deviseth wicked imaginations, feet that be swift in running to mischief, a false witness that speaketh lies, and him that soweth discord among brethren." Prov. 6:16-19.

"Though the Lord be high, yet hath he respect unto the lowly; but the proud he knoweth afar off." Ps. 138: 6. "Every one that is proud in heart is an abomination to the Lord." Prov. 16: 5. "A high look and a proud heart, is sin." Prov. 21: 4. "Hear ye, and give ear; be not proud for the Lord hath spoken." Jer. 13: 15.

Now dear children, you see how God hates the proud, how near what will become of them, "God resisteth the proud, but giveth grace to the humble." Jas. 4: 6. "For the day of the Lord of hosts shall be upon every one that is proud and lofty, and upon every one that is lifted up; and he shall be brought low." Isa. 2: 12. "For behold the day cometh, that shall burn like an oven; and all the proud, yea, and all that do wickedly, shall be stubble, and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch." Mal. 4: 1.

My dear little friends, do you think it is good to be proud? Do you think proud

people are more thought of than those who are not proud? I think you will all with me, say No. Proud people are hateful, even to each other. There are very few who love them. And the worst of all is, God does not love them.

I have seen persons act very proudly and hatefully, because they had fine clothes on, and thought they were pretty. I have seen young men and boys hold up their heads very straight, and look very proud, and walk past common people without speaking to them, because they thought it looked big. Little boys and girls are often proud, when they get new clothes on. And not only little boys and girls, but grown persons are often so proud of themselves and their clothes, that when they go to meeting they seem to think of nothing else, and are continually looking at themselves or fixing something about their clothes, paying no attention to the minister at all.

Now then, as we know that pride is so hateful to God, let us all pray to him and ask him to take all pride, and haughtiness, and unkindness from our hearts, and give us hearts of meekness and lowliness; for if we are not willing to have our hearts made pure and clean, have all pride and everything that is hateful to God, removed from us, we can never see him and that dear Jesus, but must stay in a place of darkness and misery with those who have been proud and disobedient to God.

My dear little friends, will you be proud? Will you be angry and hateful to your father or mother because they do not get you such clothes as you want? such as proud people love to wear, because they think it makes them look pretty? I also ask the young men and young women. Do you feel happy in following the fashions of a foolish, wicked world, and wear such clothes as your parents are bitterly opposed to? Do you feel really happy and satisfied in your heart, when you go to meeting with your gay, fashionable clothes on and see your parents sitting up next to the minister, in modest apparel, perhaps with tears in their eyes because they see you sitting back among the unconverted and proud? Perhaps their hearts are lifted up in prayer to God for you, that he may show you your folly in disobeying your parents and your God, and bring you to see how foolishly and hatefully you are acting in the sight of him who created you? Can you answer in the affirmative, and say you enjoy yourselves, and have a clear and peaceful conscience, while thus grieving your dear parents, who feel so much concern for your welfare? Please think of these things, and consider well the things that will make you the happiest of God's creatures in this world, and eternally happy in the world to come. Please accept some good advice from

BROTHER HENRY.

My son, forget not my law; but let thine heart keep my commandments: for length of days, and long life, and peace, shall they add to thee. Prov. 3: 1, 2.

My Travels.

I have not much to say about my travels this month. At the time I write this I am in Juniata county, Pa. I left home on the 7th, and arrived here on the morning of the 9th of December. I meet many kind friends here with whom I enjoy myself well. By the time this Herald reaches its readers, I shall probably be visiting in Lancaster county.

If my little friends were not so far apart so that I could visit them all; O how glad I should be! But if I could hope to meet them all in "that happy land, far, far away," my heart would be so full of joy, that I would shout, and praise God with a loud voice.

We are now beginning a new year; let us all think how good our heavenly Father has been to us the last year; let us be determined that if he will let us live this year we will love him, and try to obey and please him better than we did last year.

Dear children, should we not be glad to have such a kind Father as this, and such a loving friend as Jesus? Should we not often ask him to come near to us and fill our hearts with love, and help us to fight against sin and wickedness, and become his children, and his friends, that we might live with him in that beautiful city, where all will be peace and joy, and happiness forever?

Before the end of this year, some of you, my little friends, and perhaps I, may leave this world. Now let each of us think, if I should die this year, do I love the Lord with all my heart? Do I love Jesus? Have I been good and obedient, and do I feel that he loves me, and can I go to live with him if I should die?

Will you all think of this, my dear little friends, and sing,

Another year has passed away,

A new one has begun,

And I, before 'tis ended, may

My earthly race have run.

O Lord, do thou my strength increase,
My heart create anew;
That I may love, obey and please,
My God and Savior true?

BROTHER HENRY.

From my little Friends.

[The following of my little friends have written very pleasant and encouraging little letters to me. O, how it cheers and gladdens my heart to hear such good news from those I love.]

Dear Brother Henry, I am a girl of thirteen years of age and I have a brother almost twelve years old; he reads with me every morning in the Testament, and every evening in the Bible. We have read the

Testament through, and commenced in the beginning again.

I think it is necessary for us all to make good use of our time while we are young; we all know that we have done wrong, but we must try to do better for we may soon pass away, and we cannot live our time over again; but if we try to do right while we live, we will not be afraid to die.

"I take these little lambs," said he,

And lay them in my breast;

"Protection they shall find in me,

In me be ever blest."

REBECCA A. SHERK. JOHN H. SHERK.

Christiana Haas, of Washington, Ill., says, "I am getting along very well in reading my Testament."

I read a chapter every day and sometimes more than one. I have read the German Testament through three times, and the English, once, and will soon be through again.

Dear Brother Henry, I have not forgotten the good advice you gave us when you were here, and I have often wished to see you again."

May God bless you, my dear little friend, and grant that we may both love and obey him, that we may see each other again, in that beautiful home above.

Mary Isabella King, of Minonk, Ill., says, "I still remember what you told my brother and me, and I hope you have not forgotten us yet."

She also says that her grandfather, and several of her little cousins died lately. May she meet them all with Jesus. Your love is heartily accepted.

Jacobine Kauffman, of the same place says, "I take the pleasure to write you a few lines to let you know that I still remember you. I wish you would come to see us again. I hope you have not forgotten me."

I have not forgotten you, dear little friend; I often think of you, and pray for you.

May the Lord bless you, and fill your heart with love to him. I wish more of my little friends would write to me. I am always glad for their friendly letters.

Search the Scriptures.

We shall continue to give the table for the children to read a chapter in the Testament every day this year. I hope all who read a chapter last year will do so, or try also this year; and I also wish that many others would join in to read a chapter daily from God's holy word. I wish that all who read a chapter every day last year would send in their names and address.

The "Food for the Lambs," will also be continued this year. This is intended for the little children to learn by heart. If

those who cannot read, wish to learn these verses each month, will their mothers, brothers or sisters please read them over for them a few times that they may learn them?

BROTHER HENRY.

FOOD FOR THE LAMBS.

Choose you this day whom ye will serve. Josh. 24: 15.

If any man serve me, let him follow me; and where I am, there shall also my servant be: if any man serve me, him will my Father honor.

Jn. 12: 26.

My little friends who wish to read a chapter every day this year, can see by the following table, which chapter to read. On the first day of January we will all read the 9th chapter of Luke, on the second day of January, we will read the 10th chapter of Luke, and so on, every day a chapter.

| Days. | Chapter. | Days. | Chapter. |
|--------|----------|---------|----------|
| Jan. 1 | Luke 9 | Jan. 21 | John 5 |
| " 2 | " 10 | " 22 | " 6 |
| " 3 | " 11 | " 23 | " 7 |
| " 4 | " 12 | " 24 | " 8 |
| " 5 | " 13 | " 25 | " 9 |
| " 6 | " 14 | " 26 | " 10 |
| " 7 | " 15 | " 27 | " 11 |
| " 8 | " 16 | " 28 | " 12 |
| " 9 | " 17 | " 29 | " 13 |
| " 10 | " 18 | " 30 | " 14 |
| " 11 | " 19 | " 31 | " 15 |
| " 12 | " 20 | Feb. 1 | " 16 |
| " 13 | " 21 | " 2 | " 17 |
| " 14 | " 22 | " 3 | " 18 |
| " 15 | " 23 | " 4 | " 19 |
| " 16 | " 24 | " 5 | " 20 |
| " 17 | John 1 | " 6 | " 21 |
| " 18 | " 2 | " 7 | Acts 1 |
| " 19 | " 3 | " 8 | " 2 |
| " 20 | " 4 | " 9 | " 3 |

This table can be written on a piece of paper and kept in the Testament for a mark.

The Witness of the Heart.

Christ said "I am the truth." Not, I show you the truth; but, I am the truth. In Christ himself, known as a present reality, communed with as a friend, is the best answer to every disturbing question. There is possible for us a more perfect intimacy with him than the disciple had who leaned upon his breast. We may know him, not as a man who lived eighteen hundred years ago, but as one directly present to our consciousness. His promise, "Lo, I am with you always," has a

at the mote out of thy brother's eye. Give not that which is holy unto the dogs, neither cast ye your pearls before swine," MATT. 7:5, 6. "All things whatsoever ye would that men should do to you, do even so to them; for this is the law and the prophets," 12. "Strive to enter in at the straight gate," LUKE 13:24.

"Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves; ye shall know them by their fruits," MATT. 7:15, 16. "Jesus said unto him, Follow me; and let the dead bury their dead," MATT. 8:22. "But go ye and learn what that meaneth. I will have mercy, and not sacrifice; for I am not come to call the righteous, but sinners to repentance," MATT. 9:13. "Pray ye therefore the lord of the harvest, that he will send forth laborers into his harvest," MATT. 9:38.

"Behold, I send you forth as sheep in the midst of wolves; be ye therefore wise as serpents, and harmless as doves. But beware of men; for they will deliver you up to the councils," MATT. 10:16, 17. "When they persecute you in this city, flee ye into another," 23. "Fear not them which kill the body, but are not able to kill the soul; but rather fear him which is able to destroy both soul and body in hell," 28. "Yes, I say unto you, Fear him," LUKE 12:5.

"Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls; for my yoke is easy, and my burden is light," MATT. 11:28-30.

"If any man will come after me, let him deny himself, and take up his cross daily, and follow me," LUKE 9:23. "Take heed that ye despise not one of these little ones," MATT. 18:10. "Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone; if he shall hear thee, thou hast gained thy brother; but if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established; and if he shall neglect to hear them, tell it unto the church; but if he neglect to hear the church, let him be unto thee as a heathen man and a publican," MATT. 18:15-17. "Then came Peter to him, and said, Lord, how oft shall my brother sin against me, and I forgive him? till seven times? Jesus saith unto him, I say unto thee, Until seven times; but, Until seventy times seven," 21, 22.

"If thy brother trespass against thee, rebuke him; and if he repent, forgive him; and if he trespass against thee seven times in a day, and seven times in a day turn again to thee, saying, I repent; thou shalt forgive him," LUKE 17:3, 4. "What therefore God hath joined together, let not man put asunder," MATT. 17:6. "Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery; and whoso marrieth her which is put away, doth commit adultery," MATT.

19:9. "Jesus said, Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness, Honor thy father and thy mother; and, Thou shalt love thy neighbor as thyself," 18, 19. "The princes of the gentiles exercise dominion over them, and they that are great exercise authority upon them; but it shall not be so among you; but whosoever will be great among you, let him be your minister; and whosoever will be chief among you, let him be your servant," MATT. 20:23-27.

"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment, and the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets," MATT. 22:37-40.

"Be ye not called Rabbi, for one is your Master, even Christ; and all ye are brethren, and call no man your father upon the earth; for one is your Father, which is in heaven. Neither be ye called masters; for one is your Master, even Christ. But he that is greatest among you, shall be your servant," MATT. 23:8-11. "Cleanse first that which it within the cup and platter, that the outside may be clean also," 26v. "Watch therefore, for ye know not what hour your Lord doth come;"; therefore be ye also ready," MATT. 24:42, 44.

"Take heed lest any man deceive you," MARK 13:5. "Learn a parable of the fig-tree," 28. "Watch and pray; for ye know not when the time is," 33. "What I say unto you, I say unto all, Watch," 37. "Let your loins be girded about, and your lights burning; and ye yourselves like unto men that wait for their Lord," LUKE 12:35, 36. "Remember Lot's wife," LUKE 17:32.

"In your patience possess ye your souls," LUKE 21:19. "Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting and drunkenness," &c., 34. "Take heed and beware of covetousness," LUKE 12:15.

"When thou art bidden of any man to a wedding, sit not down in the highest room," But when thou art bidden, go and sit down in the lowest room," When thou makest a dinner or a supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor thy rich neighbors; *** But when thou makest a feast, call the poor, the maimed, the lame, the blind," LUKE 14:8, 10, 12, 13. "A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another," JN. 13:34. "Search the Scriptures; for in them ye think ye have eternal life; and they are they which testify of me," JN. 5:39. "If any man thirst, let him come unto me and drink," 7:37. "And as they were eating, Jesus took bread and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is my body. And he took the cup, and gave it to them, saying, Drink ye all of it," MATT. 26:26, 27. "And

he took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body which is given for you: This do in remembrance of me. Likewise also the cup after supper, saying, This cup is the new testament in my blood, which is shed for you," LUKE 22:19, 20. "If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet; for I have given you an example that ye should do as I have done to you," JN. 13:14, 15. "Remember the word that I said unto you, The servant is not greater than his lord," 15:20.

"Then said Jesus unto him, Put up again thy sword into his place; for all they that take the sword, shall perish with the sword," MATT. 26:51. This it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day; and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem," LUKE 24:46, 47.

"All power is given unto me in heaven and in earth. Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you, and lo, I am with you always, even to the end of the world," MATT. 28:18-20. "Go ye into all the world, and preach the Gospel to every creature. He that believeth, and is baptized shall be saved; but he that believeth not shall be damned," MARK 16:15, 16.

"When ye shall have done all those things which are commanded you, say, We are unprofitable servants, we have done that which was our duty to do," LUKE 17:10.

"If ye love me, keep my commandments," JN. 14:15. "Abide in me," 15:4. "Continue ye in my love," 15:9.

There are now about one hundred commands and rules here enumerated, including those which the apostles have given, that we are to receive as the commandments of the Lord, according to 1 COR. 14:37.

Jesus says, "If ye continue in my word, then are ye my disciples indeed," JN. 8:31. "He that hath my commandments, and keepeth them, he it is that loveth me," 14:21.

"He that loveth me not, keepeth not my sayings," 24v. "If ye keep my commandments, ye shall abide in my love," 15:10. "Why call ye me Lord, Lord, and do not the things which I say?" 6:46. John says, "Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God," 2 JN. 9.

Paul says, They that obey not the gospel of our Lord Jesus Christ, shall be punished with everlasting destruction, 2 THESS. 1:8, 9.

There are yet many beautiful sayings of Jesus, given, which are scarcely enumerated under the commands, by man; and yet are indispensable to the child of God. For example, Where he, in his sermon on the mount says, Blessed are the pure in spirit, they that mourn; the meek; they that hun-

ger and thirst after righteousness; the merciful; the poor in heart; the peace-makers; &c. All those who directly oppose these, will undoubtedly be unhappy. Jesus also says, "Ye must be born again," JN. 3:8. The new birth is the most necessary and indispensable of all things, because, without which we cannot see the kingdom of heaven, nor enter therein. Therefore it is very necessary that the sinner earnestly repent, and turn to God, and pray with a pure heart and new spirit; receive Jesus in faith; bow under his yoke and learn of him, and be obedient unto him.

He has become the author of eternal salvation unto all them that obey him, HEB. 5:9. So also must the penitent cleave unto Jesus, and become a spirit with him, and live in him; be a partaker of his divine nature; live to him who died and rose for you; walk in a new life; continue to the end and he shall be saved; and this alone through grace, and not by the merits of our good works.

When ye shall have done all those things which are commanded you, say, We are unprofitable servants: we have done that which was our duty to do, LUKE 17:10. But what are those who do not the things which are commanded them? "But those mine enemies who would not that I should reign over them, bring hither, and slay them before me," 19:27. J. M. B.

For the Herald of Truth.

Repentance.

"Except ye repent ye shall all likewise perish," Luke 13: 3-5.

The human heart is so depraved in nature as not to be worthy a single, good deed. It is utterly impossible for the unregenerate heart to perform good works, for every motive, not inspired by love to God, is selfish and impure. Lovemust first be felt in the heart before it can flow out to others. Hence we can not hope for the favor of God unless we are moved by that sense of unworthiness or conviction of sin, which always precedes repentance. The whole being must be changed; for the carnal mind is enmity against God. The apostle tells us that nothing short of a new creature avails. As long as one natural desire remains in us, we are not free from danger. Christ well knew the wickedness of the human heart, when he urged his disciples to trust only in prayer, and not be deluded by the tempter into a fancied security. In this he taught them and us the great need of unceasing watchfulness, that we enter not into temptation, and when conscious of having sinned, with true penitence, ask forgiveness. Lust aff-

er things pleasant to the taste often leads us to indulge in that which dishonors us as men, and makes us a very reproach to our Maker. Who is not conscious of having wronged himself and sinned against God, times without number, by not controlling his appetite? Think how suddenly Adam and Eve lost their purity and peace of mind for a similar violation, and that, "Except ye repent, ye shall all likewise perish."

Another example is found in the life of Cain, who for envy slew his brother, and then tried to deceive the Lord by telling a falsehood. How terrible was his punishment and the Lord says, that unless you repent of evil designs against your neighbor, you shall likewise perish.

In the days of Noah, the people gave themselves up to lewdness, vice and crime, tempting the Lord to destroy them, which he did by covering the earth with water. In our day, persons seem to care little for God and his blessings. Even many of those who profess his name, desecrate his ceremonies, laws and institutions, and pander their favor with God for applause of men, outraging conscience, and betraying their Lord to the scoffings of wicked men. Oh, let the voice of warning come to you in time "Except ye repent ye shall all likewise perish." Should the Lord visit us as he did Sodom and Gomorrah to see whether they deserved destruction, Would he find any righteous? Or if any, perchance so few that he could not save us for their sake. Have we not tempted the Lord to destroy us for our sinfulness? What manner of wickedness prevailed among them which is not practised in our day?

Let us follow righteous Abraham's example, and pray that the Lord will spare us for the sake of those, who are truly good. Think how fearfully God's wrath was visited upon them, and heed his words, "Except ye repent ye shall all likewise perish." Let us worship God in his way, not like Aaron's sons with strange fire, provoke the Lord to destroy us. Let us repent of our lifeless and formal worship, and serve him in spirit and in truth: serve him with heart, body and soul that we may, by his assisting grace, live nearer and nearer to him as we journey on through life, mounting higher and higher, the ladder of faith which reaches to the gates of heaven. Repent, was the

cry of John the Baptist, as he addressed the multitudes who flocked to hear the fore-runner of Christ. This the only way open to flee from the wrath to come. When John's voice was silenced by the murderous hand of Herod, Christ took up the theme, and, that all men might hear the gladsome word, chose disciples to carry it to the uttermost parts of the earth.

These faithful ones though persecuted, chose to serve God rather than man; they continued to preach from house-top, hill and mountain, and to-day, borne on many tongues, is echoed from the Atlantic to the Pacific, and from Cape Horn to the ice bound coasts of Greenland, the divine command, *repent*.

For the Herald of Truth.
Serious Thoughts.

Am I a child of God? Have I experienced a change of heart? Do I love Jesus above all things else? Am I prepared to die? Have I laid up for myself "treasures in heaven?" If death should find me in my present condition would it be well with me? Would the angels come to bear my precious soul to that eternal, happy home in heaven? Ah serious thoughts indeed! Dear brethren and sisters (we who profess to be the followers of Jesus), let us examine ourselves closely and see whether we truly are what we profess to be; and if we find ourselves on that narrow path which leads to heaven, Oh! let us be watchful, lest Satan again with his many snares and temptations, lead us captive into his net. Oh! let us be on our guard! The work which we have begun is so great that we dare not be idle if we wish to obtain the crown. Our temptations are many; our trials and afflictions at times seem severe, but let us not be discouraged. If we earnestly call upon God for help, and are willing to be led and guided according to his divine will, he will lead us safely through this wilderness here below; and if we hold out faithful until death, that solemn hour when we must go to try the realities of eternity, we then shall hear the welcome news, "Enter thou into the joy of thy Lord." Oh! blessed hope, which the Christian can have of gaining a home in heaven. But ah, sinner, poor sinner, fear and tremble at the thought of appearing at the

bar of God unprepared! Oh stop and meditate before you take another step in your downward course; perhaps another step will bring your body to the grave, but your precious soul (if death finds you unprepared), will be lost forever. Will you not then take warning in time, and fly to Jesus for refuge? Will you not be persuaded to become a Christian while you enjoy the blessed privilege? Oh! think of Jesus, that dear friend who suffered and died for you upon the cross. Will you now refuse to love him? Will you refuse to obey his commands? What will this world with all its sinful pleasures benefit you in a dying hour? Lamentable will be your condition if you die out of Christ. Great will be the difference between the Christian and the sinner in the other world. The Christian will be happy; the sinner, miserable throughout the ceaseless ages of eternity. Why then are there so few who choose the good part, is truly a question? Dear reader, let us work "while it is day; the night cometh when no man can work." MOSES BRENNEMAN.

Elida, Ohio.

For the Herald of Truth.

Have Faith in the Lord.

"Wait on the Lord: be of good courage, and he shall strengthen thine heart." Ps. 27: 14.

O that we all possessed the same faith and composure that David here manifests in the language of our text. Why is it that we are so slow in believing in the many precious promises extended to us in the Scriptures, and so ready to despond? Is it not because of our unbelief? The Savior said, "All things are possible to him that believeth." And again, "Have faith in God. For verily I say unto you, that whosoever shall say unto this mountain, be thou removed, and be thou cast into the sea; and shall not doubt, but shall believe that those things which he saith shall come to pass; he shall have whatsoever he saith." And when Jesus healed the child and cast out the devil which his disciples could not do, they (his disciples) came unto him and said, "Why could not we cast him out?" To which the Savior answered, "Because of your unbelief: for verily I say unto you, If you have faith as a grain of mustard seed, ye shall

say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you. Howbeit this kind goeth not out but by prayer and fasting."

O therefore, let us not be so incredulous, but have faith and wait on the Lord, and be of good courage. "That we may obtain mercy, and find grace to help in time of need," for he is "a very present help in trouble." And if we wait on the Lord and trust and confide in him, we shall not be forsaken nor put to shame, for he giveth his people "their meat in due season," and "our hearts shall rejoice in him, because we have trusted in his holy name." Isaiah says, "They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint."

Why then should we despond and lose courage, and perhaps murmur when everything does not go according as we would desire to see it? God has promised to be with those that serve him faithfully; and with a willing heart, and to renew their strength, and "God is not a man, that he should lie." He says, "Him that cometh to me I will in no wise cast out; and every one that asketh, receiveth;" and "what things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them."

Therefore let us be strong in our faith, assured that the Lord will help in time of need if we are willing to submit ourselves unto his will. But remember, we must wait on him; trust and confide in him; not become unwilling and impatient when we, even in our affliction, call upon his name and ask his blessing upon us, and receive not so abundantly as we would desire. The Lord knows our wants and indigence better than we do; therefore we pray to him as he himself has taught us to pray, saying, "Thy will be done." Or as the Savior himself prayed in his agony in the garden of Gethsemane, saying, "O my Father, if it be possible, let this cup pass from me: nevertheless, not as I will, but as thou wilt." With such a resigned heart we should come before the Lord in our petitions and then patiently wait upon him, and he will, in due season, grant our request, although

perhaps not at the time, or in such a measure as we may expect or desire it, yet he will remember us in the way he sees most proper for us. If our desire is to be resigned to his will, he will strengthen our hearts that, amidst our afflictions, we may be of good cheer, and patiently bear whatsoever he may see best to inflict upon us for our welfare. Therefore, "Wait on the Lord: be of good courage and he shall strengthen thine heart." MARTIN.

For the Herald of Truth.

"Rejoicing in Hope."

Rom. 12: 12.

If we are justified by faith and have peace with God through our Lord Jesus Christ, as Paul says to the Romans, we can also rejoice in hope, and glory in tribulation, "knowing that tribulation worketh patience." We know that all things here upon earth are transitory and perishable, and if we can have that same hope with Paul that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in heaven, we may rejoice in hope, though the path of our life through this world may be beset with many obstacles; knowing that "our light afflictions, which are for a moment, worketh for us a far more exceeding and eternal weight of glory," for "we look not at the things which are seen, but at the things which are not seen: for the things which are seen 'are temporal; but the things which are not seen are eternal.'"

Now do we look upon the things which are not seen and rejoice in the hope that we have a house not made with hands, eternal in the heavens? Paul says, "We are saved by hope: but hope that is seen is not hope: for what a man seeth, why doth he yet hope for? But if we hope for that we see not, then do we wait with patience for it." This is the hope by which we are saved and in which we shall rejoice. The apostle John also agrees to this when he says, "Beloved, now we are the sons of God, and it doth not yet appear what we shall be; but we know that when he shall appear, we shall be like him; for we shall see him as he is." Mark, to this he then adds, "And every man that hath this hope in him purifieth himself, even as he is pure." 1. Jn. 3: 2, 3.

O then let us be faithful and "yield ourselves unto God, as those that are alive from the dead, and our members as instruments of righteousness unto God," so that we may also be possessed with that hope and composure in which we may rejoice and be glad. What are the pleasures of this world? James, when reproving worldly desires, asks the question, "What is your life?" to which he himself answered, "It is even a vapor, that appeareth for a little time, and then vanisheth away." Therefore let us not set our affections upon transitory things, or upon the things which are seen, for they are temporal and will vanish away, even our lives not excepted. May God grant us grace to rejoice in hope and hold out faithful to the end. MARTIN.

For the Herald of Truth.

Disobedience to God and the Punishment.

God created man in his own image, a pure, happy, holy creature. Soon, however, he forgot the goodness and mercy of God, and his love to him. In a short time Adam and Eve, being misled by the sophistry of the serpent, partook of the forbidden fruit, and thus became disobedient unto their great Creator. Because of this first disobedience of man, God said unto Adam, "Cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; thorns and thistles shall it bring forth to thee."

In process of time, Cain and Abel presented offerings unto the Lord. Unto Abel and to his offering the Lord had respect; but unto Cain and to his offering he had not respect, therefore Cain was wroth and slew his brother Abel. For this wickedness and disobedience, God said unto him, "Now art thou cursed from the earth, which hath opened her mouth to receive thy brother's blood from thy hand. When thou tillest the ground, it shall not henceforth yield unto thee her strength; a fugitive and a vagabond shalt thou be in the earth."

As men increased in number, they also became more wicked and disobedient to God the Lord, and he said, "My Spirit shall not always strive with man, for that he also is flesh." The disobedience of man at this time brought the vengeance of God upon them, and every soul

upon the face of the earth was destroyed, except righteous Noah and his family.

Pharaoh, disobeying God and refusing to let the Israelites depart in peace, was overthrown in the Red Sea, with all his host. The Israelites traveled in the wilderness forty years; till all the people that were men of war, which came out of Egypt, were consumed, because they obeyed not the voice of the Lord. Thus they all perished there, except Caleb and Joshua, who alone of all the great number, were permitted to enter the promised land.

For offering strange fire before the Lord, which he commanded them not, there went out a fire from the Lord and devoured Nadab and Abihu for their disobedience.

Korah, Dathan and Abiram rose up in rebellion against Moses and Aaron, the servants of God, and for their disobedience, the Lord caused the earth to open her mouth and swallow them up, and "They and all that appertained to them went down alive into the pit, and the earth closed upon them: and they perished from among the congregation."

There came a man of God from Judah unto Bethel, whom God commanded, saying, "Eat not bread, nor drink water, nor turn again by the same way that thou camest, 'but being persuaded by a prophet that lied unto him, he went back and did eat and drink with him, and the prophet that brought him back cried unto the man of God, saying, 'Thus saith the Lord, Forasmuch as thou hast disobeyed the mouth of the Lord, and hast not kept the commandments which the Lord thy God commanded thee, * * Thy carcass shall not come to the sepulchre of thy fathers.' And when he was gone, a lion met him by the way and slew him.'"

We have mentioned a few instances of disobedience, and the punishment thereof. The Bible contains many more such, and I hope this will cause many to examine the Scriptures more closely and carefully, and reflect more upon them, and thereby be induced to obey God, and flee from the wrath to come.

The Lord says, "Behold, I set before you this day a blessing and a curse; a blessing, if ye obey the commandments of the Lord your God, which I command you this day; and a curse, if you will not

obey the commandments of the Lord your God."

Solomon says, "Cease, my son, to hear the instruction that causeth thee to err from the words of knowledge."

"Blessings are upon the head of the just; but violence covereth the mouth of the wicked."

Samuel says, "To obey is better than sacrifice." "Vengeance is mine; I will repay, saith the Lord."

God requires man to be obedient unto his laws, and says through John, that "his commandments are not grievous."

We read that all who were disobedient unto God, have suffered the punishment of the Lord, as did Adam and Eve, Cain, Nadab and Abihu, Korah, Dathan and Abiram, as Saul and the man of God.

As God's word is truth, all who continue to be disobedient to his precepts, will reap the just reward of their labors. J. S.

For the Herald of Truth.

I Wish.

How often do we hear people say, "I wish I had never done it," referring to something which they did in their childhood, or youth. Or, "I wish I had known to what it would lead me," or, "if I had known in my young days what I now know I never should have done thus and so."

Among the many things done by young people, which almost every one regrets in old age, are the following. One of the first, and one which is most regretted, is disobedience to parents. It leaves a sting in the heart which can never be removed. When our parents admonish and plead with us to avoid bad company, or to stay away from places of worldly amusement, or to leave off some bad habits which we practice, and often with tears in their eyes, and a painful heart on account of the great concern they feel for our welfare and we turn away from them indifferently, and heedless of their earnest admonitions, they will, at some future day, when our parents shall have passed away, irresistibly force themselves upon our minds, and cause us pain and sorrow, perhaps more painful than that of our parents, at the time we refused their admonitions.

Think not, dear young friends, that this is only supposition it is

truth; and if you thus disobey your parents, whom God, in his word commands us to obey and honor, he will not leave you unpunished; and as sure as his divine word is truth, so sure will every pain and sorrow you cause your parents, come back to your own hearts at some time and punish you all your days.

Another thing which every one who once forsakes sin, and strives to walk in obedience to the commands of God, will regret, and which often hinders his progress to holiness and purity, and which can never be driven or banished from the mind, but will be unpleasant, and annoy them all through life, is the reading of worthless, foolish books, such as novels, comic stories, and other trashy reading. It is to the mind, as poison to the body, which destroys its healthy action for life. It makes an impression on the mind, and leaves a stain which can never be erased or fully eradicated.

When old age comes upon us, and we desire to meditate upon the goodness of God, and desire to have our hearts prepared for a temple and dwelling place for God's Holy Spirit, and for the Savior to abide and sup; these improper thoughts with which the mind was filled in youth, often unavoidably crowd upon us, and the thoughts which we desire, are crowded out; and often, yea, many times we wish, and say, "Oh that I had never seen or touched such worthless stuff! Now it is continually on my mind, and is very unpleasant; I would give all I possess if I could only get rid of these thoughts.

Not long since a mother informed me that a teacher told her daughter to read anything and everything that came in her way; that it would make her intelligent. O, what horrible advice! Terrible to think about! A teacher to advise a child to fill her mind with matter, which in after years would prove a curse instead of a blessing, is an idea too ridiculous to be entertained for a moment!

It is good for young people to read, and store their minds with knowledge; but let it be such as will tend to make pure; such as will refine the thoughts, and raise them above vulgarity; lead them into a higher and purer sphere than that of the base and worldly honor seekers.

Beware, my dear young friends, and as you value purity of thought; as you value a clear conscience, and future peace of mind and undisturbed happiness, and nearness to God, avoid reading foolish, worthless trash. Fear it as you would poison; for it is even worse than poison to the body; it poisons the mind all through life. Touch it not, therefore, and you will never have to say, I wish I had never read such light matter.

There are yet many other things practiced in youth, which are often regretted in old age, all of which I cannot present to my readers at present; but I will mention that of foolish talking and jesting. This habit when once formed, is very hard to break off; and it is certainly very unbecoming for professors of christianity to use vain, idle language, and is also forbidden in God's word. We are told that for every idle word we speak, we must give an account in the day of judgment. Read Eph. 4: 5.

Much more might be said on this subject, and many more unnecessary habits which young people get into might be mentioned, which they will regret in maturer years; but I hope my young friends, after reading what I have written you, will try to avoid all habits which are contrary to the word of God, and which are unbecoming to intelligent men and women; and remember that habits are much easier formed than removed. Form such habits in youth as you will not regret when you get old. "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things." Phil. 4: 6.

BROTHER HENRY.

For the Herald of Truth.

The New Birth.

To all who are yet in darkness, and under the bondage of sin, but struggling to gain light, and peace, and salvation, there will come that solemn question: What shall we do to be saved?

The Savior says, "Except a man be born again, he cannot see the kingdom of God." Then we may ask; "What is it to be born again?"

If we have heretofore lived in sin, disobeying God, neglecting to acquaint ourselves with his will, by reading and studying his word; if we have loved money, or fame, or ease, or pleasure, or any other object more than God, then are we yet carnal-minded and unfit for Heaven, and a change must take place, and a change so great that the Savior calls it being "born again." Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost, which he shed on us abundantly through Jesus Christ our Savior, Tit. 3: 5, 6. "Then will I sprinkle clean water upon you, and ye shall be clean; from all your filthiness, and from all your idols will I cleanse you. A new heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you a heart of flesh." Ezek. 36: 25, 26. The new birth, as we learn from the above passages, means a total renewal of the course of life, so that instead of clinging to sin, there is a prevailing disposition to holiness. This change is produced and cherished by the influences of God's Spirit in our hearts.

As long as one lives in sin, he lives in unrest, and he is without God and without hope in the world. The Spirit of God will come and strive to cause such to change their course of life, and seek for release from the crushing burden of sin. They who yield themselves to the influences of the Holy Spirit, will be led step by step, into the new life, and into the love and favor of God. And though they will still have human infirmities to contend with, and trials to endure as long as they are in the flesh, yet all these things will work together for their good, and when the time for their departure comes they can say, "I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day." N. G. R.

"Why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and, behold, a beam is in thine own eye?"

For the Herald of Truth.

"The Lord is merciful and gracious."

Ps. 103: 8.

Hast thou ever considered how gracious the Lord is to the whole human family? how he upholds everything that is good and well-pleasing in his sight? Yea, he upholds even his enemies. Ye that do not his divine will are even his enemies. O what a gracious Father in heaven. You may say, Why doth he uphold even his enemies? Because the Lord is gracious.

The Lord of glory has no pleasure in the death of a sinner. Hast thou ever considered what the Son of God has done and suffered for you? Behold him on the cross. O how shamefully treated. With cruel hands nailed to the cross. His hands and feet pierced with nails. Thus he was nailed to the shameful tree. Why did he thus suffer? Hast thou ever considered why the Lord of glory had thus to suffer? It was to redeem us poor rebels. The whole human family (after Adam's transgression) was in a perishing state. God could not endure to see poor, fallen man perish thus; and immediately after the fall of Adam, God promised a deliverer that should deliver the fallen race in due season; and in the seventh age of the world, Christ our Lord and Savior, in the fullness of time, was born of the blessed virgin, Mary, at Bethlehem, and laid in a manger. This promise was fulfilled in about three thousand nine hundred and seventy-four years. At this time God sent his only Son into the world, that whosoever believeth in him should not perish but have everlasting life. This is the Son of God, the Lord of glory, who was nailed to the cross, and bore our sins that we might live; to the end that we might be happy forever, and be where he (Christ) is and behold his glory. O what amazing love. You can plainly see from this, that the Lord is gracious as in the text. Hast thou considered, even for a moment, who gave thee breath, life, health, and the comforts of earth? Look around you and ask the question. Who has created all this? Who has created me, and for what purpose? To do good, or to do evil? At this moment let these thoughts sink deep in your hearts, and resolve from henceforth to try to live more in accordance with God's word. It is through his infinite mercy that

he has not called us to judgment long before this time. He might have great reason to say, "Why cumbereth it the ground?"

It is alone for our good that God thus deals with us, as the poet says,

"While the lamp holds out to burn,
The vilest sinner may return."

Again how gracious the Lord is when he sendeth rain on the good and evil; and letteth his sunshine on the just and unjust. He thus blesses mankind, and yet how ungrateful we are toward him. Dost thou see, Oh poor, careless sinner, you are doomed to eternal woe and misery, unless you speedily repent. When you once feel your unworthiness, and that you are a condemned sinner in the sight of God, if you can say as the poor publican did, "Lord be merciful to me a sinner," then you can realize that the Lord is gracious; but if you go on in sin, and folly, and the pride of life, in swearing, in drunkenness, in gluttony, in gambling, in robbery or murder, you will not go unpunished. But when Christ shall come in the clouds of heaven in all his glory with his angels, to judge the world in righteousness, then you will hear the awful sentence, "Depart from me ye cursed, into everlasting fire, prepared for the devil and his angels;" where there will be weeping and gnashing of teeth, and where there will be no more repentance. Oh think of these things.

How can you endure the thought, of being cast into outer darkness and debarred from God's presence forever? never to enjoy the blessings granted to his people in eternity, where there will be no more sickness, sorrow, pain, nor death. Oh, think of the vast difference of those two places; to one or the other we must go; there to receive our just reward; either to hear the sentence, "Come ye blessed," &c., or "Depart ye cursed," &c. Reflect upon these sayings before it is forever too late. We have no assurance of life for a day, or even for the present hour. Oh, is it not worth while to devote our time in serving the Lord in meekness and humility. "Prove all things; hold fast that which is good."

In conclusion I would say with the poet,

"To-day, if ye will hear his voice,
Now is the time to make your choice;
Say, Will you to Mount Zion go?
Say, Will you have this Christ or no?"

Ye wand'ring souls, who find no rest,
Say, Will you be forever blest?
Will you be saved from sin and hell?
Will you with Christ in glory dwell?

Once more we ask you in his name—
For yet his love remains the same—
Say, Will you to Mount Zion go?
Say, Will you have this Christ or no?

Leave all your sports and glittering toys,
Come share with us eternal joys;
Or must we leave you bound to hell—
Then, dear young friends, a long farewell."

JACOB B. CULP.

Wakarusa, Ind. Dec. 24th 1871.

For the Herald of Truth.

Enough.

The Governor of Michigan has issued a proclamation to the people of the United States, in which he says, "He now takes pleasure in announcing that further contributions for the relief of sufferers by the late disastrous fires in that State are unnecessary." The Governor tenders the hearty thanks of the whole people of Michigan to those whose earnest sympathy and liberal aid have so greatly alleviated the sufferings of so many of its citizens.

In the case of the sufferers from fire in Chicago, aid has been sent from almost every part of our land, and from England, Germany, and I believe, from several other parts of Europe, and even from the "ultimate parts of the earth," from China, heathen, as we call its people.

We sometimes feel as if the world were steadily growing worse, sinking deeper in corruption, and doubtless it is in some respects, but it is only truth to say that in some other respects it is slowly growing better. The nations of the earth are getting to know one another better. China and Japan, formerly closed against all "outside barbarians," as they called other nations, are slowly opening themselves, and are losing some of their prejudices against foreigners. They are even now sending a number of their young men to this country, to our schools to learn from us what they can. They are building railroads, and constructing telegraphs. The more intercourse they have with nations in which the Bible is read and believed in, the more clearly do they seem to see that Christian civilization is better than the idolatry and darkness which abound in their own countries. J. K. HARTZLER.

Herald of Truth.

Elkhart, Ind., January 1872.

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New Subscribers.—With the commencement of the New Year will be a good time to gather new subscribers. We hope our friends will make an effort to extend the circulation of the Herald as much as possible. As an inducement to this we will renew our former offer, that any person sending us four new subscribers with four dollars to pay for the same shall have the Herald a year free for his trouble. This will be an easy way to obtain the paper free and we hope many will avail themselves of the opportunity to do so.

Chicago Burned.—This is the title of an octavo pamphlet of 32 pages, giving a graphic description of the terrible fires in Chicago, in the states of Michigan, Wisconsin, and Minnesota, published by S. E. Woodworth, and is for sale at this office, and the balance still on hand will be closed out at 12 cents a copy by mail or 75 cents a dozen.

Menno Simon's Complete Works.—in the English language is now ready for delivery. All who wish to ob-

tain this valuable work may have it promptly forwarded to them, by sending in their orders to this office. The price of the work is \$4.50 cents per copy. Any person taking 12 copies will receive one copy gratis. We have gone to a great expense in translating and publishing the work, so that our people might have the opportunity to examine and read the writings of the eminent reformer whose name our church bears, and we hope our friends will feel an interest in selling as many copies as possible. Single copies of the work may be sent by mail, and those wishing to have them thus sent will please add 64cts to the price for Postage. It may be obtained at the following places:

J. E. Barr's Bookstore Lancaster, Pa.

J. C. Hunsicker, Berlin, Waterloo county, Ont.

Jacob N. Brubaker, Mount Joy, Lancaster county, Pa.

Jacob Funk, near Line Lexington, Pa.

Our Patrons will please examine carefully the little slips or address labels on their papers to see whether they are credited correctly or not. In the many changes which are made in our mailing list at the present time, some mistakes may occur, and we will thank any one for advising us of any errors they may discover.

The New German Hymn-book. called the *Allgemeine Liedersammlung*, is now completed and ready for delivery. This book is a small work containing 416 pages, and 333 of the best German hymns with an appendix of English hymns, and a variety of metres best adapted to be sung both in private and public worship.

The price of the work is as follows;
By mail postage prepaid per single copy, .65
" " " Dozen \$6.50
" Express per Doz. 5.50
" Express per hundred \$45.00

Our Family Almanac for 1872 is now ready for delivery. It contains many good and interesting articles, and should find its way into every Mennonite family. All orders will be promptly filled by mail at 10 cts. per single copy, or 70 cts. per dozen, or when sent by Express at \$5.00 per hundred, Express charges to be paid by the purchaser.

Correspondence.

From the Church in New Orleans, La.

Bro. Funk, On the 30th of March 1871, I left my home, for the purpose of making a trip to New Orleans. I took the cars at Burlingame, Osage Co., Kansas, and went to St. Louis; there I took the boat to New Orleans, where I arrived safely on the 7th of April. As I was an entire stranger there I sought lodging at a public house, and the next day I met our brethren in the faith. I first came to Bro. Christian Mourer, where I was kindly received and provided for as long as I remained there. There are fifteen members of the Omish Church in this city. On Easter Sunday they had meeting and celebrated the communion of the Lord's Supper. Bro. Christian Mourer is the pastor of the church.

If any Mennonite brethren pass through that city and wish to stop, they will call on Bro. Mourer at 46 Elmire street. I feel thankful to the brethren and sisters for their love and kindness.

Dec. 25th 1871. JACOB KAUFFMAN.
Melvern Osage Co., Kansas.

A Visit to Indiana.

On the 9th of Oct., 1871, I left home for the purpose of attending the Conference in Elkhart Co., Indiana. I arrived at Millford, Ind., on the 10th, and remained over night with Jewie Messick, my brother-in-law. On the 11 I took the train for Elkhart, and stopped with Bro. H. B. Brenneman until the 12th. I then went home with Bro. Kreider, where I met Bro. J. M. Brenneman. In the evening we held meeting at Shaum's Meeting-house. On the 13th we attended Conference at Yellow Creek Meeting-house; here I met many brethren from a distance, with whom I had not the pleasure of a previous acquaintance.

On the afternoon of the 14th there was meeting at the same house. On the 15th I attended a meeting at Bro. Funk's house, in Elkhart, and in the evening we held a meeting at Shaum's Meeting-house. On the 16th we met at Yellow Creek, and in the evening at Holdeman's Meeting-house. On the 17th we again met at Yellow Creek, and on the 18th there was meeting at Holdeman's, at which place there were two precious souls added to the church by baptism. May God bless them, and assist them to be faithful followers of the meek and lowly Jesus. In the evening we had meeting in Elkhart. All these meetings were well attended.

The 19th I left Elkhart, and remained over night with my brother-in-law, at Millford; here I met the brethren, J. M. and C. B. Brenneman and wife, of Allen Co., Ohio. I went home with them, and on the 21st Bro. J. M. Brenneman and I went to

Putnam Co.; on the 22nd we held a meeting at Stemen's School house; in the evening we had meeting at Shirk's Meeting-house in Allen Co.; on the evening of the 24th we held meeting at Shenk's School house, we also attended meeting near Bro. Samuel Shenk's, in the United Brethren Church. These meetings were well attended with attentive audiences. May the blessing of God rest with our labors, and may they tend to the upbuilding of the church of God.

I left Elida on the 27th, and stopped with Bro. Jos. Kurtz, near Bremen and arrived at home the next day and found my family in tolerably good health. Thanks be to God for his care and protection over them during my absence.

I desire to express my love and thanks, to the brethren and sisters among whom I visited, for the unmerited kindness they showed me whilst among them. The Lord reward them.

Bremen, Ohio. C. C. BEERY.

From Lancaster, Pa.

Lancaster, Pa., Jan. 1st, A. D. 1872.
Dear Brother J. F. Funk, Enclosed here-with I send you one dollar. Please continue my paper, the Herald of Truth. I have been a reader of it from its first issue, and wish it continued. This letter contains my first date in 1872, and it seems but a short time since we first wrote 1871, but a year passed between those two dates never to return, and in truth we can say with an ancient poet, "Time once past never returns," and the moment which is lost, is lost forever. Blair also says among many other things, "Time, we ought to consider as a sacred trust committed to us by God, of which we are now the depositaries, and are to render an account, at the last day. That portion of it which has been allotted to us, is intended partly for the concerns of this world, and partly for those of next; let each of these occupy in the distribution of our time, that space which properly belongs to it."—Now, have we done this within the last year, or have we done so in our lifetime? If not, we certainly ought not delay any longer, but begin now, and if we have made a beginning to live a life to the honor and glory of our God in Jesus and to the salvation of our souls, then let us be steadfast and earnest, and try to improve the rest of our days (which God in his mercy may grant us yet) to his honor, and to the welfare of our immortal souls; and if we so live we cannot help letting our light shine, but I must, alas, complain of myself; my light is too often darkness; I often think of a certain physician, with whom I was well acquainted, who said, "I know I must suffer many stripes, because I know so much better than I do." Are there not many of us more or less in danger of the same? Oh, how often did I wish I had a more careful porter to watch. I know there is an enemy near; the Gibeon-

ites are not all extinguished, therefore let us be on our guard and watch, that the hour of death may not come and find us unprepared. If we think how many passed from time to eternity during last year, and how little we know who may live to see the date of 1873, and the great importance of passing from time to eternity; since we cannot come back to correct errors, but just as death overtakes us, judgment finds us, therefore we should be more earnest in that duty committed to us by our God, namely, to work out the salvation of our souls.

I have enough to do to till and keep my own garden without speaking to others, but still I see much outside which I wish I could make better. What a pity we so often see manhood disgraced by the consequences of neglected youth, and old age oppressed by care that belongs to a former period, and at the close of life the dying man beholds with anguish that his days are finished when his preparation for eternity has hardly commenced. I must close with my best New Years wishes to all. Your brother
JOHN SIENCK.

Children's Department.

My Travels.

Dear children, I am still in Pennsylvania. At the time of writing this I was in Lancaster county. By the time this Herald reaches its readers, I expect to be in Bucks or Montgomery county. After visiting there a few weeks I shall return to Lancaster county. If any of my little friends wish to write letters to me before the twentieth of February, they will direct them to Mount Joy, Lancaster county, Pa., and after that to Elkhart.

I have so far enjoyed my visit in Pennsylvania very well. The brethren and sisters are very friendly and kind, for which I feel very thankful towards them and towards God. The little folks, too, are as friendly and loving as they can be; and I cannot tell how much I enjoy myself, from day to day, with my dear, little friends as they gather around me and talk.

The second Sabbath I spent in this county, the children were called together at one of our churches, where I was to address them; but as I was not well, I did not feel at all like speaking, but with God's help, I talked to them as well as I could. They were all very attentive, and I hope they were benefited. There were nearly one hundred children present, and a goodly number of grown persons, young and old. I talked to them of the goodness of God, and our duty to love and obey him, and of the sweet enjoyments of those who serve him; also of the great love of Jesus, our dear Savior. I believe nearly all of them acknowledged that they love him. O, I wish and pray that all of them might love him so much as never to forsake, or deny him.

A brother invited me to visit his family one evening, which I promised; he made it known to his neighbors, and when the evening arrived, about thirty little boys and girls, and about twenty grown persons gathered in, and we had a very pleasant time. The children sang three or four beautiful pieces, in which some of the older ones joined, and afterwards I talked to them a short time; then we all knelt down and prayed, and I felt that God was present with us, and I hope we were all benefited.

At one time, accompanied by a brother, we stopped at a schoolhouse; the teacher invited me to talk to the scholars. I spoke to them perhaps ten minutes, giving them some good advice which I hope they will never forget.

Now let me yet say to all the children with whom I talked, as I love you all dearly, and feel much concerned for your good and welfare, Will you try to remember what I told you? Will you remember that I told you, that to love and serve God, our Maker, gives us more pleasure and happiness in this world than anything else we can do? Remember that as long as we are not God's children, and doing what he desires us to do, we are sinning against him! He is so very good and kind to us, and is every day blessing us with so many good things, and loves us so much. If we disobey him, we are obeying Satan, that wicked one, who tries to lead us away from God into everlasting punishment. He does us no good at all; he only tries to make us believe that if we serve God we can have no pleasure in this world; but he is a liar, and we must not believe him.

Do not forget me, my dear little friends; and if we should not meet again in this world, let us try to be good, that we may meet in heaven, with Jesus. Will my dear ones at home pray for me while I am gone, that God may protect me, and bring me safe home again? This is the request of your
BROTHER HENRY.

The Power of God.

Dear children, did you ever think of the great power of God? Do you know the meaning of the word *power*? It means to be able to do a thing. A strong man can lift and carry a heavy load. We say of such a man, he has the power to carry heavy loads. If a man builds a house, we may say, he has the power to do it. A person who is sick, and so weak that he cannot walk, has not the strength or power to walk; he is so weak that he cannot help himself. He has no power to do anything.

God is all-powerful; that is, he has the power to do whatsoever he will. When he created the world, there was nothing from which to make it. When a man builds a house he must have boards and lath, and other lumber to make it. Men have the power to cut down trees, and saw them into logs, and draw them to the saw-mill, and saw them into lumber; but they have not the power to make trees

grow: God makes them grow. There is nothing impossible for him to do.

In the beginning God created (made) the heaven and the earth. And the earth was without form; that is, it had no shape, and it was dark because there was no sun, nor moon, nor stars to shine; but God had the power to make it light; he only said, "Let there be light," and as soon as he said this it became light. Afterwards, he also made the sun, the moon and the stars, to shine on the earth. O how great and powerful is God. He has the power to destroy anything that he has made, just as easily as he could make it.

He had the power to make all the beasts, the fishes, and the great whales; the worms, the little insects, and the birds that fly in the air; and first of all, he made the first man and the first woman, Adam and Eve. He made every one of us, and he has the power to keep us alive, and also the power to take our lives from us at any time he pleases. We could not live one minute if God did not keep us alive by his almighty power.

When the children of Israel left the land of Egypt, and came to the Red Sea, God divided the water and it stood like two great walls, and they passed through between them on dry ground. And when the Egyptians went in and undertook to pass through, after the Israelites, God made the waters come together again, and they were all drowned.

Now, dear children, let us often think of the great power of God. Let us praise and honor him, for he has made everything good, yes, very good. Let us learn to love and obey this great God. O yes, let us sing praises to our Maker. David says, "Know ye that the Lord he is God; it is he that hath made us, and not we ourselves. Enter into his gates with thanksgiving and into his courts with praise." Ps 100: 3, 4.

O come and let us loudly sing
The praises of our Maker, God;
Let all the earth with praises ring;
And his great power be told abroad.
We come, O Lord of hosts, we come,
With praise and honors to thy name;
For thou art God, and thou alone,
With power and might dost ever reign.

We praise thee for thy wondrous power;
We praise thee for thy wondrous deeds;
With thank and reverence we adore
The Lord whose power alone exceeds.

O Lord, how wondrous are thy works;
In wisdom hast thou made them all—
The hills, the mountains, seas and rocks—
Thou dost create them, great and small.
Do thou, O Lord, our hearts renew,
And fill us with thy love and praise;
That we with thanks and honors due,
May love and serve thee all our days.

BROTHER HENRY.

My son, attend to my words; incline thine ear unto my sayings. Let them not depart from thine eyes; keep them in the midst of thine heart. For they are life unto those that find them, and health to all their flesh.

Try to be Good.

Children, try to be good!

That is the end of all teaching.

Easily understood,

And very easy in preaching.

Is it easy to do?

Speak, if you've really been trying

To be entirely true,

And honestly self-denying;

To weep with those that weep,

To be just in every dealing;

A careful watch to keep

On temper and tongue, and feeling;

Your greatest joy to find

In giving another pleasure,

And trying not to mind

That yours is the smallest measure;

With a heart to hold and bless

Both loyalty and freedom;

With a loving little Yes,

And a smile, for those who need them;

Yet all the time to show

Of steadfast faith the beauty,

And be able to say No,

When saying No's a duty.

Children, try to be good!

That is the end of all teaching,

Easily understood,

And very easy in preaching;

And if you find it hard,

Your efforts you need but double;

Nothing deserves reward

Unless it gives us trouble.

Letters From the Children.

Dear Bro. Henry, I will write you a few lines. I am a reader of the Herald of Truth. I have read it for seven years. I love to read it. I think it is interesting to all who take it. I have also read the Testament through, and half of the Bible in the past year, and have commenced at the beginning again. I would like to have you come and visit us. I have heard much about you, but have never seen you.

MARY FLETCHER.

Ontario, Richland Co., Ohio.

Dear Brother Henry, I sat myself with pleasure to write you a little letter about the Herald of Truth. In it I have often read about you and the little children. I am a little girl of eleven years old; I read in the Testament and in the Bible, but not so much as I ought to, but I will read as much as I can. I am beginning to read the Testament through. This evening I have read about you visiting your little friends. I wish you would visit us too.

Harrisburg, Va. LAURA V. SHANK.

Dear Brother Henry, by the will of the Lord I am permitted to write to you again. The Lord is very good to us all; then ought we not try to love and obey him in all that

we do? I read a chapter in the Testament in the morning, and in the evening I read a chapter in the Bible. I have read the Testament through once and I am reading it through again. I think it is necessary for us to make good use of our time while we are young, for we know not how soon we may pass away; but if we try to do right while we live, we will not be afraid to die. I wish you would come and visit us too.

Belleville, Pa.

MARY YODER.

Dear Brother Henry, I have the pleasure of writing you a few lines, to let you know that my brother and I have not forgotten you. I wish you would come to see us. I think it is necessary for us all to make good use of our time while we are young; we should try and do better every day as we grow older.

I see in the last Herald, that you have been to see some of your little friends, and they are highly pleased with your visit.

I see nothing in the Herald that you have been to Canada yet, but I hope you will soon come to see us, and keep your promise, as we are longing to see you, and have some conversation with you about the welfare of our never dying souls.

May God bless you in visiting the little folks, and bless us all and prepare us for that Spirit world where all the little children shall be gathered around God's throne; where we shall enjoy each others company through the endless ages of eternity. This is the wish of your affectionate little friends and well-wishers.

NANCY A. and SAMUEL H. SHIRK.

Notusca.

If I Come to Jesus.

My yoke is easy and my burden is light
Matt. 11: 20.

If I come to Jesus,

He will make me glad,

He will give me pleasure,

When my heart is sad.

If I come to Jesus,

He will hear my prayer;

He will love me dearly,

He my sins will bear.

If I come to Jesus,

He will take my hand;

He will kindly lead me,

To a better land.

There with happy children,

Robed in snowy white,

I shall see my Savior,

In that world so bright.

If I come to Jesus,

Happy I shall be;

He is gently calling

Little ones like me.

FOOD FOR THE LAMBS.

Enter not into the path of
the wicked, and go not in the
way of evil men. Prov. 4: 14.

He that walketh with wise
men shall be wise: but a
companion of fools shall be
destroyed. Prov. 13: 20.

The following Table will show those who wish to read the Testament in the way proposed what chapter to read each day.

| Days. | Chapter. | Days. | Chapter. |
|---------|----------|---------|----------|
| Feb. 10 | Acts 4 | Feb. 26 | Acts 20 |
| " 11 | " 5 | " 27 | " 21 |
| " 12 | " 6 | " 28 | " 22 |
| " 13 | " 7 | " 29 | " 23 |
| " 14 | " 8 | March 1 | " 24 |
| " 15 | " 9 | " 2 | " 25 |
| " 16 | " 10 | " 3 | " 26 |
| " 17 | " 11 | " 4 | " 27 |
| " 18 | " 12 | " 5 | " 28 |
| " 19 | " 13 | " 6 | Romans 1 |
| " 20 | " 14 | " 7 | " 2 |
| " 21 | " 15 | " 8 | " 3 |
| " 22 | " 16 | " 9 | " 4 |
| " 23 | " 17 | " 10 | " 5 |
| " 24 | " 18 | " 11 | " 6 |
| " 25 | " 19 | " 12 | " 7 |

This table can be written on a piece of paper and kept in the Testament for a mark.

For the Herald of Truth.

Another Year Is Past.

Another year has rolled around,
And all its trials are o'er;
O yes, dear friends, those days are gone,
Gone, to return no more.

How did we spend the precious time,
Those many hours and days?
Did we delight to serve the world,
Or walk in wisdom ways?

Did we devoutly yield ourselves
To that great king above,
From whom so many blessings flow,
As tokens of his love?

O no, we have not always done
As he would have us do;
And since we have so often failed,
We'll now begin anew.

We are too weak, I know full well,
To run the race alone;
But with the Savior's helping hand
We may at last reach home.

With what desires then do we long,
An entrance there to gain;
Where we shall see the savior's face,
And praise his holy name.

Though often times we're sore oppressed

By Satan, that great foe;

Who would have all to follow him,

That they might suffer woe.

"I will not leave you comfortless,"

No, "I will come to you;"

How do these words encourage us

Our journey to pursue!

Our pilgrimage will close ere long,

Our labors soon will end;

Then shall we all be gathered home,

Where joys shall never end.

Then let us not forsake the way

Which leads to heaven above;

Where Jesus, and good people dwell,

In unity and love.

Winesburg, O.

H. A. MUMAW.

For the Herald of Truth

The Herald.

The Herald of Truth is a welcome visitor to many families throughout our land. It enlightens, instructs, reproves and warns the sinner of his danger. And shows how necessary it is for the sinner to turn from darkness to light, and from the power of Satan unto God.

It gives us a knowledge of the brethren in distant parts of the country; and we are often instructed and admonished to contend for the faith once delivered to the saints, that we may all hold out faithful unto the end, and receive the crown of glory.

It no doubt leads many to search the Scriptures of divine truth, to see if those things are so; and they are thereby led to the cross confessing their sins, and become believers in the gospel of Jesus Christ.

We ought to have more original reading in the Herald, and I would frequently write for it if I were competent for the great task. All articles should be written in the spirit of devotion; having an eye single to the glory of God, so that they would admonish, instruct and reprove, that the man of God may become more perfect, thoroughly furnished unto all good works; for without faith, works are dead. Oh, how many have made a profession of religion and deny their profession by their works.

Our brethren near Canton, Stark county, Ohio, extend an invitation to the ministering brethren, either English or German, to stop with them as they are passing back and forth. The next meeting will be on

the 11th of February, and every four weeks thereafter.

We sincerely desire ministers to call upon us, for we need assistance, English preferable. The harvest truly is plentiful, but the laborers are few. Persons coming on the Pittsburgh and Ft. Wayne R. R., will change cars at Alliance, and go south to Moultrie. I reside one mile east of Moultrie. Our next meeting will be the 14th of January, and is held every four weeks. If not sooner, perhaps it will be convenient at the next Conference to visit us. H. WALTER.

Moultrie, Ohio.

The Departed.

The departed, the departed!

He visits us in dreams,

And he glides above our memories,

Like shadows over streams;

But where the cheerful lights of home

In constant luster burn,

The loved one that departed

Can never more return.

The good, the brave, the beautiful,

How dreamless is their sleep,

Where rolls the dirge like music

Of the ever tossing deep;

Or where the surging night winds,

Pale winter's robes have spread

Above the narrow palaces,

In the cities of the dead.

We look around and feel the awe

Of one who walks alone,

Among the wrecks of former days,

In mournful ruin strown;

We start to hear the stirring sounds

Among the Cypress trees,

For the voice of the departed

Is borne upon the breeze.

That solemn voice; it mingles with

Each free and careless strain;

We scarce can think earth's minstrelsy

Will cheer our hearts again;

The melody of summer waves,

The thrilling notes of birds,

Can never be as dear to us

As his remembered words.

We sometimes dream his pleasant smiles

Still on us sweetly fall;

His tones of love we faintly heard

Our names in sadness call;

We hope that he is happy.

With his angel plumage on,

But our hearts are very desolate

To think that he is gone.

Selected for the Herald of Truth, on the death of our father, Joseph Brubaker, by

ANNA AND MARY BRUBAKER.

Wakarusa Ind.

For the Herald of Truth.

Colonization of Kansas.

As there are still some persons who are anxious to get information in regard to the colony in Kansas, permit me through the columns of your valuable paper, to make a few remarks in regard to the same. As M. W. Keim has sold a large quantity of land to Mennonites and others in the county of Waterloo, he was evidently desirous, in effecting his sales, to sell to such parties as would eventually form Mennonite Societies in Township No. 19; Range No. 2 and 3; Marion County, Kansas. The sections in these townships are composed of one section government, and one section railway land, alternately throughout the townships. Keim is now prepared to act as agent to dispose of this railway land; it is but doing justice to him if I state, that in transacting business with him, I have always found him reliable and trustworthy, and as such could recommend him to intending purchasers. The superior advantages offered in the sale of these lands, according to statistical and well authenticated reports, are that the land is beautiful, with flowing springs of pure, cold water; timber is rather scarce, but plenty of good rock, both lime and building stone; lands of first quality.

THE CLIMATE

of Kansas is healthful and temperate. The summer heat tempered with a breeze. The nights cool. Winter short and mild, with only a few sharp cold days. Spring opens about the first of March annually.

MINERALS.

The coal measures underlie fully seventeen thousand square miles of the eastern portion of the State. The upper stratum crops out in nearly every county in the eastern and middle portions of the State. Coal is to be found in inexhaustible quantities and superior quality.

SALT.

Under the act admitting Kansas into the Union as a state, twelve salt springs were granted. The brine arising from the springs, in being scientifically investigated, has been found to yield a large percentage of salt. Many other springs have since been discovered. Owing to railway facilities, thus opening up a ready market, and furnishing

means of transportation, it is supposed that Kansas will become one of the great salt producing States of the Union.

Those persons who have not the means to purchase land in the east and in Ontario, where the price of land is high should avail themselves of the inducements offered in Marion County, Central Kansas, where land is cheap, and terms for payment advantageous. It is to be hoped that honest and industrious colonists will avail themselves of the inducements now presented to them, and secure homes for themselves in the far West, where under the blessing of a kind, Heavenly Father they may be well repaid for the toil and privations to which they may be subjected the first few years. DANIEL BURKHOLDER.

Bridgeport Ont. Jan. 27th 1872.

For the Herald of Truth.

A Bargain Is a Bargain.

So says the world generally, especially he who has the best of the bargain, but he that discriminates wisely and takes the word of God for his guide, will see that the above expression is an erroneous one, yet many professing christians justify themselves on this ground, in all their business transactions.

Now for instance, if I should bargain with my neighbor to do a certain amount of work for a given price, and my neighbor should be faithful and punctual in the performance of his promise, and perform the work as specified, but after he had it done, he should say to me, "I have not been recompensed for my labor," and I am also aware of the fact, and I say to him, "A bargain is a bargain," would it be right? would I be doing justice to my neighbor?

It seems to me that the Scriptures are like a pair of balances, which we ever have before our eyes, which tell us when we deal justly or unjustly, either with God, our fellow-men or ourselves, and if under circumstances as the above we look upon these balances, what would they indicate? Would they not say, "Thou canst have no more communion with thy God until thou makest reconciliation with thy neighbor. This would be terrible; to think that we were cut off from communion with God. But if on the other hand I make reconciliation

with my neighbor and then look back upon the balances and see that they are held in balance by a white stone with a new name on it that no man can read, save he that receiveth it; how sweet, how pleasant and how blessed the thought.

J. B. McCONNELL.

From the Pilgrim.

Advice to Young Christians.

You who have espoused the cause of Christ, let me urge you to be faithful—be faithful until death, and the promise is, you shall receive a crown of life. To do this, you must watch and pray that you enter not into temptation. I would urge on you the necessity of prayer. Prayer is the life and soul of a christian. Have stated seasons for prayer; at least twice a day approach the throne of grace, and call upon your Savior to help you overcome sin, and be a true christian, he will strengthen you, and cause you to triumph over your foes. Seek to be useful. God has given us talents; do not bury them in the earth, but employ them in trying to win souls to him. Think what you owe him. He has redeemed you with his own precious blood, and will you not give him the service of your life?

Every one has an influence in the world for good or evil. Will you cast yours on the side of God and heaven? We have nothing worth living for in this dark unfeeling world, if we have no hope beyond the grave. Heaven is truly worth striving for. If we have no inheritance in that beautiful city in heaven, how can, or will we stand before the bar of God with a seared conscience, and hear the great God say, "depart, I never knew you." What agony, what torture to our souls!

Let us as christians journey together to that celestial city, and when we stand before the great tribunal of right and wrong, it will be, "well done, good and faithful servant, enter into the joy of thy Lord." Could I bring the whole world into the church of the living God, I would, but some will not

take warning until death places his cold, icy fingers on them. Then it is too late, they have rejected God's Holy Spirit, and will have to endure the tortures of a misspent life.

Work therefore, while it is called to-day, for the night cometh when no man can work. I feel that I have an inheritance with God, that my name is written in the Lamb's book of life. I feel if I was called upon to render up my stewardship here below, I would be resigned to yield all, for the sake of one who suffered everything, even death, that I through his death might be saved.

For the Herald of Truth.

Our Time is Short.

"But this I say, Brethren," says Paul, "the time is short. It remaineth, that both they that have wives be as though they had none; and they that weep, as though they wept not; and they that rejoice, as though they rejoiced not; and they that buy, as though they possessed not; and they that use this world, as not abusing it; for the fashion of this world passeth away."

"Remember how short my time is," says the Psalmist. "We spend our years as a tale that is told." "As for man, his days are as grass; as a flower of the field, so he flourisheth: for the wind passeth over it, and it is gone: and the place thereof shall know it no more." "Man that is born of a woman is of few days; he cometh forth like a flower, and is cut down: he fleeth also as a shadow, and continueth not." But life is long enough for the accomplishment of the great ends designed by God.

Brief as is man's lease of life, it is nevertheless long enough to dispose of his destiny, and fit him for everlasting companionship with devils, or unending bliss and fellowship with the Father and with his Son, Jesus Christ; for an eternity of unmitigated woe, or an eternity of uninterrupted happiness and unspeakable joy.

Brief as our sufferings may be in this world, they are long enough to be endured with patience and meekness; long enough to work out the peaceful fruits of righteousness to them who are exercised thereby.

More than one immortal being with an immortal destiny is each moment brought forth into the realms of time to engage in a short struggle for life, and then to pass down to the grave and be forgotten; and thus each moment an immortal soul is born into the eternal world, to join the general assembly and church of the first born in heaven, and people of the New Jerusalem, the city of the Great King; or to join the assembly of the lost in hell, and people the realms of darkness, where the worm dieth not and the fire is not quenched.

With no less important history than this,

the year 1871 has passed away. Its solemn bell has tolled a requiem to the silent past; its record is with God on high to be disclosed when the dead small and great, shall stand before God, and the books shall be opened, and the dead, shall be judged out of those things written in the books, according to their works; when God shall judge the secrets of men, by Jesus Christ, according to the gospel.

Time is 365 days nearer the end of its course when it shall be swallowed up in eternity, and shall be no longer.

Your appointed time, and mine is thus much shorter; we are 365 days nearer our eternal destiny; this much nearer the hour of death and the judgment bar. Are we this much nearer a better country? a home of rest, a crown of life, and a throne of glory? Each one of us has 8,760 hours to give account of to God. Oh! how many souls in the realms of death would give ten thousand worlds like this, had they them to give, for this many hours to seek God's pardoning grace.

For the Herald of Truth.

Watch and Pray.

My dear brethren and sisters, this is one of the most important duties that we have to perform while on our pilgrimage through this world. The Savior, the Lord Jesus Christ, told his disciples to watch and pray; and he tells all his followers to do so. We must watch over all our thoughts! O, I often think our thoughts, our minds, are too much on worldly affairs. Perhaps when we go to bed we have our minds fixed only upon how to manage the next morning in our worldly affairs, and neglect the duty to watch and pray; scarcely take time in the morning to thank the Almighty God for the blessings we receive from him. O, my dear friends, let us all try to follow the example of David, "Hear my cry, O God; attend unto my prayer." "My voice shalt thou hear in the morning, O Lord; in the morning will I direct my prayer unto thee." Ps. 61:1; 5:3.

My dear and beloved friends, when we go to bed our last thoughts should be of heaven; and when we awake in the morning, our first thoughts should be likewise. How necessary it is that all should deeply and seriously reflect upon death, the great change that will decide all for the future; then we will either be eternally happy, or eternally unhappy. O, then do not delay this important work. Watch and pray; for soon you may be in eternity; flee to escape the awful destiny; the world of torment and woe while you have life, and health, and strength of body and mind. God our Father was too merciful to permit his creatures to be eternally lost or banished from his presence; he therefore gave us the opportunity, through his only begotten Son, to attain eternal life, if we repeat of our sins, and believe in the Lord Jesus Christ.

Elizabethtown, Pa.

C. J. RUTT.

Terrible Accident.

On the 12th of Jan., 1872, the boiler of a steam saw-mill owned by Jacob Shelly and David Dimm, in Lancaster co., Pa., exploded, wounding and scalding ten or more persons, two of whom, mortally. John J. Graham was thrown about sixty feet, and blown through the roof of the mill; one of his arms was broken in three places between the shoulder and elbow; all the ribs broken from the spine on one side; his head was very much bruised, and his clothes torn into pieces. He died in less than an hour after the accident. Henry Rumbough was thrown about 70 or 80 feet, and was badly bruised. He lived but a few days. All the rest are doing well.

John J. Graham was my brother-in-law, was a man of good health 38 years and 1 month old. He leaves a wife and four children to mourn their loss. Funeral discourse by John K. Snyder.

C. H. SHELLEY.

Lancaster Co. Pa.

Married.

On the 12th of December, at the house of the bride's father, by Jacob K. Beutler, Peter Hirstein, of Tazewell county, Ill., to Magdalena Beutler, of Mahaska county, Iowa.

On the 23rd of December, by Isaac Rickert, Isaac Culp, of Bedminster Tp., to Kate Berger, of Plumstead Tp., Bucks county, Pa.

On the 16th of January, by Samuel Yoder, Joseph Yoder, to Sarah Hartzler, both of Milford county, Pa.

On the 18th of January, by the same, Enock A. Zook, to Rachel Hoolby, both of Milford county, Pa.

On the 7th of December, in Fulton county, Ohio, by Peter Nafziger, Peter Klopff, to Catherine Nafziger, both of the above mentioned place.

On the 10th of December, in the same place and by the same, Jacob Kipfel, to Mary Roth, both of the same place.

On the 21st of December, in the same place, by Nicholas King, Jacob Nafziger, to Barbara Weis, both of the same place.

On the 18th of January, in the same place, by Nicholas King, John Schmaucker, to Magdalena Wehner.

Died

On the 3rd of December, of scarlet fever, in Jenner township, Somerset county, Pa., Edward, son of John and Catherine Gilbert, aged 1 year, 1 month and 2 days. Funeral discourse by Bro. Jacob Blough.

On the 19th of December, in Jenner township, Somerset county, Pa., of scarlet fever, Joseph, son of Edward and Sarah Jones, aged 5 years, 3 months and 6 days. Funeral discourse by Jacob Blough.

On the 19th of December, in Jenner township, Somerset county, Pa., of scarlet fever, Annie, daughter of Jacob and Mary Spangler, aged 2 years, 10 months and 9 days. Was buried on the 21st at Snyder's burying-ground. Funeral discourse from Pa. 103, by Jacob Blough and the writer.

On the 23rd of December, Rachel, daughter of

Jacob and Mary Spiegel, of scarlet fever, aged 5 years, 10 months and 9 days. She was buried on the 25th by the side of her sister followed by many relatives and friends to mourn her early departure. Funeral sermon by bishop Samuel Blough and the writer from Mark 10: 13-16.

Ye mourning saints whose streaming tears,
Flow o'er your children dead;
Say not in transports of despair,
That all your hopes are dead.

On the 3rd of December, in Mount Joy township, Lancaster county, Pa., Benjamin Brenneman, aged 70 years and 29 days.

On the 9th of January, 1872, at the residence of his son, in East Donegal township, Lancaster county, Pa., Bro. Jacob Gerber, of lung disease, at the advanced age of 81 years, 11 months and 12 days. On the 11th his remains were followed by a large concourse of relatives and friends to the family burying-ground on the old homestead farm. The funeral services were held at the house of his son Benjamin, near the burying-ground by Henry Schenk, Jacob N Brubaker and the writer from 1st Cor. 30: 15.

Death, like an overflowing stream
Sweeps us away; our life's a dream,
An empty tale, a morning flower,
Cut down and withered in an hour.
Our age at seventy years is set,
How short the time, how frail the state;
And if to eighty we arrive,
We rather sigh and groan than live.

PETER NISSELY.

In East Donegal township, Lancaster county, Pa., David Zook, in the 75th year of his age. After a lingering illness, he was called to his home for which he longed.

He was a tender hearted father here,
And in his life, the Lord did fear;
We trust our loss will be his gain,
And that with Christ he's gone to reign.

EPHRAIM NISSELY.

On the 12th of December, in Woodford county, Ill., of dropsy of the liver, Christian Colter, aged 70 years, 6 months and 19 days. He was not buried until the 15th, on account of some of his children living at a distance. His remains were interred in the family burying-ground of Nicholas Maurer. Funeral services by the writer, from 2 Cor. 5: 1, 2.

On the 20th of December, in Danvers township, McLean county, Ill., of nerve fever, Benjamin F. Reber, aged 15 years, 8 months and 20 days. His remains were interred the 22nd at Imhof's burying-ground. Funeral discourse by the writer from Job 14: 1, and Eccl. 7: 1.

JOSEPH STUCKEY.

On the 3rd of December, in Waterloo county, Ont., of consumption, Lydia, wife of Peter, aged 25 years, 11 months and 24 days. We have the hopes that she left this troublesome world in peace with God and now rests in that happy world above, where grief and sorrow can never come. A funeral discourse by D. Wismer from the words, "Where art thou?" Gen. 3: 9.

On the 23rd of December, in Waterloo county, Ontario, Abraham Brenneman, aged 82 years and 16 days. His remains were followed to the grave by a large concourse of friends and relatives on the 31st to Ely's burying-ground. He was a beloved brother in the Mennonite church.

On the 2nd of January, in Mahoning county, Ohio, Daniel Witmer, aged 68 years and 2 months. He was buried on the 4th at a private burying-ground, where Jacob Culp and Peter Basinger spoke impressively from the latter part of the 4th chapter of Hebrews.

My children here are yet seven,
That yet on earth do live
I beg and pray you go to live:
That we may meet in heaven.

On the 8th of January, in East Lampeter town-

ship, Lancaster county, Pa., Bro. John S. Landis, aged 51 years, 6 months and 24 days. He was buried on the 10th at Melling's grave-yard, followed by a large concourse of relatives and friends. He leaves a wife and six children to mourn their loss. He bore his sickness with patience till death relieved him of his trials. His disease was typhoid fever in its worst form. Funeral sermon by Benj., and C. Herr, at the grave-yard.

On the 2nd of December, at Fulton, Mich., of inflammation of the lungs, Emma, youngest daughter of Jacob Kindy, aged 1 year, 2 months and 6 days.

On the 20th of October, in Montgomery county, Pa., Bro. Henry Alderfer. The 22nd his remains were followed by a large concourse of mourners. He was a beloved brother in the Mennonite church, aged 60 years 1 month and 21 days. Funeral discourse by Jacob Landis and John Holleman.

On the 19th of November, in Perry county, Ohio, Samuel Deery, aged 69 years, 9 months and 17 days. He was buried on the 21st at Beery's burying-ground. He was sick but four days and suffered very much.

This languishing head is at rest,
Its thinking and aching are o'er;
This quiet immovable breast,
Is pressed by affliction no more.

On the 14th of December, 1871, in York county, Ontario, Henry Wideman, member of the Mennonite church, aged 61 years, 11 months and 9 days. Buried on the 15th at Wideman's burying-ground. Services in German from Jn. 5: 25-29; in English from Rev. 14: 13. The deceased bore his lingering illness with patience and christian resignation to the last, when he told his wife he was ready and willing to go, they should live well, which were his last words, and thus he followed his first wife and children to the grave.

On the 25th of December, 1871, in Rockhill, Bucks county, Pa., Samuel Gehman, aged 76 years, 11 months and 2 days. Buried at Gehman's burying-ground. Services by J. Clemmer and John Allabach.

On the 20th of December, at the same place, of consumption, Anna Detweiler. On the 25th of December, in Bucks county, Pa., after a severe illness of about seven weeks, Lydia, wife of Jonas Nace, aged 58 years, 1 month and 9 days. During her illness she suffered a great deal, however she bore it with patience. She was much engaged in prayer. She had a desire to depart and be with Christ. O how oft did she pray, "O come, dear Jesus, and take me to Thee." She was buried on the 31st. Funeral services by Isaac Moyer at the house, Abm. F. Moyer and I. Rickert at the meeting-house, from Isaiah 8: 10.

On the 8th of January, in Locke, Ind., of scarlet fever, Nellie, daughter of Peter and Mary Hess, aged 1 year, 11 months and 8 days. Funeral services by D. Brenneman from 1 Peter 1: 24, 25.

On the 14th of January, in Elkhart county, Ind., Sarah, wife of Peter Stauffer, aged 46 years, 3 months and 21 days. Funeral services by Joseph Stuckey of Ill. in the German language, from Job 7: 16. And Daniel Brenneman in English, from Proverbs 27: 1. The deceased was generally beloved and respected. Has been a professor of religion for 24 years. In her afflictions she submitted meekly to the divine will of the Lord. Just before her expiring breath she expressed her desire to depart out of this world of sorrow, and said that the hour of death could not come too soon. "Blessed are the dead which die in the Lord."

On the 19th of January, Grace Ellen, daughter of Levi and Margaret Nusbbaum, aged 2 months. Services by A. Bigler and D. Brenneman, from Job 14: 1.

In Hlaw Patch, Noble county, Ind., Addie, daughter of Jonas and Rebecca Yoder, aged 1

year, 1 month and 5 days. She was buried on the 11th. Funeral discourses by Isaac Smucker and David Hartzler from the words, "Suffer little children to come unto me, and forbid them not; for of such is the kingdom of heaven."

On the 8th of January, at Hilltown, Bucks county, Pa., Amanda, daughter of John and Elizabeth Alderfer, aged 11 years, 11 months and 14 days. Sermon by John Alabach and J. M. Halde- man.

On the 12th of January, in Hilltown, Bucks county, Pa., Sarah, wife of Christian Young, aged 76 years, 7 months and 8 days. Interred at Lexington. Sermon by J. M. Halde- man, Saml. Lesh- erman and J. Walter.

On the 14th of January, at Doylestown, Bucks county, Pa., Susan, wife of Samuel Myers, aged 74 years and 12 days. Buried at Doylestown. Funeral services in English by J. M. Halde- man, in German by Isaac Moyer and Isaac Rickert.

On the 29th of December, in Fairbury, Livingston county, Ill., of consumption Catherine Housholder, aged 26 years, 9 months and 29 days. She was sick 9 months, and confined to her bed 10 weeks, yet she bore her affliction with patience.

On the 3rd of January, at Baden, Ontario, the wife of John Brenneman, aged 32 years, 1 month and 20 days. Was buried on the 6th at Daniel Schrock's burying-ground. She was a faithful member of the Amish church. Funeral address by Joseph Rubi and Peter Litwiler.

In December, in Hilltown, Bucks county, Pa., Maggie, daughter of Jacob and Elizabeth Detweiler, in the 5th year of her age.

On the 23rd of December, in Hilltown, Elizabeth, wife of Jacob D. Detweiler, in her 40th year. Her remains were buried in Gehman's burying-ground, on which occasion, Henry Allabach spoke at the house, and Henry Horning at the grave-yard.

On the 10th of December, in Elizabeth township, Lancaster county, Pa., after three weeks sick-ness of typhoid fever, S. H. Hess, aged 41 years, and 21 days. He leaves a wife and five children to mourn his early departure. His remains were followed by a large concourse of friends and relatives to Hess' burying-ground. Services by Benjamin Lehman, Chn. Romberger, John R. Hess and John Risser, from Jo. 11: 25, 26.

On the 12th of January, in Freeland, Upper Providence township, Montgomery county, Pa., Rev. Abraham Unsicker, aged 78 years, 5 months and 11 days. Was buried on the 16th, in the presence of a large number of friends and relatives.

Letters Received.

J. M. Brenneman, J. M. Snively send your old address, J. R. Hoffer, D. J. Slabach, Jos. Engel, Jos. Stahly, Jos. Alwine, Jos. Detweiler, D. Brubaker, A. Shifler, J. M. Greider, S. Hess, P. Roulet, Mary Schrock, C. Beery, Jacob Culp, David Whisler, El Schrock, J. P. Speicher, C. Z. Boller, A. M. Kaufman, Chas. Hess, Geo. Beery, D. J. Miller, J. Hershey, Sol Eby, C. Lantz, Anna Keagy, J. N. Brubaker, J. D. Troyer, C. Stoner, John Foell M. G. Fly, B. F. Schrock, T. Denlinger, L. C. Hencler, W. C. Livengood, P. G. Wenger, J. B. Bare, Chn. Millinger, R. N. Kraz, J. Hildebrand, Elizabeth Keist, E. Suter, R. Kiehl, J. U. Amstutz, El Yoder, Jos. Alwine, S. B. Trux, J. D. Hertzler, J. S. Thomas, Jas. Riniker, Ulrich Hegge, J. F. Naeff, Jos. Bally, Jacob Kaufman, D. Gehman, B. F. New-

comer, Abm. Means, A. Winger, Abm. Blosser, Christian Schmidt, D. Basinger, J. H. Byler, Mary Yoder, C. S. Pickle, Jacob Bowman.

MONEY LETTERS.

A—J S Augspurger 60cts; C Augspurger \$1 10; C K Augspurger, 85cts; Jos Augspurger 75cts; S Auker \$1 50; John U Amstutz \$3 25; Jos B Allebach \$1 12; Jos Augspurger \$7 20; Maria Auker \$1 50; Moses Augspurger \$2 50; Michael F Achey 10cts.

B—Elizabeth Bentler \$1 50; J J Bernberger 95cts; Jos Blauch \$1 50; J Basinger \$1; S K Bare \$2 55; D Berge \$2; Daniel Byler 20cts; I H Blosser 10cts; Mary Belsly 10cts; Joseph Beery \$1; Joseph Deidler \$1 30; Jos Baumgartner \$2; Jacob K Beiter \$13 00; A Burkholder 35cts; John H Bishop \$1; Jos H Berge \$1 55; J Bowman \$1; G F Boller \$1; Samuel Bock- walter \$2; Chn Bomberger \$2 25; S M Burkholder \$2; John Bar \$10; John Burky \$2 75; John Bar \$15 20; A L H Bowers 12cts; Henry Bock 30cts; J Brand \$5 35; C D Brenneman \$1; Chn Birkelbach \$1; G Brenneman \$2 50; Salome Berge \$1 15; Samuel Boller \$1 50; Samuel Bally \$3 50; J Jarley \$1; Chn Brenneman \$12 60; Jacob Bowman \$3 70; Jacob Baumgartner \$2; Peter Baumgartner \$1 50; Jacob Bentler \$1 50; George Brenner 10cts; Jost Bally \$5; B Bow- man \$5; D Brunk \$1; S Baechler \$1 20; Abm G Burkholder \$1 50; H H Bhauch \$1; John Dugman \$1 50; Daniel Bender \$1; S H Bally 15cts.

C—Jos Culp 50cts; Winicy Custer \$13 55 East Salem Janin's Co Pa; Jacob L Cassel \$1; Daniel Clack \$1 50; A C Crater \$3 10; Peter Christophel \$1; James Coyle \$3 50; Abm K Cassel \$1 50; Christian Chauden \$1 10.

D—Tobias Denlinger \$2 80; Mary Deartoff \$1 50; Lydia Detweiler \$1 50; P O. Detweiler, Ann Detweiler \$1; Henry Detler \$2; C P Detweiler \$8 50; Samuel Detweiler \$2 15; P D Dohner \$1 50; Jos Detweiler \$1 50; A F Detweiler 50cts; Lonisa Dellavien \$1; Jos Detweiler \$1 50; Adam Detweiler \$4; George Detweiler \$6; Tobias Denlinger \$1 20; Henry Detweiler \$1; Peter Donner \$1 10.

E—S Eberle wid \$6 50; Elias Eby \$3; Abm Eschelman \$2 15; S E Ewerd \$1 50; Christian Engel \$1; Saml H Erb \$2; Adam Eby \$3 25; E H Eberly \$2; Saml Eschelman \$1 70; Chn Eschelman \$1; Jacob Eberhard \$1 50; S J Eby \$22 50; John Egli \$1 20; Jos Engel \$6; Mat- thias Eby \$1; J H Ebsenscheid \$1; Seth Eby \$1 50.

F—John L Frick \$1; George Funk \$1 40; J N Funk \$1 20.

G—H K Godeschalk; J Garman sr \$5; Abm Gilom \$1 25; P Gerber \$1; Phebe E Gith- ous 10cts; Charles George \$1; David Gross \$1 70; G W Groff \$1 25; Christian Gerber \$1; Samuel Guehrlich \$7; Maria Gerhardt \$1 10; H Gerber \$1 50; Isaac Good \$3 65; Chn Ginz- 10cts; T. G. Gieseler \$1 40; Rev. John Graybill \$1; S Gehman \$1; J H Graybill \$1 50; P S Graybill \$1; C S Graybill \$1; T. R. S Gray- bill \$1; Saml Guehrlich \$2 20; Jacob Geriz \$1; Samuel G Grove \$1 50; Samuel Graybill \$1 70; Joseph Good \$1 50; David Gehman \$1; G Giger 10cts; J P Guegrich 75cts; J M Gold- smith \$5; A A Good \$1 50; Christian Good \$1; Christian Gerber \$1; Chn Guegrich \$2 50; Jos B Gorig \$3; Magdalena Ginzrich \$1; Chn Ger- ber \$4 60; Peter Gantz \$1 60.

H—J H Hagley 75cts; Benj Hartzler \$1 20; C Hendricks P M \$1; Chn Hess \$1 60; Jos Hershey \$1; R H Hentwale \$2; J Hartman 50cts; Jos Hieser \$2; U Hertzler \$1 50; Jacob Hertzler \$2; S S Huter 10cts; John Huter 50cts; Jacob Headings \$1 10; Jacob Horing \$1; Mar- tin H Hess 35cts; Samuel Herner \$1; John Heckelman \$1; Jacob L Huser \$1; David Hoyer \$1; Magdalena Hershey \$1 50; Samuel Head- ings \$2 80; E Hootstetter \$1 50; S Z Hunsber- ger \$1 50; J Hartman \$1 50; C S B Herr \$1 25.

D Herr \$2 60; John Hartzler \$6; Abm S Herr \$1; Mathias Hunsberger \$1; J Hartzler \$1 50; Chn B Hess \$1; David Hershey \$3 75; Jacob Hauer \$1; J K Hartzler \$1 50; Aaron Holde- man \$1; Lewis C Henely \$8; Saml Hallman \$8; P Hofsteler \$3 00; Martha B Hiestand \$1; G Hoffer \$1; Chn Hersberger \$2; Eusebius Hershey \$1 50; Anna Herr \$1 50; Benj Huber \$1; J Hildebrand \$6 12; J M Haldeman \$2 50; John Hagley \$1; J B Hertzler \$1; Josiah Hershey \$5; David Huber \$1; Jos Hartzler \$1 63; Jos Hershey \$11 38; Barbara Hershey \$2; Saml Hess \$3; J D Hershey \$1; John Halde- man sr \$1 50; Nicholas Hildy \$5; Isaac Honsberger \$3 15; C L Hoover \$2 10; A Hersberger \$2 50; Isaac Hoffer \$5; J P Hostetter \$2; John Hartzler \$1 50; Peter Hess 60cts.

J—Mary Johns 10cts.

I—Peter Imhof \$2 50; Mary Imhof \$1; John Imhof \$1.

K—John Keller \$3; C S King 85cts; Wm D Kindig \$3 35; N H King \$2 50; C K King \$1; J F Kindinger \$1; John Kitzinger \$1; J Kitz \$1 60; E F Kaufmann \$3; Jonathan Kolb \$12 10; Jacob Koenig \$1; Jacob Kurtz \$1 50; J Kilmer 75cts; Joseph Kulp \$1; Mary Kin- singer \$1 50; Chn Kaufman 75cts; David Krei- der \$1 60; David Keim \$2 10; Isaac King \$1; Henry Krupp \$1 50; Chn Kreblich \$4; Chn Kinsinger \$1 25; Jos Klopffenstein \$1; John Kratz \$1 50; John H Keagy \$1; W Lauer \$3; J H Krieider \$9; John King \$1; Peter Kinsinger \$1 50; Jacob Kindig \$1 10; J O Ken- 25cts; Michael Kratz \$1 75; David Keagy \$1.

L—P S Lehman \$1 50; Jac Latschaw \$2; Pe- ter Lehman \$1; Cath Loncks \$1 10; Jacob Le- 50cts; Peter Legron \$1 50; Peter Lehman \$2; Jonathan Lantz \$1; Jacob Lehman \$1 50; John Luginbach \$1 40; Mary Landis \$1 70; H C Landis \$2 70; J D Landis \$1 50; R Lauer \$3; B Lauer \$1; C K Lapp \$1 10; P P Lehman \$5; P P Litwiler \$1; Jacob H Landis \$1 25; Her- tin Annand \$1; David Lefever \$4 25; Benj Lapp 25cts; Harrison Long 10cts; Isaac Loncks \$2; Levi Z. Lantz \$1; Samuel Lantz \$1 50; Isaac Loncks 50cts; D H Landis \$2; D Latschaw \$2; Chn Lehman \$1; Geo Lehman \$1; Henry Leonard \$1.

M—S M Mast \$5; C K Mast \$1 50; John Miller \$1 50; H A Mast 60cts; Henry Miller Miller \$1; J M Miller \$1; C M Miller \$2; Salomon Miller \$1 60; Jer M Miller \$1; Martin Miller sr \$1 50; H Musselman \$1; Christian Miller \$1 20; Levi Martin \$1 35; R Moser \$1; Levi Mussler \$1 25; John Musser \$1 75; Danl S Miller \$1; H M Moyer \$1; Augusta A Moyer \$1; J H Moyer \$1; Chn Moyer \$1 50; J J Mar- ner 20cts; H Musselman \$2 50; John E Moyer 75cts; Esther Miller \$1 50; Wm G Moyer \$1 60; Tobias Miller \$1 10; M T Miller \$1 50; J H M Miller \$1 50; Moses Martin \$1 25; Daniel I Miller 75cts; Chn M Miller \$2; J M Mylin \$1 70; Peter Martin \$1; Peter J Miller \$1 20; Daniel J Miller \$1 50; John Miller \$1 50; Chn Miller \$1 50; Chn Miller \$1 50; Isaac Mast \$1; Alm M \$1 63; Jos J Miller \$1; Lonisa Mouser \$1; Martin Melling- er \$3 00; J J Mauer 10cts; Edwin Melling- 75cts; E R Miller \$7 60.

N—C R Nissley \$1; E N Nissley \$1; Peter J Natziger \$1 50; Bond F Newcomer \$1 40; Jacob Natziger 20cts; John Nusbbaum \$1; J Nusb- baum sr \$1 40; J Nusbbaum Jr \$1; Jacob N Nef \$1 60; Jos Nieswander \$1 50; Alm Nold \$5; Peter Natziger \$1; Anna Natziger \$2; David New- comer \$2 20; Peter Nissley \$1; E N Nissley \$1 50; Abm Nash \$1; H S Nissley \$1; S W Nold 60cts.

O—John Oberholzer \$1; Jacob Oberholzer \$7 20; J S R Orsholt \$1.

P—J P Plank \$3 25; C J Plank 35cts; Francis Pike \$1 00; David Plank \$3 70.

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Letters with no names. One from Beck's Mills with 4 letters; one from Cambridge City Ind., with \$1.75; and one from Chestnut Level for Herald for 6 months \$9cts.

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Grand Rapids, 4.30, p. m.

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Night Express, (Main Line), 2.40 a. m.
Pacific Express, (Air Line), 4.00 a. m.
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"How beautiful are the feet of them that preach the Gospel of Peace."

Vol. 9.—No. 3.

ELKHART, INDIANA, MARCH 1872.

Whole No. 99.

The Day is Near.

S. S. BREWER.

All hail! the day is near,
When our triumphant Head
In glory will appear,
To wake his sleeping dead.

What if some, long have lain
Death's captives in the grave?
The Conqueror comes again,
In power and might to save.

The saints in death's domain
Shall hear his mighty voice,
And rise with Christ to reign,
Then evermore rejoice.

Lord, help us now to live
Obedient to thy word,
And when thou com'st may we
"Be ever with the Lord."

For the Herald of Truth.

Try the Spirits.

"Beloved, believe not every spirit,
but try the spirits whether they are of God;
because many false prophets are gone
out into the world." 1 John 4: 1.

We read in the Holy Scriptures of two
kinds, or classes of spirits, namely good
and bad, and of two classes of people, good
and bad, or pious and wicked, or children
of God, and children of the world. We
also read in the Bible of two ways, a narrow
way and strait gate; a way narrow and
difficult, and it represents the difficulty of
entering on a religious life, or beginning
hastily to obey God; the other is a broad
road and wide gate, easy to enter, requir-
ing us only to follow our own depraved in-
clinations. On one of these two ways all
the people in the whole world travel;
but the places to which these two ways
lead are very different and dissimilar. There-
fore has our beloved Savior spoken the fol-
lowing words, which we find recorded in
Matt. 7: 13, 14. "Enter ye in at the
strait gate; for wide is the gate, and broad
is the way that leadeth to destruction, and
many there be which go in thereat: be-
cause strait is the gate and narrow is the
way, which leadeth unto life, and few there
be that find it," or go on in the way of life.
The truth is contrary to what many teach;
therefore beware, and avoid false teachers
and prophets, which come to you in sheep's

clothing, appearing in the character of true
teachers, but inwardly they are ravening
wolves, selfish, greedy of gain, and disposed
to plunder.

As Jesus "went through the cities and
villages, teaching and journeying toward Je-
rusalem; then said unto him, Lord, are
there few that be saved? And he said unto
them, Strive to enter in at the strait gate:
for many I say unto you, will seek to enter
in, and shall not be able." As we might
say agonize or make immediate and strenuous
efforts to enter in, at the strait gate, and
shall not be able; that is, they do not seek
in season, nor in a proper way. Thus the
Savior answers the question virtually, al-
though not directly. The striving of men
to enter the way of life, is the means by
which God enables them to do it; while the
neglect of this till death, renders it certain
that they will never enter in, or take a step
towards heaven.

"When once the master of the house is
risen up, and hath shut to the door, and ye
begin to stand without, and to knock at the
door, saying, Lord, Lord, open unto us; and
he shall answer and say unto you, I know
you not whence ye are; then shall ye
begin to say, We have eaten and drunk in
thy presence, and thou hast taught in our
streets. But he shall say, I tell you, I know
you not whence ye are; depart from me
all ye workers of iniquity. There shall be
weeping and gnashing of teeth, when ye
shall see Abraham, and Isaac, and Jacob,
and all the prophets, in the kingdom of God,
and you yourselves thrust out."

The day of grace is limited, and after it is
closed forever, those who have neglected it
cannot obtain salvation. Christ will not
know them as his friends, because they had
never been such. They relied on their
outward relation to Christ; but he teaches
them that this can be of no avail to those
who have not kept his commandments.

"And behold there are last which shall
be first, and there are first which shall be
last." These solemn words have a twofold
fulfillment. First, in this world, the scribes
and Pharisees stood first in God's kingdom
as to their outward positions and privileges;
but by rejecting Christ, they made them-
selves last, while the publicans and sinners
and the Gentile nations, whom they despised,
by receiving Christ, became first; and so
it has often been since, and it is so yet at

the present day. Secondly, in the world to
come many who have stood high in reputa-
tion and outward privileges here, will be
thrust down to hell, and many that have
here been despised and persecuted, will be
exalted to everlasting glory.

The Apostle proposes such tests as all
might employ, and gives the reason why we
should try the spirits, when he said, "Be-
cause many false prophets are gone out in-
to the world." Christ said to his disciples,
"Take heed, that no man deceive you. For
many shall come in my name, saying, I am
Christ; and shall deceive many."

False teachers have abounded in all ages,
and sought in various ways to draw away disciples
after them. Beware of false prophets and
teachers, who will come as in ancient times,
under the guise of true prophets and teach-
ers, among the people, under the Old Testa-
ment dispensation.

False teachers have always abounded,
who, by erroneous doctrines, and unholy
practices, have brought ruin upon them-
selves and others; therefore we should not
believe every spirit, but try them whether
they are of God. In order to do this, all
should carefully and diligently study the
Scriptures, and should take heed not only
how they hear, but what they hear; we
should prove all things by the Bible, and
hold fast to that which is good. The doc-
trine and practice of all religious teachers
should be tried and compared with the word
of God. If they agree with this they
should be received, and if not they should
be rejected; hence, the right and the duty
of every man to be acquainted with the word
of God, that they may rightly judge and
act in the matter.

The beloved Savior warns us cautiously,
to be heedful, when he says "Beware of
false prophets, which come to you in sheep's
clothing, but inwardly they are ravening
wolves, ye shall know them by their fruits."

That is the nature and effects of their doc-
trine and conduct. Christ said, "Not every
one that saith Lord, Lord, shall enter into
the kingdom of heaven, but he that doeth
the will of my Father which is in heav-
en." Men are not to be judged by their words
only, or by pretending to be good christians,
but by their principles and conduct. They
must obey the revealed will of God, and to be
accepted of him, must do it with the heart.
The only sure test of true religion, is the

doing of the *known will* of our heavenly Father.

"Hereby know ye the Spirit of God; every spirit that confesseth that Jesus Christ is come in the flesh, is of God: and every spirit that confesseth not that Jesus Christ is come in the flesh, is not of God; and this is that spirit of antichrist, whereof ye have heard that it should come; and even now already is it in the world. Ye are of God, little children, and have overcome them." The false prophets, through whom the spirit of antichrist works, seek to seduce you from the truth. "Because greater is he that is in you, than he that is in the world." He that dwells in you is God, the Holy Spirit, enlightening, sanctifying and strengthening you, and thus preserving you from the wiles of these false teachers.

"They are of the world," the false teachers are of the world, belong in the spirit to the world, and are governed by its principles. "Speak they of the world and the world heareth them;" their doctrine proceeds from a worldly spirit, and is worldly in its character. For this reason it is agreeable to worldly men. "They are of God," the apostles and those who taught like them had the Spirit of God and proclaimed the truth of God. This they proved by their works, God working with them by miracles and gifts of the Holy Ghost, Mark 16:20; Jn. 21:24.

"He that knoweth God heareth us; he that is not of God heareth not us. Hereby know we the spirit of truth, and the spirit of error." Here the Apostle has distinguished the true characteristics of the spirit, whereby we shall try them. False teachers proclaim doctrines which are more agreeable to worldly men than the doctrines of the Bible, and flatter them with hopes of heaven though they live in sin. For this reason those who love their sins, follow them, while those who hate their sins, embrace the doctrines and follow the precepts of the Bible.

We may go throughout the country wherever we please, and we find people conversing about their cattle and horses; how fine and good they are; how to train them; the different ways of making money; about politics and telling foolish, unbecoming stories to while away their time, and in particular we find this on Sabbath-days, where the neighbors come together on visits; or at meetings, before the services commence they stand outside of the meeting-house, talking about worldly things, pertaining to their welfare in this world. Seldom do we hear them converse about the things which pertain to the welfare of their souls; or the doctrines and teachings of our beloved Savior, Jesus. "For out of the abundance of the heart the mouth speaketh. A good man, out of the good treasures of the heart, bringeth forth good things; and an evil man, out of the evil treasure, bringeth forth evil things." So there are many prophets that shall lead the people, and are no better than they are.

Thus saith the Lord God; "Woe unto the foolish prophets that follow their own

spirit, and have seen nothing" (or things which they have not seen); "for such are false apostles, deceitful workers, transforming themselves into the apostles of Christ;" that is, attempting to appear like the apostles of Christ; "and no marvel; for Satan himself is transformed into an angel of light. Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works," 2 Cor. 11:13, 14, 15. Satan has ministers who pretend to preach Christ's gospel; they make professions of piety and benevolence; enter into other men's labors, and strive to draw away Christians from ministers who have been instrumental in their conversion, and who preach to them the truth as it is in Jesus. Therefore is it, that we should try the spirits, whether they are of God, for there are many who say, "They profess that they know God, but in works they deny him." They show that they have no such knowledge. Their words and works disagree, "Being abominable, and disobedient, and unto every good work reprobate" (or void of judgment); rejected as men given over to iniquity, from whom no good work is to be expected. Not the profession but the practices of men are the index to their character. By their fruits ye shall know them, whose end shall be according to their works.

The apostle Paul says in Gal. 5:16-26. "This I say then, Walk in the Spirit, and ye shall not fulfill the lust of the flesh; for the flesh lusteth against the Spirit, and the Spirit, against the flesh; and these are contrary the one to the other; so that ye cannot do the things that ye would. But if ye be led of the Spirit, ye are not under the law. Now the works of the flesh are manifest," that is, those to which corrupt, human nature prompts, and when not restrained, produces the works of the flesh, "which are these, Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like; of the which I tell you before, as I have also told you in time past, that they which do such things, shall not inherit the kingdom of God. But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance; against such there is no law; and they that are Christ's have crucified the flesh with the affections and lusts" or passions and lusts. "If we live in the Spirit," if our inner life be in the Spirit; that is, received from the Spirit, sustained by him, and conformed to him in character, "let us also walk in the Spirit," let our outward life also be in the Spirit, in other words, let it be conformed to him in character, so that our inward principles and outward conduct shall harmonize with each other. "Let us not be desirous of vainglory," that is, of empty applause, which puffs up with pride, "provoking one another, envying one another;" that is, feeling pain at another's prosperity.

In the above passages, you can plainly see what the apostle Paul wrote of the fruits of the Spirit, namely, the good and wicked. God is just and holy. "This is he that came by water and blood" in his baptism, when he was, by the testimony of the Father, solemnly proclaimed as the Messiah, and Jesus Christ; in his bloody death on the cross, when he made expiation for the sins of the world, which was the great work of his earthly mission. "Not by water only, but by water and blood," thus testifying that his work of redemption includes atonement for sin, as well as spiritual cleansing—that without the shedding of his blood, there could be no remission of sin, any more than there could be communion with God and the enjoyment of his love, without the inward sanctification of the Holy Ghost; "And it is the Spirit that beareth witness, because the Spirit is truth," the Spirit that beareth witness, not only to the Messiahship of Jesus, but also to the nature of his work, as the Messiah. The apostle has in view the testimony of the Holy Ghost, not only in his miraculous gifts, but also, especially in his inward witness in the heart of believers. Compare 1 Jn. 5:10, with Jn. 16:14.

"For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost; and these three are one. And there are three that bear witness in earth, the Spirit, and the water, and the blood, and these three agree in one:" they unite in one and the same testimony concerning the character and office of Jesus as the Messiah. This is the Spirit which testifies and proves, that *Spirit is Truth*. "And from Jesus Christ, who is the faithful witness, the first begotten of the dead, and the Prince of the kings of the earth." The first who rose to die no more, and the Leader, and Head of all who shall be, by his divine power, raised from the dead to everlasting life. "Unto him (Jesus Christ), that loved us and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever. Amen." A king has his dominion over that which he governs. He makes his laws and commands by which the people are to be governed, and if they are disobedient and transgress his laws they are punished. We too are subject unto Jesus Christ; he is our king, a Lord of lords, and a King of kings, and if we transgress his commandments, and are disobedient unto him, we cannot escape his punishment. If we do not keep the commandments of God, we cannot enter into life everlasting. Jesus says, "If thou wilt enter into life, keep the commandments." Love to Christ will lead a man to obey his commandments. He will neither add too nor take from the Testament, nor say it is unnecessary for us to keep all the commandments. I say it is necessary to keep all the commandments, or we cannot inherit life everlasting. Perhaps some might say, We cannot keep all the com-

For the Herald of Truth.

God's Commandments.

"If ye love me, keep my commandments," John 14:15.

mandments. Why can they not keep all the commandments? because they have not tried or do not want to obey them. In Rev. 22:18, 19, we find, "If any man shall add unto these things, God shall add unto him the plagues that are written in this book: and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life (or, from the tree of life), and out of the holy city, and from the things which are written in this book (the New Testament). He (Jesus Christ), which testifieth these things saith, Surely I come quickly." "And my reward is with me, to give every man according as his work shall be."

The great thing requested of us, is love to God, and to all men. "If we say that we have no sins we deceive ourselves and the truth is not in us." Men who think they are without sin are deceived; and those who say they have not sinned, commit aggravated sin by treating God as a liar. And, "He that saith I know him, and keepeth not his commandments, is a liar, and the truth is not in him," 1 Jn. 2:4. If we love Christ we will keep his commandments. A man will always act according to his faith. How can he do otherwise? A man cannot act against his faith. By the actions of a man we know what his faith is. However no one knows, what is in man, only the spirit that dwells in him. Therefore the best way is, to examine ourselves.

"Examine yourselves, whether ye be in the faith;" whether you have hastily believed in Jesus Christ. "Prove your own selves. Know ye not your own selves, how that Jesus Christ is in you," by his Spirit, authority and likeness, "except ye be reprobates?" except your faith is dead, your hopes vain, and your religion worthless. Let each one of us then examine himself carefully and earnestly, to see on which road he is traveling, and by which Spirit he is led. "For as many as are led by the Spirit of God, they are the sons of God;" "If any man have not the Spirit of Christ, he is none of this."

"Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water. Let us hold fast the profession of our faith without wavering; for he is faithful that promised; and let us consider one another to provoke unto love and to good works; not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another; and so much the more, as ye see the day approaching," Heb. 10:22-25. In approaching God, Christians should discard and reject all mediators except Christ. They need no other; and to trust in another is to reject Christ. As the day is rapidly approaching, that we shall have to depart out of this world, we should not forget to admonish one another, and to encourage to love, and good works, so that we shall not come short of our salvation.

JACOB KILMER.

Winesburg, Holmes Co., Ohio.

Now my dear readers, I know not what may be said upon the above text, but I shall endeavor not to bring any flowing or high words before you, but simply try, by the help of God, to write in as plain a style as possible, so as to give an understanding as to what Christ had reference in this portion of the Gospel. It was addressed to his disciples, comforting them to steadfastness, and telling them how their prayers should be heard. In the fourteenth verse of the above named chapter, he says, "If ye shall ask any thing in my name, I will do it." Their comes the text and gives us to understand that if we would be sharers of this blessed promise, we must needs keep his commandments; in another place he says, "My commandments are not grievous." By this we may understand that it is no burden to the Christian to keep his word if the love of God is in our hearts. But to be brief: To the parents he has given the command, to bring up their children in the nurture and admonition of the Lord. This we say is a direct command to every Christian parent, and short of doing this is a violation of the laws of God. Now dear parents, when we permit our children to participate in all the vain amusements of this world, are we not held responsible for their blood if they die in their sins? If we do not try to bring them to the Lord, we certainly are bringing them up to that wicked one. The command to the children is to obey their parents. This is the first command of promise to them, and any violation of this command will not be left unpunished, if not repented of. Would to God that we as parents would only look more to the eternal welfare of our children, and see that our little ones are properly cared for; then they might be gathered in the sheepfold of Christ with much less trouble. We might pursue this subject further, but fearing lest I might weary the patience of the readers of the *Herald*, I will leave this part of the subject to our several considerations and take up another point, or command as I term it. Here I will try to take into consideration the command of marriage. In Mat. 19, we

find that the Pharisees came tempting Jesus, and asking him concerning marriage. He answered them and referred them to the beginning, where God made them male and female. Now in the old dispensation, you all will agree that it was not allowed to marry from one tribe of the children of Israel into another tribe, much less into the heathen; read the tenth chapter of Ezra and many more places in the Bible which I cannot enumerate at present. We also can read, and Christ says, it will again be in the latter days as it was in the time of Noah. This was particularly said, because men and women were so carnally minded, and would not adhere to the Spirit of God. To show more plainly, that it is against the laws of divine truth, we will try to come more closely to the point. Now read the following questions with a serious mind, and perhaps it will be more plain. I will first refer you to 1 Cor. 7 and 9:5, which reads as follows. "Have we not power to lead about a sister, or a wife, as well as other apostles, and as the brethren of the Lord, and Cephas?" In the 8th verse we read, "Say I these things as a man? or saith not law the same also?" 7:39. "The wife is bound by the law, as long as her husband liveth; but if her husband be dead, she is at liberty to be married to whom she will; only in the Lord." Now can it be possible that a child of God, one who possesses God's Spirit, can be so closely connected, to one of the opposite Spirit, as to be connected in the bonds of matrimony, when the word of God says, those two spirits are in direct opposition to each other, and war against each other? The word of God says no. Now read also Eph. 5:22-31, and there you can see that a believer and an unbeliever cannot, be so nearly of one mind, as the apostle here says they should be. Now there is one more mystery to solve, Why is it that the Christian churches have fallen so far from the confessions of faith, as our forefathers had them? Is it not because we are getting too carnally minded? Let us consider before it is too late. We cannot live our former lives over again, therefore let us be on our guard, and keep God's commandments, for we have no promise short of keeping his word, as it is yea and Amen. I will quote one more passage of

Scripture on this point, 1 Jn. 2: 4, "He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him." What an awful sentence, if we should be numbered with liars; God's word says, "They cannot enter into the Kingdom of heaven." Another command is the washing of the saint's feet. I cannot see how we dare neglect this if we are his disciples, for when he gave charge to his apostles, to go and preach and baptize, he also tells them to teach them all things whatsoever he commanded them, and then he gives the promise to be with them always. In Jn. 13: 14, we read, "If I then your Lord and Master, have washed your feet, ye also ought to wash one another's feet." In the German translation it would be *shall*, instead of *ought*, which signifies duly bound. So my beloved brethren who are commanded to preach, do not be afraid of speaking the truth entrusted to you, for fear of a stumbling block, to some one who does not understand the word as it is in Christ Jesus. In conclusion I would say, If we love him let us keep his commandments.

JOSEPH HOLDEMAN.

Wakarusa, Elkhart Co., Ind.

For the Herald of Truth.

Repent.

"Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord," Acts 3: 12.

Beloved reader, will you consider the above text, and see whether its command "Repent ye," applies to you? If so, let us consider the importance of the subject. In the first place we need no argument to convince us, that there is a life beyond this present existence; and the Scriptures plainly teach, that it will be a life of great felicity, and happiness, such as "eye hath not seen, nor ear heard, neither have entered into the heart of man," or, a life of great torment, bearing an existence with evil spirits for ever. The place where the former spirits dwell, is called heaven, the latter, hell. Now this being true, the question arises, how are we to obtain heaven, and eternally enjoy those untold blessings, or avoid hell, with its corresponding agonies?

The Scriptures answer: by repenting. "Repent, and turn yourselves from all your transgressions; so iniquity shall not be your ruin," Ezek. 18: 30. From that time Jesus began to preach, and to say, "Repent, for the kingdom of heaven is at hand," Matt. 4: 27. "The time is fulfilled, and the kingdom of God is at hand; repent ye and believe the gospel," Mark 1: 15. "And they went out and preached that men should repent," Mark 6: 12. The text says, "Repent ye therefore and be converted, that your sins may be blotted out." But are all men sinners, and need all repent? The Scriptures answer, "If we say that we have no sin, we deceive ourselves, and the truth is not in us." Who can take up the challenge of the wise man, when he says, "Who can say, I have made my heart clean, I am pure from my sin?" Prov. 20: 9. And again, "The whole world lieth in wickedness," 1 Jn. 5: 19.

These passages clearly prove that all men are sinners, and that all should repent. Permit me then to ask you, dear reader, Have you repented? Are you a converted man, or a converted woman? Remember our text says, "Repent, and be converted." Now if you are not converted, can you tell why it is? There can not be a doubt, but that all persons have at some time or other wished to be, or felt the necessity of being converted; but for some reason or other it is put off, from one time to another, until the heart grows cold; grace withers, and the perishing sinner sees no pleasure in the ways of the Lord. The older a man becomes, the harder his heart grows; this is evident from the fact, that not many old persons, comparatively speaking, become converted. And it is quite natural that it is so: let a boy steal but an egg and pass undetected, his heart is the better prepared to steal something more valuable; just so in a spiritual sense; let it resist the wooing of the Holy Spirit once, and it is the better prepared to do so again; and so on, the oftener it resists, the harder it grows, and finally it will resist one blow from God's chastening rod after another, until, on the brink of eternity, just before death, sometimes a year, a month, a week, a day, or an hour, God in his boundless mercy calls and chastens at

the eleventh hour, but often the hardened heart resists as before, and plunges into the unknown future, to serve the master it obeyed on earth. Just like Pharaoh, it resists the powers of heaven, until in the last extremity, when in the midst of the river Jordan, on its voyage to eternity, it sees the awful result, and would gladly return like the mighty Egyptian, but the waters of death roll in, and alas! the day is gone, the night is come, and as we have lived on earth away from the presence of the Lord, so must we spend our minutes one by one in the boundless expanse of an endless eternity.

But Oh! how differently will it be with the truly converted christian, the believer in Christ. In that trying hour he can lean on the arms of him into whose hands all power is given in heaven and on earth, who walked on the troubled waters of Galilee, and stayed the raging tempest in midnight's darkest hour, and exclaimed to the terrified boatman, "It is I, peace, be still," and the waves subsided, their trouble was at an end. Just so in the last day; Christ has the special power to save sinners; that was his mission upon earth; God sent him for that purpose; "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish but have everlasting life."

But, dear reader, would you have Christ for your intercessor with God at the last day, you must employ him now. "To-day if ye will hear his voice, harden not your hearts," you must repent and be converted that your sins may be blotted out; you must make a covenant with him, and seal it with the ordinance of baptism. To try to believe, and not be baptized, will not do. Jesus said to John, "Suffer it to be so now; for thus it becometh us to fulfill all righteousness." To put off baptism, then, is practically saying that it is not necessary; which is attempting to make Christ a liar, than which there can be no greater blasphemy. Since we see then, that it is so essential to the salvation of our souls, that we be baptized and come into the fold of Christ, why put it off? The farther we sail toward the cataract, the more danger there is of us plunging into the abyss beneath. Turn then at once; there is

no better time to come to Jesus than to-day; the same obstacles that you find in your way now will always be there to keep you back. Satan will never relinquish his hold, as long as you keep aloof from Christ; he is the only one that can conquer him, or in other words, crush the serpent's head. Remember also that not to serve Christ, is to serve Satan; they are antagonisms, and we all serve one or the other. The Savior says, "He that is not with me is against me; and he that gathereth not with me scattereth abroad." Come then, the saving Jesus with outstretched hands says come. As a hen gathereth her brood under her wings, so would he gather all the sons and daughters of Adam. Let him not have occasion to say unto you, as he did unto Jerusalem, "but ye would not."

The Church stands ready to receive you, knowing that unless you enter in at the door of the sheepfold, but try to climb up some other way, you will be considered as a thief and a robber. Come then I ask again; should you find the way hard, the path very narrow, or your faith weak, turn your mind heavenward; look toward mount Zion; multiply your prayers, and rest assured there is power in Christ to pardon you. Remember the Savior says, "No man can come to me, except the Father which hath sent me draw him," the power does not lie in man to come, his is only the power to choose, to pray and plead, and God will do the work of regeneration.

J. R. BUCKWALTER.

Buyerstown, Lancaster Co., Pa.

For the Herald of Truth.

Love your Enemies.

Matt. 5: 44.

Dear reader, to love those that hate us certainly requires a changed heart. It seems very natural for us to love those who love us, and to speak well of those who speak well of us, and do all the favors unto us they can; but it does not seem that we feel to do good, and to speak well of those that hate us, and speak evil of us. We see by the fruits of many who claim an interest in Christ, that they do not seem to take much heed to the commands which Christ gave in his sermon on the Mount. We do not believe that Christ would give a command to his followers, and at the same time feel indifferent to its being observed.

No, for Christ has said, "Heaven and earth shall pass away, but my words shall not pass away." Dear reader, Christ has spoken with his own mouth a command; now are we prepared to meet God and say, "That we have loved our enemies, and have not spoken a word that would prove to make him disrespected in the minds of others? let us examine ourselves in the fear of God and see upon what subject our conversation generally is when we meet together. Is it about God, about Jesus, and heavenly things which are invisible? Do we talk about the steadfast faith of a dear brother or sister who has laid off their earthly tabernacle, and put on the pure white robe, to meet fathers, mothers, brothers, sisters, sons, or daughters, who have gone before? of our troubles, trials, griefs, crosses, temptations? do we confess our weakness, our short comings, our many missteps, and wrongs we have done? Do we speak a kind word to help each other on our pilgrimage to the heavenly land? Do we exhort one another to be steadfast in the faith of Christ and his apostles as did the martyrs of old? or do we, when we come together, talk about our enemies, our neighbors, the wrong this one has done, trying to make all believe that we have some influence over those who are of a weaker mind, and that all are hypocrites who do not believe as we do? Oh what a wrong, a shameful practice is abroad in our land!

Oh, dear brothers and sisters whom I love in spirit and truth, let us in the name of Jesus lay aside speaking evil of and backbiting our enemies, neighbors, and other denominations. Speak no evil of them. Let God be the judge. Let us try to do right; show charity to all as our Shepherd left an example; let others seek to do wrong, but let us by the grace and help of God, strive to do right that we may not be found wanting when we shall have to appear before the bar of God. Oh how terrible, how lamentable will it be, what a horror will possess the soul when the Judge will pronounce the sentence upon that soul which has been too long amusing itself upon the fault of others, to the neglect of its own salvation. Oh brothers, I feel the guilt in my own heart I must repent; I pray to God for a pure heart, a heart washed clean in the

blood of a Savior's love. I pray to be like Jesus in nature, mind, disposition and practice. He left his Father's bosom—I want to leave all self; he did good—I want to do good; he was faithful to his Father—I want to be faithful to Jesus; he loved his enemies and prayed, "Father forgive them; for they know not what they do," I want such a heart. Oh, let us watch and pray day and night that we be not overtaken in sin, but purify ourselves from all unrighteousness; having our conversation holy with all men, going on to a state of perfection; walking with an eye single to the glory of God. May God help us all to improve our time in prayer and watchfulness, loving each other as Christ loved us. This is my ardent supplication.

B. F. NEWCOMER.

Medway, Ohio.

For the Herald of Truth.

Forgive.

"Forgive us our debts, as we forgive our debtors," Matt. 6: 12.

This passage of Scripture is contained in the prayer which our Lord commanded his disciples to pray. The prayer which for propriety, soundness and beauty surpasses any that has been arranged by the wisdom of man. It so clearly demonstrates the wants of man in this world of shadow and gloom; shows in such beautiful accordance with the Lord's holy gospel, the dependence of man in the Father, and our duty to fellow-men; that its force is universally acknowledged. In it is contained the whole law and the gospel.

From the above quoted passage we can infer, that whatever we desire of God concerning forgiveness, becomes a duty toward our fellow-man. If we would always consider prayer to God, and duty toward our fellow-men in this light, it would save us many a bitter remorse; many a painful thought of the past, and many dark forebodings of the future.

If any one has been so unfortunate as to have been wronged, and still more unfortunate as not to have forgiven when asked; how sad the remembrance of the moment, when he saw one whom he considered his enemy, but who (he now knows) could have been gained as

a brother, if the true spirit of love had been manifested; he turns away with a sad frown upon his face, and a feeling of bitter disappointment too deep to be described. If he has true, christian feeling, the remembrance of that instant will be so vivid as almost to paralyze him for the moment; it will cause him to forget all things else, and muse in bitter remorse on the past.

There may be but few who will acknowledge that the above will apply to their case. But there are numbers who harbor ill-will toward their fellow-men, and justify themselves by saying, I forgive you, but will not soon forget the act you did. Is this true forgiveness? Is it forgiveness from the heart? None desire their sins to be remembered. If we knew our sins to be remembered before God, we would not consider them forgiven; nor indeed would they be. How often do we hear the prayer, "O Father, blot out our iniquities; cast our sins (trespasses) into the sea of forgetfulness and remember them against us no more." This is the kind of forgiveness we desire of God; but the very kind many are unwilling to offer to their fellow-men: Yet we have the very emphatic language in Christ's holy gospel, "So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses." How can we dare ask God to forgive us, when we remember that we have in any case failed to forgive our brother's trespasses; when we ask him to "forgive our debts, as we forgive our debtors?" And still remember revengefully, some wrong that our fellow-man committed; we are asking God's vengeance down upon our heads.

We desire God to forgive and forget our trespasses; to love and keep us as though we had never sinned. So we should forgive and forget one another's trespasses; love one another as though we had never wronged each other; and be as slow to take offense as though we had never been wronged. "Be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you."

Rockingham Co., Va. J. S. C.

"Rejoice not when thine enemy fallth, and let not thine heart be glad when he stumbleth; lest the Lord see it, and it displease him," PROV XXV: 17, 18.

The Covering of the Head.

1 Cor. 11: 3-16.

There seems to have been a great deal of discussion as to whether the woman should have her head covered with anything more than the hair or not. Some claim that according to verse 16, the covering here spoken of, means nothing more than the hair, but evidently the apostle, when he says, ver. 4, "Every man praying or prophesying having his head covered, dishonoreth his head," means a covering that the man can put on or remove at pleasure, and we all know that when a man speaks or prays, either privately or publicly, he does it always with an uncovered head—that is, he takes off his hat. It would be a shame for him to speak with his hat on, that is to have his head covered.

Now then, Paul is speaking of the woman in just the opposite sense from that in which he spoke of the man. That is, he is still speaking of the same thing, in reference to the woman as that of which he spoke in reference to the man, namely of a covering for the head, i. e. a covering which could be put on or removed at will, and says, "But every woman that prayeth or prophesieth with her head uncovered, dishonoreth her head, for that is even all one as if she were shaven. For if the woman be not covered, let her also be shorn; but if it be a shame for a woman to be shorn let her be covered." Now if as some contend, this covering be the hair, and the Corinthian sisters prayed and prophesied with uncovered heads (and this a fault among them which the apostle evidently wished to correct), then they must already have been shorn, and the apostle's writing would have no bearing, for he assumes that they themselves consider it a matter of disgrace to be shorn or shaven, for he says, "If it be a shame for a woman to be shorn" &c. From these facts that we must assume that there must be some covering for the head other than the hair, a covering which the woman can put on and off at will. In our church it is the custom for the women to wear caps, and we believe it is right, and good that our sisters should conform themselves to this custom, both in obedience to the instructions of Paul, and also as a

distinguishing characteristic by which our sisters may be known as sisters. It gives us pleasure when both in private and public worship we see our sisters conformed to this custom of wearing plain caps.

The Apostle also says in the 16th verse, "But if any man seem to be contentious, we have no such custom, neither the churches of God." This also seems to be variously understood, and some indeed seem to apply it to the very thing about which Paul has said so much, as though he, after speaking so pointedly and earnestly about the woman having her head covered, now yet at the end, declare, "We have no such custom, neither the churches of God." It would indeed seem strange, that Paul, after his earnest reproof and pointed declarations, should now nullify the whole thing which he tried so earnestly to impress upon the minds of the Corinthians, by saying, "But after all it does not matter, you can do as you please." Would not his writing on this point have been all in vain? Most certainly. But we do not find Paul thus writing in vain, or for naught. He always wrote with a purpose and so also here, and he meant to say, "If any man seem to be contentious we have no such custom [that our women pray or prophesy with uncovered heads], neither the churches of God," for this was the fault which he tried to correct. "But if any man seem contentious," not willing to follow the instructions which are here given, let him know that neither we nor the churches of God, are accustomed to have our sisters pray or prophesy with uncovered heads. We hope these suggestions may be satisfactory to many who have been in doubt about this matter.

An Address

TO THOSE WHO HAVE RECENTLY UNITED WITH THE CHURCH IN FAYETTE CO., PA.

As may be seen in another column of the Herald, it has been my happy privilege, in company with Bro. J. F. Funk to enjoy a second visit with the brethren in Fayette county, Pa. As Bro. Funk will give the particulars relative to our visit, I will not consume time, nor space, in that direction. Suffice it to say that I cannot sufficiently express my gratitude to God, for the enjoyment in which we were made to participate, whilst permitted to mingle in the pleasant associations of those we love as dear brethren and sisters in the Lord; in uniting our

hearts and efforts, in the worship of God, and laboring to promote his glory and honor in the furtherance of his holy cause, and the extension of his kingdom in winning souls unto him. God, we must admit, has always been "true and faithful," in fulfilling his gracious promise, "Lo I am with you always," in our social, and public engagements, did we realise his sacred presence and blessings upon us. To his name, we ascribe all honor and praise. Amen.

Whilst I desire to say a few words by way of encouragement to those of you who have long time stood, whether as watchman upon the walls of Zion, or lay-members laboring together in your respective spheres of duty, and have borne in a measure, the heat and burden of the day, my mind seems to be more particularly drawn toward those who have but recently come out upon the Lord's side, have enlisted under the blood stained banner of king Emmanuel, to engage in the contest against spiritual enemies; for we, who like thee, once made a beginning in the new life, know how needful it is that such should be nourished with "the sincere milk of the word that they may grow thereby." Let us therefore, if so be that we feel the benefits of many years of experience in the good work—be concerned that our younger brethren and sisters receive also of the benefits of the same. Let us feel that whenever a new convert comes into the church, there are also new duties imposed upon those of maturer experience. With these few thoughts for the consideration of our older brethren and sisters, I now turn, by the help of the Lord, to address those dear young fellow pilgrims, who have but recently declared to us in effect like Ruth to Naomi; "Thy people shall be my people, and thy God, my God."

Your engagement, dear young brethren and sisters, is indeed the most noble, the most glorious, and the most needful of all others. Yea it is as the ever-blessed Savior declares, the "One thing needful;" without this we would be wretched and miserable creatures indeed; whilst upon the other hand, our faithful continuance in well-doing, will seem to us glory, honor, immortality and eternal life. All that we need, could desire or ask for, is freely granted us upon our obedience to the divinely sacred injunctions of the blessed gospel of our Lord and Savior Jesus Christ. Prompted by a sense of love and duty to God, I trust you have been prevailed upon to consecrate yourselves to the service of the Lord; if this indeed be true, then will your service be acceptable with God, whether you be able to do much or little. God requires our willing obedience in all things, and blessed thought, that when we have done what we could, he asks no more. The set of the woman, who anointed his body with ointment, was highly commended by the Savior; he declares, "She hath wrought a good work upon me, she hath done what she could." Again, "He that shall give a cup of cold water in the name of a disciple

shall not lose his reward." Having now engaged yourselves in solemn covenant with God, and sealed your covenant vows by baptism, you have reason to feel that important duties, and weighty responsibilities are resting upon you, such as you will not be able to fulfill through your own abilities. You will constantly need God's assisting grace and the power of his divine Spirit, by which to be enabled to carry into execution, the obligations you have taken upon you, as soldiers of the cross. Your experience will evidently teach you the truthfulness of the declaration of the Savior when he says "Without me ye can do nothing." Hence the necessity of constant, earnest prayer, so repeatedly enjoined by the blessed Savior upon his followers, with the blessed assurance that "if ye shall ask anything in my name, I will do it." Then do not despair, although trials and temptations meet you by the way; look to Jesus for his divine assistance. He is able and willing to help you; and blessed thought, he is vested with all power in heaven and on earth, and himself has declared, that the gates of hell shall not prevail against his church. The poet most beautifully expresses these thoughts in the following language:

The soul that on Jesus hath leaned for repose,
I will not, I will not desert to his foes;
That soul, though all hell should endeavor to shake,
I'll never, no never, no never forsake!

Although your lot be cast with God's people, as in all ages of the world, to suffer for his name's sake, stand firm and unshaken in faith. Let not the scoffs and frowns of the world, dishearten you; but be courageous and undaunted in your resolutions, relying upon the precious promises of God's word in which he says, "Fear thou not; for I am with thee: be not dismayed; for I am thy God. I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness." Remember also the words of the Lord Jesus when he says, "Marvel not if the world hate you. Ye know that it hated me before it hated you." "If ye were of the world, the world would love its own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you."

In view of the above facts, that God's people have always been a despised and rejected people in the eyes of the world, and since indeed there can be no affinity, no communion nor concord with the children of God and the children of this world, hence the Savior says, "In patience possess ye your souls;" and the Apostle says, "Ye have need of patience." Then let us not "be weary in well doing, for in due season we shall reap if we faint not." Let us seek to retain in our minds the feeling of the poet, who says, "We'll fear not the dangers that lie in our way—His arm will protect us, by night and by day; All this we must suffer, and patiently bear, Till Jesus shall take us where sufferings are o'er."

In conclusion allow me to say to you, be faithful in your devotions to God. Neglect

not the duty of prayer. Search the Scriptures; and acquaint yourselves with the sacred oracles of God's word; and thus be established and confirmed in the precious truth, as it is in Christ Jesus that we may be able, by sound doctrine, to withstand the gossayers of God's holy truth, "and the truth shall make you free." "If ye continue in my word, then are ye my disciples indeed" says the blessed Savior. Finally farewell. The Lord bless you all, and help you to be faithful. Pray for your devoted brother and humble fellow-servant.

Elkhart Ind.

D. BRENNEMAN.

For the Herald of Truth.

The Kansas Colony

While we have no special information to give to those interested in the formation of the Kansas Colony, we can notwithstanding, say that it is progressing, and a good many are looking forward to finding homes there. We expect with the opening of spring that something more definite will develop itself. Our brethren in Russia are also, now, more than ever, looking towards America as an asylum of perfect liberty of conscience, in the matter of their non-resistant principles. We have just received a letter from there, from which we infer there is a probability, that a deputation from there will be sent to this country the coming summer for the purpose of looking out a place in which to settle. Now would it not be a good way for the church here in America, to show forth their sympathy and christian charity for those who must leave their native land on account of their religious principles, to endeavor, if possible to find a tract of country where they might settle and be enabled to secure good and cheap homes for themselves and their families. Would it not be a good idea to try and get them to join in with the Kansas Colony? Let all those who feel interested in the matter think over it. We have simply thrown out these suggestions for your consideration. J.

For the Herald of Truth.

At Home.

At home once more among my friends

To-day I have been found,
Where God a helping hand doth lend,
Which cheers us all around.

At home, his name we once more praise

For mercies that are past;
And may our voices to him raise
As long as life shall last.

At home, I feel that God has been,

His name I there have heard;
And love and peace we all have seen
For such be God adored.

At home again, may we all meet,

But if on earth no more,
May we in heaven each other greet,
There sing with those of yore.

At home, at last may we all be,

With Jesus Christ to dwell;
Where parting tears we no more see,
Nor ever say farewell.

Elkhart, Ind.

JOHN H. GAIL.

Herald of Truth.

Elkhart, Ind., March 1872.

TO OUR SUBSCRIBERS.—If any of our subscribers do not get their papers regularly, or if any persons who send for books, &c., do not obtain them in due time, they will confer a favor by informing us, and we will do our best to have everything properly forwarded to its destination.

HOW TO SEND MONEY.—If in sums more than a dollar, it is best to obtain either a draft, or a Post Office money order, or where these cannot be obtained, get the letter registered.

THOSE of our subscribers who do not wish to take the Herald of Truth any longer, will please to inform us of the fact by letter and pay up all arrearages, and the matter shall have our prompt attention, otherwise it will be considered that they wish to continue their subscriptions.

Memo Simon's Complete Works, in the English language are now ready for delivery. All who wish to obtain this valuable work may have it promptly forwarded to them, by sending in their orders to this office. The price of the work is \$4.50 cents per copy. Any person taking 12 copies will receive one copy gratis. We have gone to a great expense in translating and publishing the work, so that our people might have the opportunity to examine and read the writings of the eminent reformer whose name our church bears, and we hope our friends will feel an interest in selling as many copies as possible. Single copies of the work may be sent by mail, and those wishing to have them thus sent will please add 64cts to the price for postage. It may be obtained at the following places:

J. E. Barr's Bookstore Lancaster, Pa.

J. C. Hunsicker, Berlin, Waterloo county, Ont.

Jacob N. Brubaker, Mount Joy, Lancaster county, Pa.

Jacob Funk, near Line Lexington, Pa.

Our Family Almanac for 1872 is now ready for delivery. It contains many good and interesting articles, and should find its way into every Mennonite family. All orders will be promptly filled by mail at 10 cts. per single copy, or 70 cts. per dozen, or when sent by Express at \$5.00 per hundred, Express charges to be paid by the purchaser.

To Subscriber, Bloomington, Ill. You are at perfect liberty to give away all the papers you wish, on the same conditions, and we wish to favor all, as much as we can. Please send your name and P. O. address.

Write Plainly.—We have received a letter mailed at New Dundee, Ont., containing one dollar and a slip of paper, on which we find the following:

Died on 11 January. To Rossville School.

Then follows a list of some 13 names. The question is, what are we to do with the dollar—who sent it?

Let our kind friends remember to write plainly what they want and where they wish us to send it, and also always give plainly their NAMES, POST OFFICE and STATE, and then we will be less liable to make mistakes.

To Our Correspondents.—We feel greatly rejoiced to see our friends so faithful and earnest in writing for the Herald, and we hope they will continue so to do. It will make our paper so much more interesting, when we have so many to write for us, but in this connection we wish just to refer to several things, which if observed will be of great value to us, while some perhaps do not know the facts or have never thought about them. Please use a good black ink when you write. Do not use red or purple ink. We do not object so much to blue ink, but the black is always best. Use also white paper, and if you have very thin paper, write only on one side. Do not write between the lines, but only on the regularly ruled lines. The compositor while setting cannot have the copy very close to him, and if it is so closely written, he will not be able to read it without stopping at the end of each sentence till he has deciphered another. By observing these rules you will often save the editor much time and trouble, and thus you will make his work a great deal easier.

By these remarks we do not wish it to be understood that we are finding fault. By no means, we only give these hints for our future improvement and help. Let none be discouraged or deterred from writing; only write as often and as well as you can.

Conferences.

THE ANNUAL CONFERENCE for the State of Ohio, will be held in Mahoning County, on the third Friday in May. The nearest station is Columbiana, on the Pittsburg, Fort Wayne and Chicago R. R.

THE SEMI-ANNUAL CONFERENCES, in the Eastern district of Pennsylvania, will be held on the first Thursday in May, and first Thursday in October, in Franconia Meeting-house, in Montgomery County.

THE SEMI-ANNUAL CONFERENCES, in Lancaster Co., Pa., will be held on the Friday

before Good Friday, at Brubaker's Meeting-house, about three miles west of Lancaster City, and on the first Thursday in October, at Mellinger's Meeting-house, about three miles East of Lancaster City.

THE SEMI-ANNUAL CONFERENCES, in Virginia will be held on the last Friday in April, and on the last Friday in September of each year.

THE ANNUAL CONFERENCE of the Omish Mennonite Church will meet the present year on Whit Sunday, in Lagrange County, Indiana. This Conference will continue from day to day until the business of the Conference is disposed of.

Sister Rebecca Hartman.

Our beloved Sister, Rebecca Hartman, who died the 31st of January, in Rockingham county, Va. (see death notices), came to the West in the early part of last summer, and after visiting sometime among her friends and acquaintances, she came to Elkhart and made her home with the Editor's family, and worked for some time in the book-bindership connected with the Herald of Truth office. She afterwards taught a private school at Bro. Daniel Brenneman's, and while thus engaged her health began to fail; but without any serious apprehensions, she attended to her duties until her failing strength would no longer allow her to do so. Shortly after this she again returned to Elkhart, but still growing weaker she consulted several physicians, and receiving no encouragement for any improvement in her health in this climate, she, with the advice of her friends, determined to return to her parents in Virginia, that if possible, under the more genial influence of her native home and a milder climate, she might be benefited, though we all felt, when the last "Good-by," was spoken, that we should never see each other's faces again in this vale of tears, and we have reason to believe that she too felt that she was going "home to die." With heavy hearts we bade her farewell, for we loved her as a dear sister in the church, a kind friend, and a pattern of christian piety, and were loth to part with her; but God had so ordered it and we would not murmur. Accompanied by Bro. John H. Geil and sister Blosser, she reached her home, though very weak, where the sorrow-stricken parents, though oppressed with sadness over the feeble condition of their beloved daughter, yet rejoiced that she was able to return to their fond embrace again, though it were but to die. After lingering a short time she calmly fell asleep, as we have reason to believe, in the sweet embrace of Jesus.

She had during her brief illness at times much to suffer, but bore her afflictions with christian resignation and fortitude. She took a great delight in singing, praying, and having the word of God read to her. Several days before her death she was asked whether she feared death, to which she answered, "O no, it does not appear to me

that I do." She had a desire to leave this world and to be with Christ. Her last words were, "Lord Jesus, receive my Spirit," and calmly fell asleep. She was a bright ornament of her profession, was very kind-hearted to all around her and was respected and beloved by all. She had, by her pious conduct, gained many warmhearted friends, who deeply mourn their loss, yet do they not mourn as those who have no hope.

We do indeed mourn o'er departing friends, and our hearts are sad when they go, but when we have the assurance that they die in the Lord, we should not feel sad; we should rather rejoice that their warfare is over, that their sorrows, sufferings and tribulations are past, and pray the more earnestly that God would help us too, to be ready for the Lord.

"Lord Jesus, my spirit receive,"

Thus prayed our dear sister, and died;

For her then, oh why should we grieve,

Since Christ with her wish but complied?

When asked by her friends whether she Of death should have fear, she replied, "I do not think that I should be Afraid to pass over the tide."

Correspondence.

A VISIT.

By request of some brethren, I will, by the help of God our heavenly Father, endeavor to give a brief sketch of a visit my wife and I made to Maryland, Pennsylvania, Ohio and Indiana. We took the train at Harrisonburg, Va., on the 16th of Oct. 1871, and as the train moved off with us, my prayer to God was that he would be with us, and enable me faithfully to perform that work which is given me to do; that it might be done to his honor and glory, and for the salvation of our never dying souls. Let me entreat you, servants of God, to labor faithfully in the Lord's vineyard. The Savior says, "The harvest truly is plenteous, but the laborers are few." While so many precious souls are traveling on the broad road, let us warn them of their danger, let us consider the great responsibility that rests upon us as ministers of the gospel. The apostle Paul says, "Woe is unto me, if I preach not the gospel!"

Now there is not only a work for the minister, but Jesus gives us all a work to do. Let us consider what that work is, and then examine ourselves to see if we do the works of God.

O, brethren and sisters, let us all become more active in doing the will of our heavenly Father; yes, let us exert ourselves more in the good cause of Christ, for he has done so much for us. I fear we too often forget his goodness. Let us love him with our whole heart; let us have that pure love within us

that God desires us to have, one towards another. O, how I was encouraged, to see so much love manifested among the brethren and sisters in worshipping God; what a joy it caused within me to meet with them. I often think, if it causes so much joy in our hearts to meet thus on earth, how much more when we shall meet in heaven. Let us not forget this. What a vast difference there is; when we had to remain at a station several hours, awaiting the arrival of the train, we met there with all classes; some coarse and swear, some are drunk, others quarrel, and such like conduct. This caused sadness in my heart, when I thought of the great day of accounts, when we must all appear before him who will judge a righteous judgment. Let us judge ourselves that we be not judged.

I would say to all unconverted, young and old, prepare to meet your God, while the day of grace is on your side. "To-day if ye will hear his voice, harden not your hearts," says the Holy Ghost; to-morrow it may be too late; too late for ever to think of these things. O, how often has the gospel been preached to you; it warns you of your danger, and still you go on regardless of that kind spirit which whispers to you, and tells you that you are going where you do not wish to go.

When traveling in the cars, in company with a brother he remarked when we started that he was well acquainted with the place to which we were going, so I trusted that when we arrived at the point it would be all right. But we gave no heed to what the conductor said, and had it not been for a sister, who affirmed that this was the place for us to alight, the cars would have moved off with us in them, and the powerful engine would have carried us where we did not want to be taken. Thus dear sinner, whoever you are, if the Spirit tells you to stop, and God's word tells you to repent, give heed thereto at once, or else that powerful enemy of your souls will drag you down the broad road to ruin.

I will ask you to read the fourth chapter of James carefully and prayerfully, and dear brethren, let us particularly observe the eleventh and twelfth verses.

During our journey, while visiting the brethren and sisters, we attended thirty-three meetings. May God bless our labors, and those among whom we visited, as well as those at home. For the love they manifested towards us while absent. May God help us all to watch and pray that we enter not into temptation. Let us all be faithful, so that if we meet no more on earth, we may all meet in heaven. We arrived safely at home the 30th of November and found all well. God be praised. We ask the blessing of God on us all, that he will keep us under his protecting care, and when he is done with our services here, may he save us through Jesus Christ, our Lord. Amen.

G. D. HEATWOLE.

Rushville, Rockingham Co., Va.

A Visit to Virginia.

According to request, through the columns of the Herald, I will give an account of our visit to Virginia. On the 21st of November, Uncle John S. Kindy and I took the train for Baltimore, but did not arrive there till late. We took the cars next morning and arrived at Washington, but had to remain there till evening. We spent the time pleasantly in viewing the public buildings, and improvements of the city. We arrived at Fishersville the next afternoon, being detained all the way by the trains not making proper connections. In this neighborhood we spent some days with Abraham, Henry, E. A. II., and Elias Kindy.

On Sunday, E. Kindy took us to the house of an elderly sister, where there was meeting; here we became acquainted with the brethren Jacob Hildebrand, and Isaac Groff. During the week we visited many brethren and friends. Bro. A. Kindy went with us over the South mountain to Bro. A. Hildebrand. While on the west side of the mountain, it was very cold and blustering, but soon after we began to descend, it became calm and warm, and a beautiful scenery was before us.

Dear friends, and fellow travelers, is it not so with our spiritual journey? Are there not many mountains to cross, and storms to encounter? But thanks be to God there is a sunny side; let us not be discouraged, but "press toward the mark for the prize of the high calling of God in Christ Jesus," more zealously. Let storms roar, waves swell, thunders roll, and lightnings flash, they cannot harm us, if we are founded on that immovable Rock, Christ; there is also a sunny side to cheer, console, and encourage us in every conflict.

We visited among the friends until the 6th of December, when we took the cars for home, and arriving at Hagerstown, we remained there till next morning. During the night a fire broke out and consumed a church, Court-house, and some other buildings, supposed to be the work of an incendiary. One man lost his life.

We got home the 7th and found all well thanks be to God, for his kind care and protection over us; and for the love shown to us during our visit. May we all be influenced by the divine Spirit, which proceedeth from the Father through the Son, to his faithful children. Amen.

Strasburg, Pa. JACOB K. ANDREWS.

Visit to Illinois.

At the request of some of the brethren and sisters I will, by the help of God, try to give an account of my journey to Illinois.

On the 24th of November, 1871, I left home in company with Bro. Samuel Bixler of Elkhart County, to visit some of the churches in Illinois. We took the cars at South Bend, on the morning of the 25th,

and arrived at Chicago about 7 o'clock the same morning. While here we traveled some five miles on the street cars and omnibuses mostly through the burnt part of the city. It reminded us of the words of Jesus which he spoke to his disciples about Jerusalem, or about the temple "Seest thou these great buildings? there shall not be left one stone upon another." So it seemed to us about many of the once beautiful and costly mansions of Chicago. We were also forcibly reminded of the uncertainty of earthly treasures, and that all that is seen is but transitory and will soon pass away. About 10 o'clock we took the train and went to Joliet. Having to remain here about 7 hours, we visited the state prison. There are 1320 prisoners confined here. Our minds were again directed to the word of God where it says, "The way of the transgressor is hard." O dear reader, let us ever bear in mind the words, "Thou God seekest me," that we may never bring shame and sorrow upon ourselves and friends.

Leaving on the train, we arrived at Gardner at nine o'clock. The evening being dark and rainy we remained with Joseph Kulp who lives near the station. The next morning he took us to meeting where a small, but attentive congregation had met to hear the word of God. On the evening of the 28th, we again had preaching in a neighboring school-house where quite a number of attentive hearers had assembled. The 29th, we spent with Bro. Andrew Bachman. He accompanied us to Livingston county. On the evening of December 1st, we had meeting at Bro. Henry Shelly's in Kankakee county, and I felt that God's promises were verified, in which he says, "Where two or three are gathered together in my name, there will I be in the midst of them." The next day Bro. H. Shelly accompanied us to where the brethren Hamilton and Lehman reside to attend a meeting on Sunday. Here we had a pleasant meeting, also another the same evening. On the 5th we went to Woodford county, by private conveyance, a distance of about forty miles, and the day being very cold, we were glad when we reached the residence of Bro. Samuel Grove. While in this county, we attended three meetings and enjoyed ourselves very well. Perhaps it would not be out of place here to mention a very sad occurrence that took place about three miles from brother Bally's. On the evening of the 5th of December (Sabbath), a man about 25 years of age while engaged in rocking an infant, was shot through the window by some one outside, the ball passing through him into the wall, he sprang from his chair into the bed room where his wife was and told her he must die, and commended his soul into the hands of God, and immediately expired. O, how horrible to think that man can become so degraded and demoralized as to take the life of his fellow-man! We were informed that he was a member of the Amish church.

On the 9th of December, the brethren,

Samuel Bixler and Addison Shelly returned with Bro. Bachman's team. Bro. Bachman and I took the train at Minook for Morrison, in Whiteside county, and stopped with Bro. Gsell. The next day, Sabbath, we attended meeting near by, and on Tuesday we had another meeting at the same place. The brethren here intend to build a Meeting-house. There are about thirty members now, and one more expressed a desire to be united with the children of God while we were there, which was truly encouraging. On Wednesday we went in the vicinity of Sterling to attend a meeting on Thursday.

We visited the brethren as much as time would permit us here and also at Morrison, and it was our happy privilege to form an acquaintance with many beloved brethren and sisters while on our journey. From here we returned to Grundy county, where my father-in-law resides. I left here and reached home the 22nd of December, and found my family well. I desire to return many thanks to the brethren and sisters for the love they manifested to us while among them. May the Lord reward them.

I feel thankful to God for his protecting care over my family and me while I was absent. May the Lord bless our labor that it may bring forth fruit to the honor of his name.

South Bend, Ind.

SAMUEL YODER.

A Visit to the North

On the 8th of Jan., I took the cars at Bronson Mich., for Sturgis, where I remained over night. On the afternoon of the next day I arrived at Grand Rapids, and was there met by Bro. Henry Wismer, who who took me to his home, twelve miles distant.

The 10th we held meeting in the Caledonia Meeting house, in Kent Co., on the 11th in the house of the aged Sister Wenger, in the evening in a school house near Hammond station. On the 12th Bro. Abraham Detweiler, and Hannah Hamling, daughter of deacon Wm. Hamling, of Canada, accompanied me to Big Rapids, where we arrived in the afternoon. Bro. John Gingerich met us here, and conveyed us to his home, twenty miles.

The weather was pleasant and the sleighing excellent. The 13th, we visited the brethren, and held a meeting in the evening at the house of Bro. Jacob Gingerich. On Sunday the 14th, we had meeting at the house of Bro. John Gingerich, and in the evening at the house of Bro. Peter Gingerich.

The 15th, we returned to Lowell, Iona Co., where we arrived at 11 P. M. and were met by Bro. Peter Keim, who took us to his home. The 16th, we spent in visiting the brethren, and had meeting in their new meeting-house the same evening. The 17th we had meeting at the same place. In the evening I was conveyed 16 miles to Bro. John Leatherman's, I remained here until

next day, and took the train for home, where I arrived in the afternoon, and God be praised, found my family well.

I am thankful to the brethren, for the kindness they manifested toward me while with them.

Branch Co., Mich.

C. D. BEERY.

A Visit to Tazewell Co. Ill., Indiana and Michigan.

On the 11th of January I left my family, and in company with Bro. C. Imhoff, took the train at Danvers for Tremont, where we were met by Bro. C. Burkey, who took us to his home, about two miles away. Bro. Jacob Unzieker came here, and in the evening he conveyed us to his home. A meeting was appointed at the house of Bro. J. Unzieker, on the 12th, where a great number was assembled, and the glad tidings of the gospel was taken into consideration.

On the 13th Bro. Unzieker conveyed us to Washington, in the same county, where we expected to attend meeting on the 14th; but I was taken to Livingston Co., 30 miles distant, by my brother, P. Stuckey, to deliver a funeral discourse on the afternoon of that day. We arrived safely at Bro. C. Danners, whose mother-in-law, Catherine Rogge, was dead. Her age was 75 years, 6 months and 6 days. A large number had assembled, and an earnest discourse was presented on the mortality of man. The body was interred in Bachman's grave-yard, in the presence of many friends and relatives.

On the 15th, Bro. Engel brought me to my brother-in-law, N. Hilde, a distance of 15 miles; the same evening Hilde brought me to Chenoa, from thence I took the train for Chicago, and Elkhart. I arrived at Bro. Funk's at 2 A. M. After a few hours rest, Bro. Funk had his team in readiness for Bro. Beutler and me to attend the funeral of Sister Stauffer, at Shaum's Meeting-house, 7 miles from Elkhart. Funeral addresses were delivered to a large assembly, by D. Breneman, in English, and the writer in German. I returned with Breneman, and in the evening we had meeting at the same place, with a goodly number of hearers. I remained over night with Pre. H. Shaum, next morning I returned to Elkhart, remained till afternoon with Bro. Funk, and then took the train for Goshen, where I was met by Bro. A. F. Yoder, and taken to his home. I remained with him over night, and on the 18th he took me to Benjamin Schrock's; on the 19th there was meeting in Clinton, which was well attended; in the evening we had meeting at D. D. Schrock's school house. The 20th I spent in visiting, and in the evening we had meeting at the Mennonite Meeting-house near to E. Hochstetler's. The 21st there was meeting in the little Elkhart Meeting-house, a large number were here assembled.

The 22nd Bro. Eli Miller conveyed me to Michigan in a sled, as there was much snow. In the evening we had meeting in

Joseph Yoder's school house. The 23rd Bro. Miller took me to Pretty Prairie, distant about 28 miles, and we remained over night with Pre. Jonas Yoder. The 24th we had meeting in the meeting-house, and in the evening in a school house, and remained with Christian Werri over night. The 25th we went to Haw Patch, a distance of 25 miles. Sleighing was excellent. We stopped with Chr. Holly until next day, the 26th, when we had meeting in the Haw Patch Meeting-house, where a goodly number had assembled. Bro. Schmucker and I returned with Bro. Holly, where we remained in conversation a few hours. Bro. Holly took me to Ligonier, and at 4 P. M. I took the train for Chicago, where I arrived at 9. At 10 I left for Peoria, and at 7 A. M. I was again on my way for Washington, from thence I went to Sister Magdalena Burkey, and in the evening to my brother, Peter E. Stuckey. The 28th we had meeting here. I remained with Bro. Peter Strubler until the next day, when Bro. Chr. Strubler brought me home. I found my family all well, thanks and praise to God for his grace and mercy which he bestows on all men. I am very thankful to the beloved brethren and sisters among whom I visited, for the true friendship manifested toward me. For this the Lord will reward them, through Jesus Christ. Amen.

Danvers, Ill.

JOSEPH STUCKEY.

A Journey to Illinois, Ind., and Ohio.

On the 18th, of January I left home and took the train at Pulaski, for Illinois. On Sunday the 21st we had meeting at Pleasant Grove, McLean Co., and in the evening at the same place. "These meetings were large, and full of devotion. The harmony of the singing was very striking. How desirable, yea, how necessary it is, that an effort be made, in all the churches to improve the singing, thus "Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord," Eph. 5:19; "Teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts unto the Lord," Col. 3:16.

On the evening of the 22nd, we had meeting in a school house near Danvers, where a large number were assembled, notwithstanding the inclemency of the weather. Between these meetings I visited acquaintances and strangers. On the 23rd Pre. Imhoff, took Pre. John Stahly and me to Washington, Tazewell County. We remained over night with the aged Bro. Ehrisman. On the 24th we had meeting in the Mennonite Meeting-house near Washington, where we met Bro. J. Unzieker, of Pekin, and Pre. Jos. Burkey, of Bureau Co. After the meeting Bro. Jos. Burkey returned to his home. The other preachers all went with Bro. Peter Strubler, where we spent the evening in examining the Scripture, which was very edifying.

On the 25th we had meeting at the same place, and in the evening I again set out on my journey to Elkhart Co., Ind. On Sunday the 28th we held meeting in the Clinton Meeting-house, on Tuesday in the Mennonite Meeting-house in Adams Co. I then continued my journey to Fulton Co., Ohio, where I had the opportunity to address a very large congregation of attentive hearers.

On Tuesday I again took the train at Archbold, and arrived safely home the 8th, of Febr., and found my family well, God be praised for all good.

During this time I visited many brothers and sisters. To enumerate all the particulars of the journey would be too tedious.

The cordiality and friendship with which I was received by all, without exception (although the majority of them had never seen me before), and the willingness to convey me from place to place, was unexpected.

I am too humble and unworthy for the love and care which the brethren and sisters manifested towards me; and I return unto them my sincere thanks.

The impression this journey made upon me is that the people generally are willing and inclined to hear the word of God preached, especially when visited by strange ministers.

Therefore, dear fellow-laborers, let us provide them willingly, and take heed unto ourselves, "and to all the flock, over which the Holy Ghost hath made you overseers, to feed the church of God, which he (Christ) hath purchased with his own blood," Acts 20:28. Let us follow the example of the apostles and their true followers who, notwithstanding the hardships and inconveniences connected at that time, unwearied, visited the churches. How much more should we do this in our land of freedom, and the conveniences with which we can travel in our times. How many dead could be awakened, sluggards revived, and weak ones strengthened. How many discords and divisions might be avoided. A single soul is of more value than the whole world, and shall it go astray because of the reposing of the shepherds?

Pulaski, Davis Co., Iowa. P. ROKLET.

Our Visit to Fayette and Cambria Counties, Pa.

Upon the urgent request of the brethren in the above named places, that we should visit them, Bro. Daniel Brenneman and I left home on Monday evening, the 22nd of January, and arrived at Pittsburgh at four o'clock the next day, where we immediately took the boat for McLane's Landing, on the Monongahela, about 80 miles above Pittsburgh. But the weather being very cold, and the boat heavily loaded, we made slow progress. The river also beginning to freeze over, impeded our progress a great deal, so that when we got to Brownsville, some 15 miles from our destination, the

managers of the boat concluded that, on account of the ice, it would be imprudent to venture any further, and consequently we were under the necessity of looking to some other mode of conveyance to bring us to Masontown, near which place the church we intended to visit, is situated. It was now about 8 o'clock in the morning, and having a good night's rest, we concluded to make at least a portion of the way on foot, and after walking eight or nine miles we came to the house of Bro. Jacob Johnson, where we made a short stay, and in the afternoon he kindly provided us with horses, and accompanied us to his Bro. Nicholas Johnson, who lives a short distance from the Masontown Church, where we attended meeting that evening. Here we met the aged Bishop Nicholas Johnson, who is now about eighty-five years old and has been in the service of the church nearly sixty years. The aged brother still enjoys good health and is a zealous laborer in the cause of Christ. He seems to be still quite strong both in body and mind, and his earnest admonitions are still full of encouragement and hope. We were made to rejoice while we listened to the words of the aged father, who, full of years and ripe in experience, yet spoke to us with so much earnestness and love. Having grown old in the service of God, he too, with David, may say, "I have been young, and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread." His fellow minister is Bro. David Johnson, with whom our intercourse was none the less pleasant, and we indeed felt that while we were among the brethren and sisters here, that "our lives had fallen to us in pleasant places." We spent about two weeks in visiting and holding meetings both at their meeting-houses and also at several other places, and it seemed as though the Lord was with us and also with his people, for we found that many indeed were ready to inquire, "What shall I do to be saved?" During the time of our sojourn there, thirty-six precious souls, many of them young people, made application to be received into the church, and accordingly on Sunday, the 4th of February, thirty-two were baptized, and with two others who had been baptized previously, were received into the church. Two others (Bro. and Sister Barber), had been received on the Sabbath previous, at their own house, because the brother was not able to leave his home on account of having hurt his foot so as to disable him from walking.

In this place a sabbath school was maintained for several years (though for some time past it has been closed), and it probably was one of the first places where the Sabbath School was instituted among our people, and we have reason to believe that the seed sown by this means has not been unfruitful. We believe that the church is now reaping, at least to some extent, what was then sown, and we hope that it may be the means of doing much good still. We feel assured that the Sabbath school, under

the blessing of God, is a great help to the church everywhere, if conducted on gospel principles.

On Monday morning we again met with the church, where two ministers and a deacon were ordained. The names of the ministers are John Durr and Christian Deffenbach, and the name of the deacon is Nicholas D. Johnson. May the Lord bless and direct them in all their ways, and give them grace to be faithful in the great work to which they have been called, so that they may be instrumental in doing much good, and that by their efforts the church may be edified, and the name of God glorified. I would say to them all, Be faithful in all things, earnest in prayer and zealous in good works.

But time would fail me to write all that I would desire to say. We visited many warm-hearted and zealous brethren and sisters; some few we found who were laboring under afflictions, among whom we might mention sister Johnson, wife of Joseph B. Johnson, who has been afflicted for some time, yet under all her trials she feels resigned to the will of her heavenly Father, and we feel assured that in him she will find comfort and consolation. One of Bro. S. A. Hayden's daughters was also laboring under a severe affliction during the time of our visit, so that she was not able to attend public worship more than a few times, yet the Lord was with her, and she gave evidence that God had been merciful to her, and that she had found peace in believing on the Lord Jesus Christ, and also signified her willingness to unite with the people of God and be received into the church by baptism. May God give her grace to be faithful, and may many others indeed follow her example. There were some still, who I fear are waiting for a more convenient season; I trust they will be enabled to make their calling and election sure, before it is too late. To all those who have already cast in their lot with the people of God, I would say, Be faithful, watch and pray, and trust in the Lord, and he will preserve you.

On Thursday the 8th of February, we left this neighborhood and went to Johnstown, Cambria county, where we were received at the depot by Bro. Samuel Blough, and were kindly entertained by our friend M. W. Keim, with whom we also spent the night. The same evening we had a well attended and attentive meeting about a mile from town, where we also met a number of our brethren. The next morning we proceeded to Pittsburgh, where we spent several hours with Sister Hugg, who with her husband, lives in Alleghany City. She is the daughter of Bro. U. Hege, editor of the Gemeinde Blatt, published in Reichen, near Sinshelm, in Baden, with which some of our readers are acquainted. In the afternoon we took the train and arrived safely at our homes on Saturday the 10th, and found our families, thanks be to God, all well.

We feel thankful also to the beloved brethren and friends for their kindness and

the love they manifested towards us while among them. May God reward them all, and may we be able at last to meet in the better land above. J. F. FUNK.

From Illinois.

We frequently see letters in the Herald, from brethren giving an account of their travels, and also from some who have changed their locations. We have been here over a year. Long enough to learn something of the country. This is to some extent, an out of the way place, surrounded by rail roads, and the Wabash river on the east; leaving a territory of about 40 by 60 miles, without any public thoroughfare, making it very inconvenient; consequently, land sells low compared with other parts of the State. The greater part of this (Oblong), Prairie was settled within eight years, it is now nearly all under cultivation. Prairie land sells from 15 to 20 dollars per acre, with good timber convenient. Good unimproved timber land sells at five dollars; and upwards. The markets on the Ohio and Mississippi R. R. are as good as on the M. S. and N. Indiana R. R. We are 15 miles from the O. & M. R. R. (Summer); there is now a road under construction (North and South), 7 miles west of us that will be finished in the spring, from Danville to the Mississippi river.

There is also one in contemplation called the St. Louis and Cincinnati R. R. that will pass through our town (Oblong). Land is advancing in price and less offered for sale than when we came here. The land is of a good quality, and easily cultivated. Good water is found from 15 to 40 feet deep. This is said to be a good fruit country, however it failed last summer on account of an unusual late frost. The seasons in general are more pleasant than in northern Indiana. Last winter we had some sledding and a few cold days. This winter we have had several days of sledding and a few cold days. Some ploughing was done the last of December. Last summer was very pleasant, with but few hot days.

No heavy storms. It was very dry, more so than ever known before. Crops were generally very good. But little sickness since our arrival.

There are no members of our church here but us, consequently we do not have the privilege to go to our own meeting, which makes it very lonesome. If it were not for that monthly visitor, the HERALD OF TRUTH it would be much more so.

It is very encouraging to read the many admonitions in it; I wish it could be printed twice a month; perhaps those members who live convenient to meetings do not appreciate the value of it as we do, who are alone here, as sheep without a shepherd. Ought not our traveling ministers who visit the churches east, west, north and south, feel themselves under obligations also to visit those members who are deprived of the

privilege of going to meeting, as well as those who are well supplied with preachers.

I see in the last number of the Herald, a very appropriate piece of poetry, on which I would like to make a few remarks, or rather ask the author a question; he said,

"A charge I have to keep,
Oh 'tis a sacred trust;
The Savior says, 'Go feed my sheep,'
And see that none are lost."

Now I would like to know whether the author of these lines, does not think it would be fully as necessary to visit and feed those sheep who have no shepherd and no one to see to them, or guard them against the ravaging wolves, and see that none are lost, as to visit and feed those who have their daily attendance? I think it is right and they ought to feel it their duty to visit the different churches, but ought also to visit those who are away from the large flock.

They frequently travel several hundred miles before they get to any of the members, why cannot some of the preachers who speak in both languages, make a trip down here? I know they cannot go any place where they will be more welcome than they would be here. We would be very much pleased to have some of the ministers or brethren to call with us. There would be time enough yet before spring work commences, so that there would perhaps not be much time lost for them to come this way when they are traveling east or west. We are one hundred and twenty-five miles east of St. Louis, and fifteen miles north of the Ohio and Miss. R. R. Those who think of changing locations would do well to come and see the country; perhaps they might do as well here as to go further west.

ADAM WINGER.

Oblong City, Crawford Co., Ill.

From Chambersburg, Franklin Co., Pa

Brother Funk, I would feel very sorry if I should be deprived of the Herald of Truth; It affords me great pleasure, and does me more good to read it than any other reading I can get, except the sacred Scriptures. O, if we would do what it teaches us, we could all be saved.

Before I got the Herald, I was not aware that we had so many brethren and sisters scattered throughout the world; I never expect to see them in this world, but hope we may meet in heaven, never to part.

I hope my earthly father has gone to heaven; I also have two dear lambs there. For one, I will try to meet them in those heavenly mansions where Jesus says "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him."

I have traveled a great deal, and have seen many fine places in this country, but

none to compare with that glory of which God speaks.

If it please the Lord to spare our lives yet a while, my next journey will be to the west. I have taken the Herald a long time and feel stronger now than at first. Remember us in your prayers. May God grant us all a blessing. Amen.

JOHN H. WEAVER.

From Missouri.

January 22nd, 1872.

Dear Bro. John F. Funk, grace, mercy and peace be with you all, through Jesus Christ our Lord. Amen.

We are all in the enjoyment of good health, and feel well at home here. It is now about two years since our church was organized, and there are now quite a goodly number of us, so that our dwelling houses are too small to hold our meetings in, neither have we school houses or other places suitable for meetings, so we have taken church counsel and agreed to build a house, but find that we are not able to do it ourselves, as we are just starting up in a new country and do not possess the means; therefore we have thought it best to ask our brethren in other places for help. Perhaps they would be willing to cast in a mite. We therefore would ask all who are willing to help us to send in their contributions to the address of Samuel Yoder, Virgil City, Cedar Co., Missouri. We will receive all such favors with the most sincere thankfulness.

SAMUEL YODER,
JOHN SNYDER,
JOSEPH KAUFFMAN,
JONATHAN KRICHBAUM.

Children's Department.

For the Herald of Truth.
New Year.

How great the anxiety in many children for New Years day, expecting some presents, or some kind of pleasure to make them happy.

I have now lived forty five New Years, some happy and cheerful; but many were mingled with sorrow and distress. Oh how many disappointments we meet in our calculations and expectations in this world. This will not be the case on the side of the Savior, for he has promised us a happy New Year, when we shall meet in heaven. Then we shall be clothed in fine, white robes; and the children shall shine like the beautiful angels.

This happy New Year gift, this great prize we can obtain by coming to Jesus. It will cost us no money. Do good and love your Savior; but children may ask, How can I do good? Paul says, "Honor thy father and thy mother; which is the first commandment with promise; that if thou

may be well with thee, and thou mayest live long on the earth." Eph. 6: 2, 3; this is one great duty, and when strictly observed, it will give us much happiness on earth, and everlasting rest in heaven.

O how happy we feel after we have willingly obeyed the commands of our parents. We should also try to live temperate in all things; be patient in sickness and sorrow, waiting on the promise of the Lord; fortify ourselves against murmuring and discontent, and thus be unhappy and cause grief all around us. We should not charge God forgetting us get sick, when we are frequently violating the laws of nature.

Temperance has a great deal to do with our true happiness, and the glory and salvation of our souls, through our Lord and Savior Jesus Christ.

Again if we wish to live happy ourselves, we must try to make all around us happy; we must love our neighbors, and speak of their good qualities; do good wherever and whenever we can. Jesus says, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

If we are always criticising, finding fault with our neighbors, we forget ourselves, live unhappy, and drive our neighbors from us, and thus bring on strife and unhappiness. Pity those that do evil, because of spiritual blindness. If we love much we shall have much forgiven. All these things, through the grace of God, lead and point us to the happy New Year.

Lectonia, Ohio.

A. N.

Letters From the Children.

Belford, January, 28th 1872.

Dear Bro. Henry, I am a reader of the Herald, and have also read the Testament through, and have commenced to read through it the second time. I am nine years old and hope all my little friends will read the texts that are given us. I wish you would come and visit us some time.

"Return, O holy Dove return,
Sweet messenger of rest,
I hate the sins that made thee mourn;
And drove thee from my breast."

MARY ANNIE WALLACE.

Belford, Ont.

Dear Bro. Henry, I am a reader of the Herald, and I like it very well. I have read through the Testament three times. I have also read the tasks which you have given us to read, and have now commenced to read through the German Bible. I hope all our little friends will join in reading through the Bible and Testament.

"Over and over again,
No matter which I turn,
I always find in the book of life
Some lessons I love to learn.
I must take my turn at the mill,
I must grind out the golden grain,
I must work out my task with a resolute will
Over and over again."

HENRY F. WISMER.

East Lynn, Cass Co., Mo., }
January 12th, 1872.

Dear Bro. Henry. We are readers of the Herald and like it very much. We have read a chapter in the Bible and also in the Testament every day since January first 1871. I am 13 years old, and my sister is 11. Our little brother is 6 years old and has also committed to memory the verses you gave us, so that he could repeat them all on New Years day.

"In joy and glory we shall rise
To be with Christ above the skies."

NAOMI F. KURTZ. MARY A. KURTZ.

FOOD FOR THE LAMBS.

Fear God, and keep his commandments: for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be evil, good, or whether it be evil.

Ecd. 12: 13, 14.

The following Table will show those who wish to read the Testament in the way proposed what chapter to read each day.

| Days. | Chapter. | Days. | Chapter. |
|---------|----------|---------|----------|
| Mar. 13 | Romans 8 | Mar. 29 | 1 Cor. 8 |
| " 14 | " 9 | " 30 | " 9 |
| " 15 | " 10 | " 31 | " 10 |
| " 16 | " 11 | April 1 | " 11 |
| " 17 | " 12 | " 2 | " 12 |
| " 18 | " 13 | " 3 | " 13 |
| " 19 | " 14 | " 4 | " 14 |
| " 20 | " 15 | " 5 | " 15 |
| " 21 | " 16 | " 6 | " 16 |
| " 22 | 1 Cor. 1 | " 7 | 2 Cor. 1 |
| " 23 | " 2 | " 8 | " 2 |
| " 24 | " 3 | " 9 | " 3 |
| " 25 | " 4 | " 10 | " 4 |
| " 26 | " 5 | " 11 | " 5 |
| " 27 | " 6 | " 12 | " 6 |
| " 28 | " 7 | " 13 | " 7 |

This table can be written on a piece of paper and kept in the Testament for a mark.

On the Death of Henry Witmer.

SELECTED BY HIS TEACHER, S. YODER.

"One sweet flower has drooped and faded,
One sweet school-mate's voice has fled;
One fair brow the grave has shaded,
One dear school-mate now is dead.

"But we feel no thought of sadness,
For our friend is happy now;
He has knelt in heartfelt gladness,
Where the blessed angels bow.

"He has gone to heaven before us,
But he turns and waves his hand,
Pointing to the glories o'er us,
In that happy, spiritland."

For the Herald of Truth.

Advantages of Plain Attire at Church.

It would lessen the burden of many who find it hard to maintain their place in society.

It would lessen the force of the temptations which often lead men to depart from honor and honesty for display.

If there was less strife in dress at church, people in moderate circumstances would be more likely to attend, and more brotherly love would be manifested.

Universal moderation in dress at church would improve the worship by the removal of many wandering thoughts.

It would enable all classes of people to attend church with a better motive.

It would lessen on the part of the rich, the temptation to vanity.

It would lessen, on the part of the poor, the temptation to be envious and malicious.

It would save much valuable time on the Sabbath that could otherwise be better employed.

It would relieve our minds from a serious pressure, and thus enable us to do more for Christ and the church.

"God resisteth the proud, but giveth grace to the humble."

JACOB BOWMAN.

[We fully accord with the above views, and all who read it will endeavor to conform themselves thereto.—Editor.]

Written on the death of my little

Sister Harriet Naomi Holdeman,

who died the 26th of Jan., 1872.

We loved our little sister dear,
But still we had to part;
And if the Lord we truly fear,
We'll all be one in heart.

'Tis hard to say thy will be done,
As we surround the silent tomb;
And for the last time look upon,
A cold and lifeless form.

Two brothers and six sisters dear
Have welcomed her above;
There too, we hope to meet them all,
In purest union—love.

The fairest flowers we fondly love,
How soon their beauty dies;
But purer they will bloom above,
In the fields of Paradise.

In that bright, happy land above,
We'll find the loved—the best;
And naught our happiness can move,
When life's rough sea is crossed.

There love so pure, so rich, so deep,
Fills every heart with joy;
There we may of its virtues reap,
And Satan's plots destroy.

We'll meet again when storms are o'er
When the ills of life are past;
Where parting rends the heart no more,
We'll meet, we'll meet at last.

Wakarusa, Ind. CATH. HOLDEMAN.

Married.

On the 1st of Oct., 1871, in Fulton co., Ohio, by J. B. Dickson, John Stutzman to Barbara King, on the 11th of Oct., at the same place, by John Haldeman, David Kropp of Davis co., Iowa, to Leah Eshleman of Fulton co., Ohio.
On the 7th of Dec., at the same place, by Peter Nafziger, Peter Klopfenstein to Catharine Nafziger, both of the same place.
On the 10th of Dec., at the same place, by the same, Jacob Kissel to Mary Roth, both of the same place.

On the 16th of January, 1872, in McLean co., Ill., by John Stahly, Irene Troyer to Susanna Statter, both of the same place.

On the 23rd of Jan., by ——— Clark, Esq., John S. Chambers to Phoebe Good, both of Page co., Iowa.

On the 4th of Febr., by J. A. Beutler, Peter M. Blosser to Elizabeth Welty, both of Elkhart co., Ind.

On the 15th of Febr., by Abner Yoder, Daniel D. Miller to Elizabeth Yoder, both of Johnson co., Iowa.

On the 18th of Febr., by Abner Yoder, John Yoder of Douglas co., Ill., to Magdalena Fisher of Indiana.

Died.

On the 18th of Sep., 1871, in Holmes co., Ohio, of apoplexy, Isaac Miller, aged 80 yrs., 5 mo., and 9 days. He was a member of the Amish church, the father of 12 children, 70 grand, and 46 great-grand-children. Funeral services by Moses, and Levi Miller.

On the 13th of Oct., in Holmes co., Ohio, John Stutzman, aged 84 yrs., 8 mo., and 18 days. He was the father of 9 children, 67 grand, and 41 great-grand-children. Funeral discourse by Moses Miller and Abraham Mast.

On the 21st of Oct., in Holmes co., Ohio, Eli Stutzman, aged 55 yrs., 3 mo., and 18 days. He leaves a wife and 7 children to mourn their loss. Sermon by Shem and Levi Miller.

On the 27th of Dec., in Hilltown, Bucks co., Pa., of dropsy, Hannah, wife of Jacob Musselman, in the 51st year of his age. Funeral sermon by Isaac Meyer and Isaac Oberholzer.

On the 29th of Dec., in York co., Ontario, of scarlet fever, Wm Henry, aged 5 yrs., 5 mo., and 3 days, and on the 1st of Febr., of the same fever, Louis, aged 2 yrs., 2 mo., and 8 days, children of Jacob and Catharine Steckley. Sermon by A. Rumer, and Elder Fattou.

"Happy children gone to rest,
Removed so soon by terror king.
But in Jesus they are blessed,
And in heaven glory sing."

Little William Henry dear,
When about the world to leave
Would have brother, sister near,
Reached his hand farewell to give.

Thus affection's nearest tie,
Must be broke by death so strong.
Little brother by and by,
Sister, parents, all will come."

J. H. STECKLEY.

On the 11th of Dec., in Elkhart co., Ind., David E. Troyer, aged 87 yrs., and 7 mo. He was a brother in the Amish church. Sermon by John S. Miller.

On the 12th of Dec., in Milford, Juniata co., Pa., very suddenly, at the residence of her son-in-law Samuel Bonnell, Sister Lydia Landis, aged 65 yrs., 11 mo., and 12 days. Buried the 13th at Lost Creek Meeting-house. Discourse by Bowers.

On the 4th of Jan., 1872, in Waterloo co., Ont., Christian Bowman, aged 65 yrs., 3 mo., and 1 day.
On the 19th of Jan., in Hilltown, Pa., Sarah Young, aged 76 yrs., 6 mo., and 8 days. Her remains were interred in Lino Lexington graveyard, on which occasion, discourses were delivered by S. Leatherman, John Walter and John Haldeman.

On the 23rd of Jan., in Hilltown, Bucks co., Pa., the wife of Joseph Hendricks, aged 62 yrs., 8 mo., and 16 days. Funeral discourse by Abr. Meyer and Isaac Oberholzer.

On the 21st of Jan., in Manor, Lancaster co., Pa., Elsie, wife of Jacob Charles, aged 22 yrs., 1 mo., and 8 days. Her sufferings here were not long, but severe. Very appropriate funeral discourses were delivered by A. Wimer and C. Herr.

On the 23rd of Jan., in Somerset co., Pa., Jacob, son of Bro. Samuel Spiegel, aged 9 yrs., 2 mo., and 20 days. Funeral discourse by Samuel Blough.

On the 28th of Jan., in Marshall co., Ind., Magdalena, wife of David Yoder, aged 35 yrs., 8 mo., and 2 days. She leaves a bereaved husband and six children to mourn their loss.

On the 28th of Jan., in Lancaster co., Pa., Bro. Elias H., son of John H. and Fanny Brubaker, aged 21 yrs., 4 mo., and 11 days. Funeral discourse by the brethren Kissel, Iles, and Bomberger, from Job 16: 22.

On the 21st of Jan., in St. Joseph co., Ind., of typhoid fever, Susanna Kase, aged 58 yrs., 4 mo., and 6 days. Funeral discourse by E. Cook, J. Hildebrand and M. W. Shank.

On the 20th of Jan., in Elkhart co., Ind., Catharine, wife of Daniel Munn, aged 10 yrs., 11 mo., and 21 days. Discourse by Samuel Yoder, Jacob Beutler and Henry Shaum.

On the 25th of Jan., in Milford co., Pa., Jacob Zug, aged 70 yrs., 8 mo., and 26 days. He bore his affliction with patience. Sermon by John and Solomon Yoder.

On the 31st of Jan., in Somerset co., Pa., of scarlet fever, Manda, daughter of Bro. Samuel Spiegel, aged 5 yrs., 2 mo., and 6 days. Funeral discourse by Samuel Blough, sr.

"Weep not for me, my parents dear,
Since I must go and leave you here;
With Jesus I shall happy be,
O parents do not weep for me."

On the 31st of Jan., in Rockingham co., Va., of bronchial consumption, Sister Rebecca Hartman, aged 31 yrs., 10 mo., and 25 days. She was buried on the 1st of Febr., in Weaver's burying-ground, in the presence of a large number of friends and relatives. Funeral discourse by Chr. Brunk, D. Heatwole and J. Driver, from Matt. 21: 44.

On the 1st of Febr., in Wayne co., Ohio, Bro. Jacob Kratz, aged 69 yrs., 5 mo., and 16 days. He was buried on the 4th. Funeral discourse was delivered by Bro. Henry Beyer. Text, 1 Cor. 15: 63-65. A short time before his death he said, "I feel that Jesus died for me," and just before he expired he exclaimed, "Father, into thy hands I commend my spirit."

On the 3rd of Febr., in Warrington tp., Bucks co., Pa., of small pox, Joseph Lapp, aged 66 yrs., 5 mo., and 3 days. He was buried on the 6th, at the Doylestown Mennonite burying-ground, where services were held by J. M. Haldeman, S. Gross and Isaac Hicker.

On the 4th of Febr., in Manor tp., Lancaster

co., Pa., of typhoid fever, Lizzie K., wife of John Wimer, aged 24 yrs., 3 mo., and 23 days. She was with the most solemn feelings that we record this event. Only a little over five weeks ago she was united in the bonds of matrimony, but in a short time she was a lifeless corpse, shrouded for the grave. Her sickness lasted 16 days. At the end of five days she became so weak that she thought her soul would depart. She was fully conscious up to this time. She then uttered in broken sentences the following words, "Now I am going—meet me in heaven—good-bye—now come"—After this she again revived and lived ten days longer, during which time she experienced much suffering, great trials of faith, and sore temptations; but her consolation and hope was in the grace of God through his beloved Son Jesus Christ, on whose name she called, who shed his blood on Calvary and there tasted all the bitterness of death; he suffered for our sins, that if we come to a knowledge of our transgressions, we might turn to him by repentance and obtain forgiveness and become heirs of salvation. When he felt forsaken of God and prayed, "My God, my God, why hast thou forsaken me?" "O! will he not hear, who has triumphed over death and hell, and over 'the prince of the power of the air'?" Will he turn away from the penitent soul, and leave it to the power of Satan? I believe not. By his grace, through faith we hope she has overcome. If so, she is now the Lamb's bride, in the heavenly Jerusalem, where sickness and suffering, parting and death are no more known, far beyond the reach of the temptations of our enemy. Some days after she had spoken to the family, she made some remarks to her husband about that time. She said, "she had been going and had seen a light, but he did not leave her go." She was visited at different times by the minister and was instructed by him. She also desired his prayers. Her funeral was largely attended. Funeral discourses were delivered by Abraham Wimer and Amos Herr.

On the 5th of Febr., in East Donegal, Lancaster co., Pa., John B. Kraybill, aged 20 yrs., 4 mo., and 26 days.

"Farewell my earthly friends below,
Though all so kind and dear to me;
My Jesus calls, and I must go;
I'll trust alone in God's free grace."

On the 6th of Febr., in Elkhart co., Ind., of lung fever, Martha Ann, wife of Jacob, aged 21 yrs., 2 mo., and 21 days. She leaves a husband and 2 children to mourn their loss. Funeral discourse by Henry Shaum, James Calbertson and Jacob A. Beutler.

On the 8th of Febr., in Adams co., Ind., Emma Jane McCaughey, aged 6 yrs., 3 mo., and 5 days.

On the 11th of Febr., in Shelby co., Mo., Magdalena, wife of Benjamin Hershey, aged 62 yrs., 9 mo., and 3 days. She was a faithful sister in the Mennonite church over 35 years. She leaves a husband and 7 children to mourn their loss.

"O what are all my sufferings here,
If Lord thou count me meet
With that enshrined host, appear,
And worship at thy feet."

On the 13th of Febr., in Logan co., Barbara, wife of Noah Yoder, aged 37 yrs., 9 mo., and 15 days. She leaves a husband and 7 children to mourn their loss. Sermon by C. K. Yoder.

On the 19th of Febr., in Elkhart co., Ind., of the infirmities of age, Catharine, wife of Henry Eymen, aged 70 yrs., 4 mo., 4 days. Funeral discourse by J. M. Christophel and H. Brenneman.

On the 26th of Jan., in Elkhart co., Ind., Harriet Naomi, daughter of Joseph and Ann Holdeman, aged 11 mo., and 16 days. Buried at Shaum's burying-ground. At the same time also was buried a child c. Felix and Lena Burns. Funeral discourses by J. M. Christophel, J. Beutler, and Joel Shively.

On the 10th of Febr., in Elkhart co., Ind., Henry, son of David R. and Elizabeth Wimer, aged 7 yrs., 8 mo., and 25 days. Buried at Tel. low Creek burying-ground. Funeral discourse by J. M. Christophel, D. Brenneman and J. Nusbbaum.

On the 7th of Febr., in Philadelphia, Katie, daughter of Aaron and Susanna Frick, of congestion of the brain, aged 1 yr., 11 mo., and 1 day. Buried Febr. 10th, at French Hill, in the new house, in Montgomery co., Pa. Funeral discourse delivered by Henry Nice.

On the 20th of Febr., in Mahoning co., Ohio, of the infirmities of age, Jacob Metzler. Discourse by J. Culp, J. Bixler and P. Hasinger.

On the 21st of Febr., in Columbiana co., Ohio, of Palsy, John, son of Abraham and Susanna Meyer.

Letters Received.

Daniel Musser, Jacob Rich, Samuel Yoder, C. D. Beery, Christian Stucky, John P. Speicher, J. S. Neuschwander, Chr. Herr, J. A. Hartzler, G. D. Heatwole, D. Burkholder, J. R. Buckwalter, Jos. Stucky, J. D. Troyer, John O. Smith, M. Weber, Henry F. Wisner, A. M. K., M. Fry, A. Wallace, J. Geriz, Isaac Rich, Andrew C. French, John Reiff, Wm. H. Huber, E. L. Rosenberger you are right in letting us know, Abm. Detweiler, J. S. Coffman, J. K. Hartzler, Chr. Schmitt, John Stahly, P. Kinsinger, John Book, J. M. Haldeman, D. B. W. Bare, D. A. Troyer, Solomon Yoder, Geo. Funk, John Grupp, John P. Rich, E. H. Gehl, D. N. Nisly, D. B. Eishburn, A. M. K., D. M. Ph. Koser, M. zuma Brothers, Jos. Stucky, Magdalena Salzman, J. B. Metzler, Lydia Detweiler, J. K. Aldarfer, Wm. Graybill.

MONEY LETTERS.
A—Jacob K. Andrews \$2; John Anstutz \$150; John A. Anstutz \$175.

B—Levi Beck \$3; Montezuma Brothers \$2; Frank Beidler \$100; Jacob Brenneman \$450; J. N. Brubaker \$320; Geo. Brenner \$105; Seth Burkholder \$150; Henry Bally \$1; Daniel Ball \$2; C. Bear \$2; Jacob Buchanan \$260; Peter Brillant \$1; Samuel Blough \$200; Henry Brubaker \$60; Jonathan Beiler \$2; Elizabeth Beck \$60; David Beiler \$30; Chr. Berger \$1; John Brunk \$1; Gabriel Reier \$1; Wimer J. Barge \$150; David K. Berkey \$450; Joseph B. Belsley \$150; Josh Bally \$3; Joseph Burke \$5; Naomi Brackbill \$1; Jos. Belsley \$2; George Boller \$150; Jos. Burkey \$250; Jacob Blosser \$100; Martin Lirky \$1; Eli Byler \$1; Gottlieb Beck \$60; David Beiler \$30; Chr. Berger \$1; David Basinger \$170; Andrew Berkey \$1; C. D. Buckwalter \$150; C. P. Brenneman \$1; Sarah Bingham \$370; F. Deiler \$100; Daniel Burkhard \$175; Jos. L. Brandt \$210; Joseph H. Byler for Lizzie Byler all right \$210; Emmanuel Byler \$100; Jacob Brenneman \$130; Samuel Blough \$1; Jacob Buckwalter \$1.

C—John K. Coffman \$1; J. S. Correll \$150; C. Claudon \$115; Abm. C. Clemence \$150; Elizabeth Dunn \$1; Jonathan Detweiler \$8; Jacob Driver \$5; John D. Diller \$1; C. P. Detweiler \$7; Jacob Detweiler \$75.

E—Samuel Eshenbush \$150; Chr. Eigstein \$1; Henry Ellabeyer \$175; Henry Eshenbush \$1; Netty Eshleman \$1.

F—Henry Faust \$100; John Freed \$210; Henry Faust \$175; Mary Frick \$1; Manassah C. Fritz \$60; Nathan Fritz \$135; David Fritz \$1; B. Eishburn \$1; Paul Freed \$150.

G—Daniel Gehman \$245; G. W. Goff \$65; Mary Gross \$1; Joseph Geiber \$1; Jacob Good \$1; Andrew Good \$140; D. H. Good \$1; Jacob Geist \$1; Henry Geist \$1; J. N. Gascho \$70; Gerber \$1; Michael Gardner \$1; John G. Garber \$150; Abm. Good \$65; John B. Glin-

grich \$150; Andrew Good \$750; Jacob Gehman \$1.
H—Henry K. Hurst \$3; Samuel Hunsberger \$1; Samuel Hoover \$475; David Hartler \$50; Jacob Haebecker \$1; Samuel Hunsberger \$4; Jacob G. Hoover \$3; David M. Hostetter \$2; B. F. Hoover \$1; Abm. Hershey \$60; Peter Hilty \$1; Jacob B. Houser \$1; Jonathan Herschberger \$250; E. Hartman \$120; Dr. J. M. Hershey \$110; John H. Hersh \$1; Elentine Hartman \$1; Chr. Hostetter \$1; E. Hartman \$1; Yost Hertzler \$1; S. M. Hertzler \$145; Jacob Hahn \$1; Dr. F. Herring \$150.

I—C. Imhoff \$3.
K—Catherine Kauffman \$50; Jacob Kinky \$150; John K. Kurtz \$150; Chr. Kemp \$1; Martin Kindig \$65; C. R. King \$1; N. H. King \$10; Tobias Kreider \$255; Jacob C. Kenagy \$10; N. H. King \$635; John L. Kreider \$60; you did not sign your name in your first letter; John Klopfenstein \$1.

L—John B. Landis \$150; Catherine Loucks \$255; David Landis \$1; Daniel Latsch \$475; D. Lehman \$150; John Laird \$60; Sam. Lehman \$1; David N. Landis \$300; Mary Landis \$1; Anna Lantz \$150; Wm. C. Livengood \$60; John C. Lehman \$60; Moses Livingston \$150; Joseph Litwiler \$110.

M—John Miller \$60; Abm. Mast \$150; Philip Moeman \$3; Martin Miller \$5; Moses B. Miller \$150; Eli K. Mylin \$1; M. S. Meyer \$1; Abm. Meyer \$160; Michael Myers \$1; Solomon Metzler \$150; J. Miller \$150; Daniel Miller \$150; David Mast \$50; Jos. S. Martin \$3; J. Miller \$60; Daniel Metzler \$4; Elizabeth Metzler 13 cts; Samuel D. Miller \$150; John M. Miller \$65 cts; Ephraim Musser \$150; J. J. Marner \$850; Solomon Myers \$2; Anna A. Nishler \$1.

N—John Neuschwanger \$4; Jacob Nold \$60; Daniel Nafziger \$80.
O—Wm. Overholt \$1.
P—Lizzie Platt \$3; S. Pletcher \$1; Henry Pletcher 10 cts.

R—Christian Rader \$1; R. B. Rieger \$150; John A. Ropp \$60; Henry Ritterhouse \$210; Jacob F. Ritterhouse \$1; John Roth \$150; Samuel Rosen \$2; Simon Kissel 25 cts; John Reiff \$150.

S—Isaac Schrock 10 cts; Andrew Salzman \$150; P. Shantz \$1; Emmanuel Suter \$9; Henry Stenzen \$150; George R. Schmidt \$2; J. H. Stauffer \$1; Chr. Stucky 30 cts; John Shenk \$150; A. J. Springer \$150; Abm. Shank \$120; Mrs. M. E. Smith \$1; S. Z. Sharp \$1; Chr. Stucky \$125; Jos. Stauffer \$525; John Steinmann \$5; Daniel Shantz \$50; Lewis Schiller \$60; M. W. Shank \$2; Mark Seiler \$60; John P. Steiner 50 cts; Chr. Schrock \$210; Chr. Stucky \$130; J. H. Stucky \$250; Chr. Springer \$2; Wm. Schrock \$1; Catherine M. Stauffer \$150; John Stauffer \$150; David Suter \$3, paid to Jan. 1873; Chr. Stoll \$250; Henry Shenk \$5; H. Stetzer \$1; M. J. Stenzen 10 cts; Chr. Schuster \$70; Jacob Saylor \$325; George Shenk \$125; C. Stoll \$250; A. Stouffer \$315; Samuel Y. Shantz \$14; Henry S. Stuffer \$265; Elizabeth Siever \$1; Daniel Sherrier \$1; David Spangler \$1; Jacob G. Stauffer \$415; Katie Stouffer \$1; John F. Stauffer \$1; J. Shewalter \$1; Samuel Shenk \$125; Samuel Stauffer \$410; Moses Schrock \$60; Isaac Spittall \$127.

T—John S. Thomas \$60; Peter K. Thomas 45 cts; John D. Troyer \$380; Jacob Troyer \$240; J. D. Troyer 10 cts.

W—C. Warfield \$1; Jacob Wimer \$2; Samuel Wenger \$150; S. E. Warner \$5; Magdalena Weber \$160; C. C. Winger \$1; Gideon Weber \$230; Levi Wisler \$3; David L. Whitmer \$1; Isaac G. Wenger \$3; David R. Wimer \$150.

Y—J. H. Yoder \$2; J. Yoder \$163; Chr. K. Yoder \$65 cts; Michael Yoder \$1050; John B. Yoder \$150; J. Yoder \$1; T. D. Yoder 10 cts.

Z—Jacob Zavitz \$1; John Zehr \$125; Martin Zimmerman \$235; Jacob Zimmerman 70 cts;

Martin Ziegler \$1 80; Fred Zerlein \$2; Elias Ziegler \$4 60; David J Zook \$1.

For Books.—J J Plank \$18; S M Hertzler \$10 10; Peter Engle \$12 40; Emmanuel Suter \$14 60; J C Hunsicker \$37 42.

The following letters do not give their writers' Post Office address: Samuel Wenger Jr \$1. From Spring Garden, Pa., \$1, no name.

TIME TABLE.

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Passenger trains on and after Jan. 14th, 1872, leave Elkhart as follows:

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Atlantic Express, (Air Line) 9.55, P. M.
Night Express, (Main Line) 1.10, A. M.
Grand Rapids, 4.30, P. M.

GOING WEST.

Special Chicago Express (Main Line), 4.35 P. M.
Night Express, (Main Line) 2.40 A. M.
Pacific Express, (Air Line), 4.00 A. M.
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A RELIGIOUS MONTHLY JOURNAL.

"How beautiful are the feet of them that preach the Gospel of Peace."

Vol. 9.—No. 4.

ELKHART, INDIANA, APRIL 1872.

Whole No. 100.

"Bear ye one another's burdens, and so fulfill the law of Christ."

E. E. LIBBY.

Bear ye one another's burdens,
Travelers through this vale of woe:
Cheer thy fainting, erring brother,
Christian pilgrim, as you go.

Has the wily tempter snared him
As he wanders to and fro?
Knowest thou his wild heart's struggles?
Cheer him, pilgrim, as you go.

Think how Jesus blest the erring,
Tenderly the good seed sow;
With the spirit of the Master,
Cheer him, pilgrim, as you go.

Has thou never, never wandered
Since the Savior thou didst know?
Jesus loves the tempted brother,
Cheer him, pilgrim, as you go.

Kinly words, they cost but little,
Burdened ones their value know;
Would'st thou bear a Savior's welcome?
Cheer the downcast as you go.

For the Herald of Truth.

The way of Life.

"Jesus said unto him (Thomas), I am the way," Jn. 14: 6; David says, "Show me thy ways, O Lord; teach me thy paths. Lead me in thy truth, and teach me; for thou art the God of my salvation; on thee do I wait all the day," Ps. 25: 4, 5.

All the commandments which I command thee this day shall ye observe to do, that ye may live, and multiply, and go in and possess the land which the Lord swore unto your fathers; and thou shalt remember all the way which the Lord thy God led thee these forty years in the wilderness, to humble thee, and to prove thee, to know what was in thine heart, whether thou wouldst keep his commandments or no. Thou shalt also consider in thine heart, that, as a man chasteneth his son, so the Lord thy God chasteneth thee. Therefore thou shalt keep the commandments of the Lord thy God, to walk in his ways and to fear him," Deut. 8: 1, 2, 5, 6.

Samuel said to the children of Israel, "I will teach you the good and the right way; only fear the Lord, and serve him in truth with all your heart," 1 Sam. 12: 23, 24. "Blessed is the man that walketh not in the counsel of the ungodly, nor standeth

in the way of sinners." "For the Lord knoweth the way of the righteous: but the way of the ungodly shall perish," Ps. 1: 1, 6.

"Good and upright is the Lord: therefore will he teach sinners in the way. The meek will he guide in judgment: and the meek will he teach his way. What man is he that feareth the Lord? him shall he teach in the way that he shall choose," Ps. 25: 8, 9, 12.

"Teach me thy way, O Lord, and lead me in a plain path, because of mine enemies," Ps. 27: 11. "Teach me thy way, O Lord; I will walk in thy truth: unite my heart to fear thy name," Ps. 86: 11.

"And now, Israel, what doth the Lord thy God require of thee, but to fear the Lord, thy God, to walk in all his ways, and to love him, and to serve the Lord thy God with all thy heart and with all thy soul, to keep the commandments of the Lord, and his statutes, which I command thee this day for thy good?" Deut. 10: 12, 13.

Jesus Christ is the way; he also is made of God unto us wisdom; now the wise man says, "Trust in the Lord with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths," Prov. 3: 5, 6. "His ways are ways of pleasantness, and all his paths are peace."

By faith, Jesus is the way to heaven. By faith we are in Jesus and he in us, and he leads us to heaven where he now is. By faith we walk in the way of the righteous, through evil report as well as through good report.

By faith in Christ we are led in the way of truth by the Holy Spirit "that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor any other creature, shall be able to separate us from the love of God," for "if God be for us, who can be against us?" By faith Christ is become the way of wisdom for all that love him; wisdom in God, wisdom in his gospel, wisdom in the Holy Spirit, wisdom in the pardon of our sins, in short he is the Way, he is all in all; in him we live, in him we walk; without him there is no way whereby we can be saved, and live happy. Now as Christ is the way, in what shall we seek the salvation of our souls?

Shall we seek it amongst men? or in ordinances? To all these I say, No; but in Christ we shall find it. Christ said, "Come unto me," "I am the way." Again, "There is none other name under heaven given among men whereby we must be saved," but alone in the name of Jesus. "Believe on the Lord Jesus Christ and thou shalt be saved." Thus we see that faith in Jesus is the way and the only way that we can be saved. "Therefore we conclude that a man is justified by faith without the deeds of the law," Rom. 3: 28. Again if we would come to Jesus we must believe that he has gone before, and now saith, Come unto me and I will come unto you, and dwell within you and the Holy Spirit shall lead and guide you into all truth.

Christ is the way and the truth whereby we shall live; he has gone before, and we must follow. He has promised to be with us to lead and guide us. Unto him is given all power. If he is with us who need fear? he will protect us, who need doubt? Christ is our way, he is strait but narrow. All that we need on this way is true faith, hope, love and obedience. Obedience is better than sacrifice. The Lord said to Saul, through Samuel, "Hath the Lord as great delight in burnt offerings and sacrifices, as obeying the voice of the Lord? Behold to obey is better than sacrifice, and to hearken, than the fat of rams."

Again Jesus says, "Come unto me all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls." In the foregoing scripture there is something to be learned when he calls all to him that labor and are heavy laden, and learn of him. The Jews found fault with him because he with his disciples did not keep their ordinances; because "he went through the cornfields on the Sabbath-day and his disciples began, as they went to pluck the ears of corn," because he went into the house of a certain Pharisee and had not first washed before dinner, and because he sat at meat with publicans and sinners.

Now brethren and all who may read this, remember that the Lord said, "Learn of me" as though he would say the kingdom of God cometh not by ordinances, but by me; I am the way to salvation; by me if any one enter in, he shall find rest and pasture, and

I will lead them the way they shall go. The mother of Jesus said to the servants at the marriage feast, "Whatever he saith unto you, do it." Christ tells us to come to him, for he is the way; also I am meek, "Blessed are the meek." He says that we are blessed if we are meek, if we are poor in spirit; if we mourn; if we hunger and thirst after righteousness; if we are merciful; if we are pure in heart; if we are peacemakers; if we are persecuted, and reviled of men and all manner of evil spoken against us falsely for Christ's sake; he says, "Rejoice, and be exceeding glad; for great is your reward in heaven; for so persecuted they the prophets which were before you."

Brethren, let us hold fast to Christ, the true way, the way wherein we shall walk while in this world. Let us be obedient to him and say, "Thy will be done." He came into this world to do his Father's will, to redeem a fallen people, and he became the way for all men. He commanded that in his name should be preached, repentance and forgiveness of sins to all that believe on his name, and walk in the way that he commands; not in our ways nor in the ordinances of men. For many will seek to enter in, and shall not be able, because they wish to choose their own way, and not Christ. O Lord, do thou be with us. Lead and direct us while we are on our pilgrimage here below, and finally take us home in peace, for without thee we can do nothing that is pleasing in thy sight. May the Spirit of God rest upon us all. Amen.

JOHN M. GREIDER.

Osborn, Ohio.

For the Herald of Truth.

A Call to the Young.

My dear young friends, readers of the Herald of Truth, you who are wasting the day of grace in sin and folly, who are passing through this gloomy world unconcerned about your future welfare; stop and think a moment whither you are traveling with such very speedy steps. Perhaps a few more days, months, or years will end your earthly pilgrimage. Whenever God sees fit to call you out of this world you must yield to the call, prepared or unprepared. If unprepared where will you appear, solemn thought! Eternal punishment will be your certain doom. While on the other hand, when the true followers of Jesus, leave this world of sorrow, they will be received into the mansions of everlasting repose, "And God shall wipe away all tears from their eyes." Behold young readers, consider for a moment the great difference between the two classes. In eternity

the difference will be so great that it cannot be imagined or described.

Stop and meditate before it will be forever too late to have your sins pardoned. My heart yearns for you when I think of your dangerous condition. It grieves me to think of the vast multitude of young people who are willfully staying away from the fold of Christ, and wandering in forbidden paths. Truly it is to be lamented that so few are willing to follow in the footsteps of their kind redeemer. Multitudes are delaying the most needful work for a more "convenient season." But ah, young reader beware, lest Satan lead you so far away from Jesus that you will never return! Do not suppose that you will ever find a more suitable time to enter the narrow path than to-day. You have no assurance that God will spare you to see another day; hence it is very dangerous to delay the one thing needful to some future time. To-day the door of mercy is yet standing open. To-day your prayers will yet be heard. To-day Jesus is yet standing with open arms calling sinners unto him. Young sinner, he is calling you. Oh, "harden not your hearts." But come to Jesus while you are young. Youth is the very best time to begin to serve the Lord, before the heart becomes hardened in sin. "I love them that love me; and those that seek me early shall find me," Prov. 8: 17.

It is natural for young people to seek pleasure; and the people of God are to be a separate people from the world, hence the youthful minds imagine that if they become followers of Christ, all their pleasures will have an end. This is a sad mistake. What are the pleasures of this world when compared with the joy that shall be revealed in the Christian in heaven? "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him."

It is true, "we must through much tribulation enter into the kingdom of God." But let me assure you my dear young friends, that the Christian has more real joy and happiness already in this world than the sinner. Amidst all the sorrows, trials, temptations, and persecutions to which the Christian is subject, there is joy; "For our light affliction, which is but for a mo-

ment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal; but the things which are not seen are eternal." All those who have laid up for themselves treasures in heaven can look forward with an eye of faith to the time when all their sufferings will have an end. But alas! on the other hand, those who prefer the pleasures of sin, in preference to a home in heaven, can have no hope of any happiness beyond this vale of tears, but in terror they must await the time when they shall appear at the bar of God and hear the doleful sentence pronounced against them, "Depart from me ye cursed into everlasting fire, prepared for the devil and his angels."

Where is that individual who would not wish to be a Christian in the hour of death? It is my humble desire to gain a home at God's right hand; Oh my worthy young friends how I long to meet you all there. Once more then, as a well-wisher of your souls, I warn you to flee from the wrath to come. Oh come and taste of the goodness of God. Make your refuge in Jesus, that dear "friend that sticketh closer than a brother." How often have you been warned of your danger, perhaps by a kind brother, or sister, or minister, and I trust by your parents who are perhaps mourning over your sad condition. Those of us who are blessed with Christian parents, who have often admonished us and pointed us to Jesus, let us not grieve them in their declining years by disregarding their kind admonitions, lest we bring their grey hairs with sorrow to the grave. Let us give heed to the admonitions of Paul, "Children, obey your parents in the Lord; for this is right. Honor thy father and mother; which is the first commandment with promise; that it may be well with thee, and thou mayest live long on the earth." Oh, young sinner, give heed to the voice of warning. Remember that "the wages of sin is death." Let us "fear God and keep his commandments, for this is the whole duty of man."

MOSES BRENNEMAN.

Elida, Ohio.

For the Herald of Truth.

Our Homes.

Our homes, how do we enjoy them? This is an important question which every person can best answer for himself. If we think back over the season that has just passed, how many reflections we could make during those long winter evenings, as we were sitting in our comfortable rooms, in a happy family circle.

Happy indeed, if it has pleased the giver of all good to smile on us and add to our welfare, health, the most desirable gift in this life, also the things that are necessary to maintain our natural bodies. Cares should not disturb this happiness; for "Sufficient unto the day is the evil thereof," and what will be tomorrow, God only knows. Our homes should be a place of contentedness. Well may we have pleasantly passed those long winter evenings by reading instructive books; the Bible in preference to all others. In it are revealed those sacred truths, those rules which we must follow if we desire to have peace in this world, as well as a dwelling place for our immortal souls in the heavenly mansions hereafter.

The family circle may be differently composed. Probably a devoted husband with his faithful wife, and their children, or a widow and her orphan children, or brothers and sisters, or sisters only, may compose a family. Nevertheless God's promises are extended to all that love him and keep his commandments. However there is a little member in every family, but a powerful instrument to much good, or great harm. "Even so the tongue is a little member, and boasteth great things. Behold, how great a matter a little fire kindleth! and the tongue is a fire, a world of iniquity: so is the tongue among our members, that it defileth the whole body, and setteth on fire the whole course of nature; and is set on fire of hell." James 3: 5, 6. As well as the tongue defileth our body, even so it defileth the body of a family, and setteth on fire the course of nature, and throweth the whole family in confusion, if it is set on fire of the evil spirit. The apostle James exhorts us very earnestly to be careful what we say. The fire of which he speaks, is probably the same as that evil spirit that cometh

from the prince of darkness, which, if it finds room in us creates an evil feeling almost towards all men; especially towards those with whom we have the most to do. The tongue is a ready agent to communicate those feelings; therefore where discord exists between the members of one family, it is very often the work of the evil one.

"For the wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy." If we could but once leave off talking of the sins of our fellow-travelers, behind their backs; while in their presence we appear to agree with them it would be well. For my part, I have enough to do with my own faults; while on the other hand, if we feel it our duty to correct our fellow-men we can do nothing better than to give a kind and gentle admonition to them.

"Speak not evil one of the other, brethren." The members of the church of Christ are admonished to love one another, for "charity covereth the multitude of sins," therefore we are not inclined to speak evil of our brother or fellow-man, if we are endued with that pure and peaceable wisdom from above. We say fellow-men, because Christ commanded us to "love our enemies." The apostle, when he says, "Easy to be entreated, full of mercy and good fruits, without partiality," would have us to speak evil of no person; for the right spirit or wisdom is from above and worketh a pure, gentle and merciful heart, out of which evil speaking can not very well proceed.

Where charity lacketh among the members of a family or church, many sins will remain uncovered before the Savior, that are caused by the evil before mentioned. We all know that we are very careful what we say in regard to our nearest friends, for which reason such a friendship is to be continued. This one thing strictly observed, would greatly add to the happiness of our homes, and to the edification of our churches. If it was generally observed by all men, many prevailing evils might thereby be avoided; and it would come very true that "Charity covereth the multitude of sins."

We have homes and houses for the protection of our natural bod-

ies; and every person has a heart, which is the seat of life and the home of an immortal soul, as long as the mortal body exists. This is the very home that is most disturbed by our passionate feelings. The heart is the place where passion and anger are nurtured and cherished. Many words of such a nature, can heedlessly pass from our lips, and as we think, be forgotten. Should an occurrence present the opportunity to behold the dying hour, or the lifeless body of a person with whom we were well acquainted, and probably through various transactions had formed more or less of an inward hatred against that person, without heeding the peaceful and reconciling doctrines that are taught in the New Testament it would be sad. In such a case, we are inclined to believe our guilty consciences would quickly bring home to the heart those forgotten words and actions, and produce bitter, secret sighs instead of tender emotions, as they are caused by sympathetic feelings on such an occasion.

Thanks be to the giver of all good, who has provided one that will cleanse and purify our hearts of such burdens, if we are willing and desire that he should do so, and make them his dwelling place.

A happy home where Jesus dwells.

Where love so pure abounds;

The Holy Spirit, peace foretells,

And angels ne'er surround.

"Prove all things, hold fast that which is good." The unpardonable, sentences if you meet such, were not the production of an evil intention.

A. M. KAUFFMAN.

Columbia, Pa.

For the Herald of Truth.

"Suffer the Little Children to come unto Me."

Mark 10: 14.

By the grace of God I will try to write a few lines for the Herald, although I feel myself too weak to write as I would desire; but through love to parents, and to the many little children that we see brought up contrary to what our Savior says, "Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of God," I will try. Now then are we (parents), suffering our children to come unto the Savior, or are we not? Let us consider this well. Are we bringing

them up in the nurture and admonition of the Lord? Do we faithfully admonish them and tell them what they must do to be good children? Are we talking to them about Jesus, telling them who Jesus is, and what he suffered for us on account of our wickedness? how kind the Savior is, how meek and lowly in heart, how humble, and how patiently he has borne all his sufferings without murmuring or complaining, and what a glorious place he has prepared for all those that love him and do whatsoever he has commanded them to do? Are we teaching our children the love of Jesus and telling them how good and how kind he wants them to be? How meek and lowly in heart they must be, and follow his example if they wish to go to that happy place which he has prepared for his followers.

Dear friends, are we teaching our children these things, or instead of teaching them the love and meekness of Jesus, are we teaching them the contrary? Little children are given us as a gift of God; they are his jewels; he has only given them to us or in our care, and will we now lead them astray from God, these precious little souls, as we see a great many led astray from Jesus? I hope not. Many parents dress them after the fashions of the world, and then tell them how beautiful they appear, and thus create in their little hearts a spirit of pride, instead of the meekness of Jesus. Whence cometh the spirit of pride but from the evil one? Pride is not of Jesus, but is of the Devil; and hence we are leading our children directly from Jesus instead of suffering them to come unto him. Oh, how careful we ought to be in bringing up our children that we do not bring them up in pride. Jesus was meek and lowly in heart, and if we want our children to come unto him, we must teach them to follow his example in meekness and humbleness of heart.

In James 4: 6, we read, "God resisteth the proud, but giveth grace to the humble," verse 10, "Humble yourselves in the sight of the Lord;" and again in 1 Jn. 2: 16, "For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world." Now if we bring up our children in, and after the vain fashions of the world

we are taking them directly away from Jesus and suffer them to be led astray by the enemy of souls, who is seeking to devour them.

Let us consider these things well. But some will say it matters not what we put on our bodies or what we wear or how much we dress in the fashion if only the heart is right; I admit it does not, if the heart is right, but I would here ask, Is the heart right as long as we still have a desire to follow after the world? Can the spirit of Christ be in our hearts, while they are filled with pride? I reply, No. Will Christ accept us if we give him only a part of our hearts, and part of them still to the things of this world? I answer, No. But Christ wants our whole hearts, or where he is we cannot go. The Spirit of Christ, and the Spirit of the Devil, cannot dwell in one heart at the same time; we are either for Christ, or we are against him. When the soul is converted to God, and has become as a little child, if we have undergone that great change of heart are regenerated, and have given our whole hearts to Jesus, and have firmly resolved to follow in the footsteps of the meek and lowly Lamb, Jesus; then we have no more desire to follow after the vain and foolish fashions of this world; No, it will be to the contrary. We now loathe the things we formerly loved: we want to be a separated people from the world; we want to be like Jesus, meek and humble; we will have the Spirit of Christ ruling and reigning in our hearts, and consequently pride will have left us; we are now new creatures in Christ Jesus, old things have passed away, and behold all things have become new. Now dear brethren and sisters, if we believe that it is wrong for us to dress in the fashions of this world, is it not fully as wrong for us to put these things on our children? Let us bear in mind that pride is not of Jesus and if we bring up our little ones therein we are not suffering them to come unto him but we are leading them astray.

Oh let us, instead of planting pride in their little hearts, earnestly admonish them and tell them the danger and evil that is in it. May God help us that we may be earnestly engaged in the discharge of our duty towards our dear little children, in bringing them up in the nurture and admonition of the Lord, so

that when they come to die, they may enter into that rest which Christ has prepared for all them that love him.

C. B. BRENNEMAN.

Elida, Ohio.

For the Herald of Truth.

Watch and Pray.

In this world of temptation and trial, how greatly do we stand in need of the admonition of our Savior, to "watch and pray." He knew our weakness and with what earnestness the wicked one would endeavor to lead us into sin. In Ephesians 6: 11-18, he commands us to guard against it, and to "put on the whole armor of God, that ye may be able to stand against the wiles of the devil." If we would serve the Lord in this evil world we must depend on him for strength, as well as for instruction, and a merciful acceptance. Our enemies, indeed, are mighty, and we are without strength; but our Redeemer is almighty, and in the power of his might, we may overcome all who oppose our course. If we would put on the whole armor of God, and use it successfully, we must likewise pray always with the spirit with great earnestness, and watch thereunto with perseverance;

Let while we watch and fear no snare,
We fall into neglect of prayer;
Or while we pray, and watch not sin,
Creeps like a subtle serpent in.

The christian life may be compared with a warfare, and various are the methods which Satan, the enemy of our souls, employs to persuade us to enlist under his banner; it is then his greatest delight if he can cause a follower of Christ to yield to temptation and thus prevent others from becoming his disciples. We frequently hear remarks made by people of the world, of professing christians, that many of them are hypocrites, and this is to be feared is too true. To such we would say, Judge not, for we must all appear before God and give an account of the deeds done in the body whether they be good or bad. It will make no difference then whether we are church members or not, if we have not been sincere in serving God, and endeavoring to live in accordance with his will. Even as Christ was tempted

by Satan, so also are his followers now. We should be continually preparing and arming for the battle, that we may be able to stand in the evil day of sharp temptation; and we shall find that a believing acquaintance with the word of God, and the sword of the Spirit will be more needful for us in our passage through the country of our enemies, than even our ordinary raiment. The Lord may see proper to permit the evil one to harass us grievously, and even to baffle us in painful conflicts, that he may thereby prove, humble, and sanctify us, and show the power of his grace in making us at length more than conquerors. But nothing so certainly forebodes a fall in a professed disciple of Christ than self confidence connected with disregard to warnings.

WILLIAM H. HUBER.

Medway, Clark Co., Ohio.

For the Herald of Truth.

Glory of the Cross.

"God forbid that I should glory, save in the cross of our Lord Jesus Christ," Gal. 6: 14.

"The heavens declare the glory of God; and the firmament sheweth his handiwork. There is no speech nor language where their voice is not heard." Nothing which meets the human eye can impress the mind with more powerful convictions of the omnipotence of the Creator than the beautiful array of starry hosts which bespangle the heavens. When we think of those countless worlds (many so distant as not to be visible to the naked eye), as the work of one great Being, we feel to say, "What is man, that thou art mindful of him, or the Son of Man that thou visitest him," we feel to acknowledge that we have naught of which to glory.

How mean appear the greatest achievements ever made by man. Though they be the works of one so talented, possessing a mind of such profound depth as was never before possessed, and those faculties developed to their utmost capacity, they can never be seen in the resplendent glory which surrounds the works of God's creation. They will thank the light that hides them and their shame. To him who boasts of his strength and glory, let the words of the Psalmist come with their greatest force, "Where

wast thou when I laid the foundations of the earth." "Declare if thou hast understanding." Well might Paul say, although few possessed the intellectual power he did, "God forbid that I should glory save in the cross of our Lord Jesus Christ."

And this cross which was his glory, was viewed by the world as a reproach, even to a vile man. Yet he had nothing like unto it. It was the glory of his life. For this he suffered untold trials. For this he gave his all; seeking and desiring nothing more. This was his great theme. He went even to the men who had crucified his Savior; the men who took delight in massacring and torturing those who believed in the cross, and preached unto them the words of mercy and love. He acknowledged to the world that his past course had been wrong, and that Christ was the Messiah; that christians were the true worshippers of the living God. Oh! there was power in that cross to Paul, or he never could have endured so much for its sake. He asked not the honor or applause of men, but courted the greatest dangers for an opportunity to preach Jesus to a dying world. Can as much be said for the ministers of to-day? Do they not rather say, "Your blood be upon you, I will urge you no longer?" Oh! disheartened laborer, give not way to discouragements. Leave not the sinner to his fate, for to-morrow, he whom you might have saved may sleep in death, beyond the reach of redemption; then can you say, I warned him often but he would not hear? No! No! Follow the example of your Divine Master and his faithful apostle. Remember that he only who remains faithful to the end shall receive the crown of life. Do not weary in well doing. Still hold up the cross as a remedy for sin; continue to preach its healing virtues, and if present fruits make not their appearance cease not to work in faith and you will see the power of God.

Remember that he who is faithful in few things shall be master over many things, and the master's joy is yours, "The servant is not above his master," and as he suffered, it becometh us to suffer. Barabbas, the robber, was honored but he who was pure and holy, disgraced. Do not expect great favors of the world;

for the world loves its own; and if you receive much of its honor it is strong evidence where you belong. "The wisdom of the world is foolishness with God." Have you been seeking this wisdom? if so, be assured it is all in vain. Turn now and hear the word of the Lord. "Oh Israel, thou hast destroyed thyself; but in me is thine help." Let us use the world as though we had it not. Let us all glory in the cross rather than in all the encomiums the world can heap upon us; for they shall perish and leave us helpless and ruined at last; but the cross will gloriously triumph over all its enemies and make its faithful followers, beautiful pillars in the temple of the New Jerusalem.

R.

For the Herald of Truth.

The Duty of Parents to Children.

In the December No., of the Herald, appeared an article under the above head, written by a young friend, with the request that more be said on the same subject. It is of far greater importance than many parents imagine. The young brother gave some very good and reasonable ideas; and I feel like trying to add a few more. The character which men and women form, depends a great deal upon the example, and instruction given on the part of parents to them in childhood. Hence the necessity of training them in the right direction when young, while their minds are being formed. Parents should be kind both in word and action, yet be firm. They should speak no ill of their neighbors, teach them to be kind and charitable to others; to manifest sympathy, and liberality to the poor, and by so doing they make good impressions on the minds of their children. Early impressions are generally lasting.

They should converse with them about Jesus, of heaven, of the holy angels, and of all good people; that all who love and obey Jesus will go to heaven when they die. How much better it would be to have their minds thus employed, than to give them loose reins to their passions, in following pride, the fashions of the world, and many evils to which human nature inclines. Many parents rather encourage the spirit of ill-will, and disobedience than otherwise, by

harsh words, threatening them with things they never will do. These things cause many to be disobedient, and go from bad to worse, and sometimes they leave their homes, go in bad company, become drunkards, liars, gamblers and such like, thus both body and soul are brought to ruin. Who are to blame in a great measure for this? Must we not answer: Parents, because of the neglect of duty on their part?

May God in his mercy aid us by his Holy Spirit to discharge the duties enjoined upon us in laboring for the spiritual, as well as the temporal welfare of our children; and in bringing them up in the nurture and admonition of the Lord, and teach them that nothing but repentance and faith in the Lord Jesus Christ will qualify them for the kingdom of heaven.

J. K. STECKLEY.

For the Herald of Truth.

HUMILITY.

"Whoever therefore shall humble himself as this little child, the same shall be greatest in the kingdom of heaven," Matt. 18 : 4.

Ambition has been the ruin of myriads of souls. Love of applause has ever been a powerful motive in bringing into action the faculties of man, notwithstanding these powers are God-given and designed to honor him, rather than man. Yet the innate depravity of the human heart turns from its true channels that which might be the glory of man and the joy of his Master, and makes it his servant for selfish ends; thus refusing to recognize the Lord's right to his service, or the power of the Creator over the creature. There must be a change in such a heart before the grace of God can reach it. Hence conversion becomes a necessity; for the natural inclinations must be overcome.

Paul tells us that naught but a new creature avails. We must be born of the Spirit before we can possess ourselves of christian graces. To be without them is *death eternal*; to possess them is *life everlasting*; among them humility stands foremost. It is the very foundation stone of the christian character. Christ says, "Whoever therefore shall humble himself as this little child shall be greatest in the kingdom of heaven."

Humility is made the condition of our acceptance. As we are humble so shall be our place in Divine favor. Let no one think for a moment that he can be a christian and cherish in his heart a love of show, worldly distinction, and applause of men; for they can never harmonize with humility. God has made them directly opposite; and it is beyond the power of man to change them,

or save his soul by attempting a compromise. You can not serve two masters. We often hear those who profess to be followers of Christ say, "It matters little what I wear, though it be of fine material and gorgeous colors." It does not hurt you what assurance have you that it is not a stumbling block to others. The humble heart takes no pleasure in such things; Ay! it shrinks from them, knowing that he who takes the adder into his bosom is in danger of being stung.

This life is a continual warfare with the devil and his servants, and if we would come off victors we must not fight with the weapons which he has prepared for us. He is pleased to have us glory in our own strength, for he knows that it is weakness. But when we throw aside our pride and lusts after the flesh and take up instead, the cross, the flesh and we are safe. What if we are obliged to deny ourselves many pleasures we gain reward. Every sacrifice brings its reward, for the Lord has said, "If ye suffer for righteousness' sake, happy are ye," and to him that overcometh I will give a *crown of life*. When we think of these blessed promises, who would not suffer untold trials for that which is to come? But we need not suffer the loss of our earthly pleasures if we seek humility. On the contrary it is the only way to secure perfect peace, happiness, and liberty. Christ says, "My yoke is easy, and my burden is light."

"Come unto me all ye that labor and are heavy laden and I will give you rest." If then this is the only true way to happiness in this life, and in the life to come, how unwise that we should neglect it. Ay more, how sinful to refuse these means of salvation, purchased with the blood of our blessed Redeemer. May the Holy Spirit abide with us, that we may grow to be true reflectors of the light which cometh from above; always doing our duty in meekness; not glorying in that we are preferred before others but rather thankful that the Lord has put it into our hearts to serve him.

R.

For the Herald of Truth.

Bear the Yoke.

"Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls," Mat. 11 : 29.

The yoke of Christ is his commandments; but there is a great diversity of opinion regarding the commandments of Jesus. Contention and strife frequently arise in the church, and this often takes place, first among the ministers. Some contend that this way is right and others that that is right, and thus the strife continues until the yoke comes among the sheep and they are scattered abroad as it were without a shepherd. Have those the yoke of Christ upon them? and do they learn this from the meek and lowly Jesus? nay verily not, but if the true followers of the Lord once become

aware of this evil, and see that if they do not forsake sin and the pleasures of the world, they must be cast out from the presence of God and be forever lost. If they will truly take up the yoke of Christ, he will give them rest. They will then have passed from death unto life. They are now crucified with Christ; nevertheless they live; yet not they but Christ lives in them. They have the Holy Spirit upon them. The Lord teaches them to do that which is right and leave that which is wrong. They now speak the same thing; there is no division among them, and they are perfectly joined together in the same mind and in the same judgment. They are the body of Christ and in lowliness of mind each will esteem others better than themselves.

They go on rejoicing and know that if their earthly house of this tabernacle were dissolved, they have a building of God, a house not made with hands, eternal in the heavens, in the Holy City, New Jerusalem, where the light of the city is God himself. There all the saints who are now scattered abroad in this world of trouble and sorrow, who long to meet each other, can meet never to part. May God awaken sinners that they may have no rest until they find it in the wounds of a once crucified but now risen Redeemer, and that thousands may come flocking home to Christ. A hearty welcome now awaits them, and the angels will rejoice at their coming.

B. W. BARE.

For the Herald of Truth.

"In the Beginning was the Word."

John 1 : 1.

Dear young friends, I suppose you all know that God made all things; that "all things were made by him; and without him was not anything made that was made." He created the heaven and the earth, and all things that are therein. He is a living and a true God. "In him was life; and the life was the light of men."

What a merciful God he is. Let us obey him and cast our cares upon him, for he careth for us. He gives us our daily food to nourish our bodies. If he would withhold his bountiful hand, these bodies would soon die for want; so it is with our souls, if they do not receive heavenly bread they will perish. If we are not willing to do something for the salvation of our souls, we cannot enter into the kingdom of heaven. We must be born of the water and of the Spirit; we must come to Jesus, must partake of spiritual things. So long as we are not willing to do this we are traveling on the broad road that leadeth to destruction.

Our God is a merciful God, and not wishing that we should die in our sins, he kindly invites all to come unto him; to seek him early, and remember him as our Creator, in the days of our youth. The greatest and most important work we have to perform in this life is to care for our souls.

to reconcile ourselves to God, and be prepared to meet him in peace when we are called from time to eternity. We must, sooner or later, all appear before the Judge of all the earth, to render an account of our conduct, or deeds done in the body, whether they be good or bad. Therefore, "Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them."

Wm. C. LIVENGOOD.

Dale City, Pa.

For the Herald of Truth.

LINES

Written on the death of Catharine Mann, who died the 30th of Jan., 1872, in Elkhart Co., Ind.

She is now where pain and sorrow,
Sin and death can never come:
Gone to join the holy angels
In that bright and happy home.

It is true we loved her dearly,
But the Savior loved her best:
To relieve her of her suffering
He has taken her to rest.

Though the thought that she has left us,
Will fill our hearts with pain;
We know that our loss, although great,
Is her eternal gain.

She has not left us forever,
She has only gone before,
Where we all again can meet her
When our pilgrimage is o'er.

But we too must love the Savior,
And obey his blessed word:
Like her's all our desires must be
To know and serve the Lord.

And if we hold out faithful,
Till the storm of life is past;
Though the way seem long and dreary,
We shall meet in heaven at last.

M. K.

For the Herald of Truth.

An Exhortation.

Dear brethren and sisters, Have you ever thought of the privileges that are extended to us? Think, O think, if we should be cast into that horrible pit, where there will be weeping and gnashing of teeth, with no hope of the torment ever ending. Let us reflect on the golden opportunities we have to serve our blessed Savior and Father, who promises rest and everlasting happiness to his obedient children, yea such as tongue cannot express.

Stop not at idle things, and worldly temptations. Be careful in your walk and conversation. "Walk by faith and not by sight." Let us pray for one another, for all god-fearing people, that we may remain faithful. Pray for the unconverted, that their eyes may be opened to see the dangers to which they are exposed.

To the unconverted I would say, Commence now to pray to the Almighty God, who loves you, if you wish to enjoy a state of never-ending happiness. Oh, pause for a moment and reflect what you are! Choose ye this day whom ye will serve. Think not that a more convenient season will come than now. In a moment your doom might be sealed, and the day of grace forever lost. What if you should have many years yet allotted to you in this world, in which to enjoy the pleasures it affords, it could avail you nothing, if when at your journey's end, you should hear the unwelcome sentence, "Depart from me all ye workers of iniquity."

In the short time allotted to us here, we have sufficient time to work out our salvation, if we begin just now; if we make this the convenient season. The Savior says, "Come unto me all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls; for my yoke is easy, and my burden is light."

Now if you will come to Jesus and unload your guilt, you will have an easy yoke, and a light burden to bear.

For the Herald of Truth.

Rejoice.

Christians have many reasons for rejoicing in view of the glorious prospects in store for them in the better world. Many do rejoice and are happy even amidst afflictions. Why can we not all be more cheerful and happy? Why are so many down-hearted, so seldom full of that inward joy which passeth all understanding? The following article picked up lately is so to the point that I copy it, as it expresses the matter better than I can.

"With the ineffable blessedness of heaven so sure and so near, why do we feel so much the hardships, the troubles, the losses incident to earthly life? Soon we shall be in everlasting rest and satisfaction and joy. Pain can sting but a little longer. All tears are to be wiped forever away from our eyes. In God's own glory and bliss are we to dwell and rejoice! Might not such a prospect give us more cheer than we have? Could not—should not a hope so gladsome teach us

not to sing so many of our songs on a minor key? Is there not in it a balm to heal our severest wounds? A gloomy countenance, despairing impatience, sighing over seeming ills,—why are they ever seen and experienced among the pilgrims to 'a better country, even an heavenly?' Ah, the faith that reveals the invisible is not ours as an abiding light, but rather as a flash that now and then cleaves the terrible darkness all around us. Its beaming is as startling as helpful. We walk by it with more of trembling than assurance. So little do we realize the glorified Christ as our life now and eternally, that he fails to be to us as we need he should, an ever-unclouded sun. 'Rejoice evermore.'

If you are worn with toil that will last as long as your strength, you need to look forward to a reward better than a livelihood or wealth. When disease is killing us, we want to know that in the end the victory will be ours. A dim belief that there remains something which shall more than compensate us for the calamities of the present is not enough. With only that our tears must be bitter, our burdens crushing, our weakness and torture distressing. We must have our conversation in heaven; must feel that we are risen with Christ; whilst still in conflict, must lean upon the throne awaiting us! Oh, for that enlightenment of the eyes of our understanding by which the saints may know what is the hope of God's calling, and what the riches of the glory of his inheritance in them!"

N. G. R.

Resist the temptation of circulating ill reports; spread them not at all. If you cannot speak well of another, at least do not speak ill of him. Never speak ill of another behind his back. Why should you consider his character of less value than your own? Speak of others as you would were they present; speak of him as a friend of him who is absent, and cannot speak for himself.

We should not delay nor dispute long, when we have God's commands; for God loves obedience, but hates delay.—LUTHER.

Be not wise in thine own eyes; fear the Lord, and depart from evil.

Herald of Truth.

Elkhart, Ind., April 1872.

TO OUR SUBSCRIBERS.—If any of our subscribers do not get their papers regularly, or if any persons who send for books, &c., do not obtain them in due time, they will confer a favor by informing us, and we will do our best to have everything properly forwarded to its destination.

HOW TO SEND MONEY.—If in sums more than a dollar, it is best to obtain either a draft, or a Post Office money order, or where these cannot be obtained, get the letter registered.

Those of our subscribers who do not wish to take the Herald of Truth any longer, will please to inform us of the fact by letter and pay up all arrearages, and the matter shall have our prompt attention, otherwise it will be considered that they wish to continue their subscriptions.

On the 3rd of March, Bro. Henry Nice, of Morrison Ill., was on a visit to the church near Washington, in Tazewell co., Ill., where a minister was ordained. The lot fell on Bro. Albrecht Schiffler. May the Lord bless him in the important duties devolving upon him. This will no doubt afford the brethren and sisters there much pleasure, inasmuch as they have now been without a shepherd for some time. We hope the Lord will bless the labors of the church here, so that she may grow and increase and many souls be gathered into the fold of Christ. We wish you God's blessing—be strong in the faith, confident in hope, earnest in prayer, and zealous in good works, and the Lord will be with you.

On Sunday February 4th, a deacon was ordained in the Mennonite Church, in Owen County Ind. There were five brethren nominated, and the lot fell upon Bro. George Funk. May the grace of God be with him, and may his Spirit rest upon him in such a measure that his understanding may be enlightened, and that he may be enabled to fulfill the important duties devolving upon him, in all faithfulness. Let the church pray for their ministers and deacons, "for the fervent effectual prayer of the righteous man availeth much," and thus their minds and hearts may be strengthened, and they may be enabled to labor for the glory of God and the salvation of souls.

A Correspondent asks: Who was Cain's wife?

Answer: All we can say in regard to this matter is that she was Cain's wife. All the Bible gives on this point is that Cain went out from the presence of the Lord and dwelt in the land of Nod, on the east of Eden, and that he had a wife there.

Correction.—The time of meeting at Newcomer's Meeting-house, near Moultrie, Columbiana Co., Ohio, is Sunday, March 17th, and every three weeks from that time forward, instead of every four weeks, as stated in the February number. Those who wish to visit them will please observe this correction.

The Martyr's Mirror in the English language. We now propose to reprint the Martyr's Mirror in the English language, as soon as a sufficient number of subscribers shall be obtained to warrant us to undertake the work. By the time we issue the next number of the Herald we will make an estimate of the cost of the work and lay the matter before our readers, and hope to obtain their help and co-operation in the matter.

Job 1:5.—The word translated *blessed* or *cursed*, in the Greek has both meanings, and therefore may be translated either *cursed* or *blessed* as the sense may be. In Job 2:9, Job's wife said to him, "Curse God and die." In the German this also reads, "Segne Gott und stirb." The German translator seems in both these places to have taken the opposite from that of the English. But no doubt the English here in both instances is correct, as the sense of both passages would seem more natural to read *cursed* than *blessed*.

Menno Simon's Complete Works, in the English language are now ready for delivery. All who wish to obtain this valuable work may have it promptly forwarded to them, by sending in their orders to this office. The price of the work is \$4.50 cents per copy. Any person taking 12 copies will receive one gratis. We have gone to a great expense in translating and publishing the work, so that our people might have the opportunity to examine and read the writings of the eminent reformer whose name our church bears, and we hope our friends will feel an interest in selling as many copies as possible. Single copies of the work may be sent by mail, and those wishing to have them thus sent will please add 64cts to the price for postage. It may be obtained at the following places:

J. E. Barr's Bookstore, Lancaster, Pa.
J. C. Hunsicker, Berlin, Waterloo county, Ont.

Jacob N. Brubaker, Mount Joy, Lancaster county, Pa.

Jacob Funk, near Line Lexington, Pa.

Conferences.

THE ANNUAL CONFERENCE for the State of Ohio, will be held in Mahoning County, on the third Friday in May. The nearest station is Columbiana, on the Pittsburg; Fort Wayne and Chicago R. R.

THE SEMI-ANNUAL CONFERENCES, in the Eastern district of Pennsylvania, will be held on the first Thursday in May, and first Thursday in October, in Franconia Meeting-house, in Montgomery County.

THE SEMI-ANNUAL CONFERENCES, in Virginia will be held on the last Friday in April, and on the last Friday in September of each year.

THE ANNUAL CONFERENCE of the Omish Mennonite Church will meet the present year on Whit Sunday, in Lagrange County, Indiana. This Conference will continue from day to day until the business of the Conference is disposed of.

THE ANNUAL CONFERENCE in Ontario Canada, will be held on Friday, the 31st of May, in Chr. Eby's Meeting-house, near Berlin, if the Lord permit. All who desire to visit us will leave the cars at Berlin. The Meeting-house is about one mile distant.

JACOB WOOLNER

Conference in Illinois.

In accordance with the decision of the Conference in Indiana last Fall, that a new Conference district be formed for the western brethren, to be held in the state of Illinois, the brethren there have decided to hold their first Conference in that district, in their Meeting-house, near Sterling, in Whiteside county, on the fourth Friday in May, (May 24th,) at which time and place all the bishops, ministers and deacons, as well as all brethren and sisters are cordially and earnestly invited to be present.

Inasmuch as this is the first Conference which our Church holds in the State of Illinois, it is earnestly desired that as many of the ministers of our Church as can, from all parts of the country, should try to meet together there.

A Conference held in the right spirit, may be the means of doing much good, and we hope our meeting together there, will prove a lasting benefit to all whose privilege it shall be to attend.

The Church is located several miles north of the town of Sterling. Those coming from the east will take the cars on the Glena Railroad to Sterling. Those coming from the south on the Illinois Central will change at Dixon and go west to Sterling. Should no one be there to meet them, they will inquire for Pro. Jos. Allenbach, who lives only a short distance north of town, where they will be hospitably received.

Should any brethren desire to visit them at their regular time of meeting, they will observe that the meeting at Sterling occurs

red on the 25th of February and then every two weeks, and on the 3rd of March at Morrison and every two weeks thereafter.

This invitation is extended by request of Bro. Henry Nice, on behalf of the Church.

Correspondence.

A Visit to Ohio.

It was my happy privilege to enjoy a visit to Ohio, in company with Bro. Funk and family (of which Bro. Funk will inform the readers of the Herald). I will give but a brief statement of my visit to those places where Bro. Funk did not accompany me. In Putnam co., I consented to accompany brother George Brenneman, to attend a meeting on Blanchard River, a distance of some fourteen miles. It was a cold morning, and we dreaded the trip nevertheless duty called and it was ours to obey. We arrived at Sister Shenk's, about their usual hour of meeting. We found the dear sister sick, and at the time suffering greatly, and we offered a few words of encouragement to her. On our way to the church we had to cross a river which had risen to a considerable height, and were conveyed across in a canoe. Although there were but few assembled, by reason of the inclemency of the weather, yet we enjoyed ourselves very much, and we believe that by the blessing of the Lord our meeting will not be in vain. Services over, we again returned to the home of our afflicted sister, and after singing, exhortation, and prayer, we went to Christian Shenk's, his wife being brother George's daughter, whom I had not seen for several years. After a brief, but pleasant conversation with them, we proceeded to attend a meeting in the evening at brother George's School-house, which was well attended, and we hope the humble efforts put forth, to declare the dying love of the Savior, will not be left unfruitful.

The next morning brother George brought me to Allen county, where at the house of Bro. C. Brenneman, I again met Bro. Funk and family. Taking our leave of the dear brethren and sisters here, we proceeded to Wayne co., Ohio; thence to Holmes county. We also had meeting at the Sonnenberg Church, and enjoyed ourselves quite well. Here we were informed of a burial which was to take place the day following, with the request, that one of us should attend. It was decided that I should attend the funeral, whilst Bro. Funk went to attend a meeting which had been announced at Culp's Church. Bro. Jacob Kilmer conveyed me to the funeral, a distance of fifteen miles. The weather being severely cold we suffered a great deal; but we thought of the Post who says:

"Through heat and cold I've often went,
And wandered in despair;
To call poor sinners to repent,
And seek the Savior dear."

The attendance was large. Many relatives and friends followed the dear Brother (Stauffer. See death notice), in tears to the grave. After services we returned yet the same day to Holmes county, where we spent several days very pleasantly, with the brethren in holding meetings. We trust that the young people of this neighborhood, who were so nearly persuaded to be christians, will not forget the impression made, and the resolutions formed whilst we were with them. God bless the dear young people every where, and help them to yield their hearts in willing obedience to the many calls and invitations of the blessed Savior, before it will be forever too late.

From here we went to Wayne and Medina counties, and thence to Columbiana county, where after spending some time most pleasantly, and we trust profitably, Bro. Funk returned to his family again in Medina county. I remained here a day longer, attended the funeral of the aged brother, Henry Kindig. From here Bro. A. Nold conveyed me to Pro. Smith's, with whom we stayed over night. On Sunday we attended a funeral in the neighborhood after which we went to Pro. Henry Walter's, whose wife has been sick for some time, may the dear sister be sustained by the grace of God, to endure her afflictions in the true spirit of meekness, and christian resignation. In the evening we had meeting at the Church, after which we went to Pro. Newcomer's, where after a brief but pleasant interview, Bro. Reed brought me yet the same night to Alliance, a distance of ten miles. In the morning I took the train and came via Cleveland, and Toledo, to Elkhart by two o'clock in the night. Found upon returning home, my family in usual health. Many thanks to God and the brethren for privileges bestowed, and kindness received.

Yours in brotherly love.

DANIEL BRENNEMAN.

Elkhart, Ind.

Further account of the same visit.

On Saturday the 24th of Feb., we arrived in Allen Co., Ohio, and the same evening attended a meeting at the meeting-house there. The next day Bro. Christian Brenneman accompanied me to a school-house, some ten miles distant, where we also had a pleasant and well attended meeting. After meeting we visited Bro. Huber, and in the evening had another very pleasant meeting at the meeting-house.

In Wayne Co., we attended a meeting at Martin's Meeting-house, where a goodly number were present. In the evening we had another meeting in a neighboring school-house, where a large congregation was present and good attention given. The services were in the English language, and we sincerely hope that our efforts to declare the glad tidings of salvation were not in vain. There are here, we have reason to believe, a large number both young and

old people, who by a proper effort could be gathered into the church, and we hope the brethren there will be earnest and zealous in their efforts to gather the precious souls into the fold of Christ. We know there are some who feel interested in their salvation, and we hope it will not be long before we shall see many precious souls coming out on the Lord's side.

We arrived at Bro. George Mumaw's in Holmes county, on Wednesday evening, Feb. 28th, and attended meeting at Longenecker's Meeting-house on Thursday and also on Thursday evening. We remained in this neighborhood until Sunday afternoon and attended seven meetings, most of which were well attended and we hope they proved interesting and profitable to all who were present. We also visited a number of the brethren and sisters and had many pleasant, personal interviews. We were much encouraged by the lively interest manifested by many whom it was our privilege to meet. We hope God will bless the church in this place, and grant, that it may grow and increase, and be the means through which many souls may be brought to God. Our last meeting here was held on Sunday forenoon. The house was crowded, and a deep interest appeared to prevail. We hope we shall not soon forget the impressive occasion. After meeting we visited sister Longenecker, where also a number of brethren and sisters met with us and a couple of hours were spent very pleasantly, and we hope not unprofitably. Bro. Abin Brenneman, from Orrville, who had brought us to Holmes county, and accompanied us during our stay there, now again took us back to Bro. Samuel Brenneman's, near Orrville, from whence we immediately proceeded to the school-house and had another very pleasant meeting there that evening. The house was very full, but such excellent order was preserved that we indeed felt that it was praiseworthy. We spent the night with Jacob Brenneman, and the next morning Bro. Adam Brenneman took us to Bro. Henry Beery's who, after a short visit, accompanied us to Bro. Michael Rohrer's. Here I left Bro. Brenneman who spent the night with the aged brother and bishop Abin Rohrer, while I went on to meet my family, who had preceded me several days in order to visit our relatives residing in this vicinity. We met at Bro. David Nold's, where we spent the night, and where Bro. Daniel Freed's were also with us. The next day, Tuesday, Mar. 2nd, we had meeting at the Lower Meeting-house, where, although the weather was very cold, a large congregation was present. Leaving family to visit among our relations, we again returned to Adam Brenneman's, in the afternoon, in the neighborhood of Orrville, and attended an interesting meeting that evening in a neighboring school-house.

On Wednesday forenoon we attended an appointment among our Omish brethren, in the meeting-house near Smithville. Here a large number of people were present

though the weather was very cold. Here we also met Bro. Lantz of the Omish Church, from Lawrence county, Pa. The brethren J. K. Yoder, J. Schmucker, and others were also present, and we had a very pleasant and interesting meeting. May God bless the church in this place to the salvation of many souls.

On the afternoon of the same day we took the train and came to Leontonia, in Columbiana county, where we were met by Bro. A. Nold who took us to his house. In the evening we had meeting at Nold's Meeting-house. The next day we had services both in the forenoon and afternoon at Overholtzer's Meeting-house, and spending the night with Bro. Jacob Yoder, I started the next morning for Medina county, where I had promised to be present at two appointments on Sunday. About seven o'clock I arrived at Alplins Moyer's where I remained with my family during the night. The next day we visited friends and acquaintances, which brought to my recollections the happy scenes of many a by-gone year. Here I met several of my schoolmates whom I had not seen for twenty years or more. It need scarcely be told that our meeting was pleasant, and I felt thankful that after so many long years, God once more permitted us to meet. But our interview was necessarily brief, and we must part again. God alone knows whether it shall be our happy lot ever to meet again, but I hope I may meet them all in a better land. Therefore, dear friends, if you have entered upon the way of life, continue therein, and be faithful; but if you have not yet done so, do not delay—time is precious, now is the accepted time, and the day of salvation.

We spent the night at Bro. Daniel Freed's. During the evening we visited Bro. Martin Oberholtzer, who is in such feeble health that he could not attend the meetings. We therefore held a short service there, and hope the aged brother may have felt encouraged and comforted on his pilgrimage, by the meeting.

The next day there was meeting at the New Meeting-house, in the forenoon, in the German language, and in the afternoon at the same place in the English language. Both meetings were well attended, and we hope all were edified thereby.

On Monday we had another meeting in the Swiss Meeting-house, known as the "Chippewa." Here we had a large and interesting meeting. Bro. Beery also being present; also the two brethren Steiner, who are in charge of this church. We also spent a short time very pleasantly at the house of Bro. Christian Steiner. In the evening we had another large and attentive meeting in the Union House, in the neighborhood of Smithville, where Bro. C. K. Yoder of the Omish Church, from Logan county, was present, and also took part in the services. We staid all night with Bro. Amstutz, and the next morning we went to Bro. Martin Leatherman's, near Wadsworth

Sister Leatherman has suffered severely from ill health during the past winter, but has partially recovered again, so that she is able to be up a portion of the day. We hope the Lord will be with her in her afflictions and give her strength to bear with patience and meekness the trials and tribulations of this present life, for our sufferings here are but for a moment, and "work for us a far more exceeding and eternal weight of glory," in the world to come. Let us therefore comfort our hearts with the thought that when our sufferings here are past, we have the promise of a life where sorrow and suffering can never come; and where all is peace and joy which shall never end.

In the evening we had another large and attentive meeting at Poe. In this neighborhood a deep interest seems to have been manifested on the subject of religion, and many have resolved to walk in the better way. We hope God will direct them in that better way, so that they may indeed take up the cross and follow the footsteps of the meek and lowly Jesus, and thus be faithful unto the end. After meeting we again returned to Bro. Leatherman's and on our way we stopped with Bro. Isaac Kilmer, whose daughter was very sick with a fever, and also very deeply concerned in regard to her eternal welfare. We hope the Lord may speak peace to her soul and give her a sweet and abiding hope in Christ, who is the only Redeemer of the world, and through whom alone we can be saved.

The following morning, Wednesday Mar. 13th, we took the train at Wadsworth and after spending a portion of the day very pleasantly with our friend John Strelbel and family, in Cleveland, we arrived home safely in the morning of the 14th.

We had a pleasant trip. We hope much good may have been accomplished by our humble efforts. We feel truly thankful to God for his kind aid and rich blessing. We feel thankful to our friends, and the brethren and sisters, wherever we have been, for their kindness and love. May God reward them. Much more might have been said in this account, but time compels us to be brief. We have met with many warm hearted and earnest souls. We say to them, Be faithful. We have met with many also who do not seem to feel, neither to see, how important it is that we make our calling and election sure, while it is an accepted time and a day of salvation. To such I say, Do not delay; time is precious. Only two days ago we stood around the mortal remains of a dear young brother who in the strength of his years yielded up his life, and as we hope went home to God, leaving a widowed mother, sisters, brothers, and many friends to mourn their loss, and while we are perusing this article, we haste to finish it, that, if we are spared to behold the morrow sun, we may go to speak words of comfort and consolation to another bereaved family, who have been called to mourn the departure of a dear son and brother, as his mortal remains are consigned to their final resting

place, who too in the prime of his years has been called away, as we hope to a better world. "Therefore be ye also ready; for in such an hour as ye think not the Son of man cometh." J. F. Funk.

From Augusta Co., Va.

Dear brethren and sisters and all who read the "Herald of Truth," I have not written anything for the paper for some time, but I am still a reader of it. I must acknowledge that I have not been silent for the want of love towards God and the dear brethren and sisters; but on account of my inability to write articles for our paper.—Through love to God, the great cause of our Savior, and being a lover of souls, I feel constrained to take up my pen to write a short article. For we are not in the dark but know "that now it is high time to awake out of sleep; for now is our salvation nearer than when we (first) believed," Rom. 13: 11. The apostle here reminds us of the duty we owe to God, and to ourselves. It is now gospel time, it is now harvest time, it is now day-time, it is now working time, it is now the accepted time wherein our labors, in working out our soul's salvation will be accepted. "The night is far spent, the day is at hand" and the day of our salvation is drawing nigh, that is, our redemption from this world of sorrow, is nearer than when we first believed; the night of ignorance and darkness is far spent and we are now nearer our eternal happiness than we were when we first embraced and took upon us the profession of christianity. So let us mind our way, and mend our pace, for we may soon be called to give an account of ourselves to God, the Judge of all the earth. It is now high time to lay off the works of darkness, and put on the armor of light, and not be as the heathen who know nothing of God and the great salvation through Jesus Christ. As the people of the gospel day, we should be up and awake; not sleeping as many do, but be busy at the gospel work, and not as idlers walking about doing nothing for their own souls, nor for the souls of others. Let us lay off pride, haughtiness, envy, hatred, strife, and contention, and let us put on the armor of light. Let us walk as the children of light. I say to all my fellow laborers, let us be active and earnest in preaching the glorious gospel of our Lord and Savior, to a lost and ruined world. Dear brethren, let us not beslack nor sit down and begin to slumber as we do. Let us not suffer ourselves to be led off by every wind of doctrine, but let us hold fast to that faith which was once delivered to the saints. Let us look to our great interest in this matter and to the glory of God; for our great enemy, Satan, is busy at work; he is every where as a ravaging lion seeking whom he may devour. I would say to all professors of christianity in every branch of the church of God, let us be faithful servants in the Lord's vineyard so that we can hear that

welcome voice, "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." I will say to the unconverted, Come to Jesus while it is to-day; forsake your sins; yea, stop, poor sinner, stop and think before you make another downward step. Your way is dark and leads to everlasting destruction.

Turn, oh turn! why will you die?
God, your Maker asks you why?

JACOB HILDEBRAND.

A Visit to Elkhart Co., Ind.

I left home on Friday morning, March 22nd, took the cars at Burr Oak, and arrived at Elkhart about 10 o'clock P. M., and spent the night with Bro. Henry B. Brenne-man, who had just returned from his trip to Pennsylvania and Ohio.

On Saturday there was meeting at Shaum's where I was present, and then in company with Bro. J. Culbertson went to Bro. Tobias Blosser's. In the evening we visited sister Curtis who has for some time been confined to the house on account of ill health. We there held a short service and endeavored to speak words of comfort and instruction, which we hope were edifying to her and acceptable to God. We spent the night at Bro. Blosser's and the next day went to Yellow Creek to meeting where there was a very large and attentive audience.

In the afternoon, by special request I went to Bro. Joseph Krupp's, whose daughter Catharine desired to be baptized and received into the church, she not being able to attend public worship on account of delicate health. She seemed to be much concerned for the salvation of her soul, and for some time past she has felt a desire to take up the cross and follow in the footsteps of the dear Redeemer. We trust and hope that she may be faithful in her resolution to serve the Lord, and that her example may also have a good influence upon her young friends and companions, that they may also in this accepted time, seek to make their calling and election sure, and become disciples of the meek and lowly Jesus.

On Sunday evening we again had meeting at Yellow Creek, where a goodly number were present. Good attention and good order prevailed, and we hope the good seed may not have been sown in vain.

I staid all night with Bro. Jacob Buzzard, and on Monday another meeting was held at Yellow Creek, where a minister was ordained. There were six candidates proposed, and the lot fell upon Bro. Christian Christophel. May the Lord be with him and bless and strengthen him in the important duties thus laid upon him, and may he be an instrument in the hands of the Lord through whom much good may be accomplished, and many souls brought into the fold of Christ.

After meeting I in company with Bro. Henry Shaum made a short visit with Bro. Christophel, and then I went home with Bro. Shaum and staid with him all night,

and the next morning he took me to Elkhart, where after spending a short time with Bro. Funk, I took the cars for home.

I feel thankful for the love and kindness manifested towards me by the brethren and sisters with whom it was my privilege to meet. I wish God's blessing to all, and may the kind Giver of every good and perfect gift lead us all in the way of truth and holiness and at last bring us to that rest prepared for the people of God.

Burr Oak, Mich.

C. D. BEERY.

A Visit to Stark Co., Ind.

On the 17th and 18th of February, the brethren, Samuel Yoder, David Hoover, and myself, had the pleasure of attending three meetings with the Amish brethren in Stark county. On Saturday we had meeting in a school-house near Pre. D. Stouffer's; Sunday morning in Schneider's School-house, and in the evening at the same place. These meetings were well attended, with orderly and attentive audiences. We were received in a very friendly manner, and we felt ourselves at home with our Amish brethren. The following day we returned home.

M. W. SHANK.

From Knox Co., Tennessee.

Our Sabbath School, which was closed for the winter, was re-opened the 24th of March and has been well attended since. Within the last few weeks our little flock of Amish Mennonites here in Tennessee has greatly increased. We now number 54 souls, 21 church members. We are yet without a minister, but we now have a deacon who exerts us in our Sabbath Schools.

S. S. HARTZLER.

Beaver Ridge, Knox Co., Tenn.

Children's Department.

My Travels.

[The following account of my travels was intended for the March Herald, but it was sent in too late. It was written after the 20th of February. The remainder of my travels in Pennsylvania will appear in the May number.]

Dear children, I am still visiting in Pennsylvania. I visited three weeks in Bucks and Montgomery counties, and enjoyed myself pretty well the most of the time. I met there some very warm friends, who received me very kindly, but found fewer readers of the Herald there than any place I have been. Among the readers of the Herald I met some little boys and girls who were very glad to see me; we enjoyed ourselves together very pleasantly, and we formed a friendship which I hope will never be broken.

Now and then I meet a little friend who

has written to me, within the last three years. With those I am especially glad to meet, and form a closer acquaintance. I rejoice to meet so many who have, through my advice in the Herald, formed a habit of reading the word of God. There is no telling how much good may grow out of it. One thing I know, that with whatsoever the mind is stored when young it will remain fixed there through life; and if the children and young people would try more to fill their minds with that heavenly wisdom, which will lead them into those ways of pleasantness and peace, it would be a thousand times better for them than the reading and filling the mind with the foolish newspaper stories, novels, magazines and worthless books, which are only preparing many of those who read them to serve the wicked one, by jesting, foolish talking, and disobeying God's holy word.

While in Bucks county I visited a German school, which was taught by Bro. Jacob Gross. I was very much pleased with the school; as it reminded me of the time when I went to German school and read from the Testament, as nearly all read from this blessed book. Would it not be much better if the Bible and Testament were still more used in the common schools? Brother Gross also gave them instruction in singing, with which I was much pleased. He kindly asked me to address the scholars, and my heart being filled with love for these dear young friends, and a desire that they may be happy in this world and in the world to come, and that they might remember their Creator in the days of their youth, I complied with his request, and am happy to say I believe God was present, and the words which were spoken will not be lost or forgotten.

The love which I felt in my heart for these young friends cannot be expressed. It was almost impossible for me to refrain from weeping as I thought of the value of their precious souls, and the temptations to which they are exposed in this wicked world. I tried to show them the pleasantness of walking in the ways of wisdom, and the bitterness, pains and regrets which are sure to follow those who refuse to walk therein; but chose rather to obey and serve that wicked one, who neither can nor desires to give them any happiness in this life nor in that which is to come.

Dear young friends, will you accept and take heed to the advice of a friend who loves your souls, prays for you and wishes you the same happiness that he wishes to himself? and will you not love and follow that Friend who gave his life for you, and now so kindly invites you to come to him that he may make you happy? Or would you still rather believe that Satan, and the vain, pretended pleasures of this world can afford you more happiness than the pleasures which God promises to those who love and serve him? May God bless you, and impress these things upon your minds so that you may never forget them; and may we all meet in that

blissful abode, where all is joy and peace and love.

A few words to the little folks.—Were we not glad to see each other? I am sure I was; and O, how often I shall think of you now, and ask God to give you new, clean hearts, and remove far from you, vanity and lies. Some of you said you would ask God to take care of me. I hope you will not forget it; for if we wish to be good we must have God to help us; and he always does when we feel that we need his help, and earnestly ask him. I hope I shall never forget you; and O, I cannot tell you how much I love you, and I wish you would all give your hearts to Jesus, and do nothing to displease him. I want to meet you all in that "happy home, far away."

May God come very near and bless those dear little girls who so kindly remembered me. I shall remember you as long as I live, and not for the presents only, but because I love you, and feel that you love me. May God bless your dear parents, and your little brothers, and bring you all home at last, to live with him in that "happy home, far away." Your kindness towards me will never be forgotten. You have not only done it to me, but if I am one of Jesus' little ones, you have done it to him.

I have some more to tell you about my travels, but my piece is getting too long, so I will close. But O, I just think of one thing more which I must tell you. One evening I went to the post-office expecting to get a letter from home, but there was none for me, and I felt very much disappointed; but found that the Herald had come, and the postmaster handed me the February number for Brother Funk's father. I carried it home, and when I opened it and saw the pleasant, friendly, little letters from the children, my sad, disappointed heart was cheered and made glad, to see that my dear little friends still think of

BROTHER HENRY.

Dear Brother Henry, As I now have an opportunity, I will endeavor to write a few lines to the children. I am a child too, 13 years old. I still keep on reading a chapter in the Bible every day as assigned by Brother Henry, and I hope you do the same; and that we may all receive a great benefit from it. Let us also try to please our parents, obey them in every thing, as the Bible teaches us, and let us also try to cheer Brother Henry in all his labors for us, for we will never be able to repay him. He has been in this county a good while, in which time I have met with him three times and pleasant meetings they were.

I hope those who have not had an opportunity to meet with him, may have one in the future. He also has very many beautiful and useful books with him to sell, which if we read, will do us a great deal of good.

Dear fellow children, ever consider the greatness and goodness of God. Just think

one moment of the things around us. Who was it that made the hills and valleys? and who gives us our daily food, and clothing? Was it not that great and holy God, who sent his only begotten Son into the world to bleed and die upon the cross for the remission of our sins? now he is in heaven sitting at the right hand of his Father. He is now free from all suffering. Let us try to do all the good we can, that at the resurrection we may enter into his kingdom and there be happy forever.

I hope all the children that read the Herald, will take the advice of Brother Henry, and if they will they may become good children.

JOHN H. MELLINGER.

Soudersburg, Lancaster Co., Pa.

Letters from the Children.

[I received so many letters from the little folks this month that there is not room for them all in the Children's Department, so I will just give the names and a few words of the letters, and hope my little friends will be satisfied. If I had been at home some of them would have been noticed sooner. Thank you, my little friends, for your friendly letters.]

Margaret Stemen, Nodaway Mills, Iowa, with whom I was well acquainted in Iowa, writes that she reads in the Bible often, and expects to read it through.

Esther Ann Wideman, Stouffville, Ontario, writes that she reads the Herald, and wishes to join our Bible class. We receive you very cordially, little friend.

Willie H. Stoner, Salunga, Pa., a boy 11 years old, writes that he commenced at the beginning of the year, and read a chapter in the Testament and one in the Bible every day, and wishes that we all continue to read the Scriptures in this way. I visited Willie when I was in Pennsylvania. May God bless the dear boy.

Solima J. Reesor, Belford, Ontario, writes: "My two sisters and I read a chapter from the Testament every morning and one from the Bible every evening, and wish to continue to do so through the year."

Jonathan Amstutz, Putnam county, Ohio, writes that he read Huebner's Bible History through. This is a very good book, almost the same as the Bible. It is one of the best of books for young people.

Little Abraham Sommer, Dalton Ohio, aged seven years, writes that he is also going to read a chapter in the Testament every day. I visited little Abraham, in my travels. May the Lord bless you, my dear little friend, and give you a heart to love and obey him.

Mary Isabella King, Minook, Ill., writes me a very interesting letter. I will answer some time as soon as I can. Try to be good.

Hettie Jarges, Doylestown, Pa., writes me a very pleasant and interesting letter for herself and her brother Abraham. I feel glad, dear little friends, that you still think of me. I hope you will remember the words

I told you. Be good, obedient children. Learn to love your best friend, Jesus. I would like to have visited you once more, but could not do so.

Magdalena Eshleman, Wilmot, Ontario, writes: "I have commenced to learn the tasks which you give us, and to read the Bible through. I read a chapter every morning and evening. I wish more would join us in the good work. Ought we not try to do good while we are yet young, before the evil days come, that we may not have to say, we have no pleasure in them?" Yes, dear young friend, it would be a good thing if all young people would do as you say; they would be much more happy in this world. If they only knew how happy those feel who love and obey their God and Savior, they would soon all forsake the world, and join in with the children of God.

Joshua Moser, Dalton, Ohio, 9 years old, writes that he has read a chapter from the Testament every day except one since new year. I remember having been at your house, am glad you have not forgotten me. Write again.

Anna Moser, Dalton, Ohio, 10 years old, writes: "I intend, this year, to read a chapter from the Testament every day. I have read it nearly through. I intend also to read the Bible through."

Martha Moser, Dalton, Ohio, 10 years old, writes: "I read in the Herald that to each child who would this year (1871) read a chapter every day, you would give a present." This is a mistake; I do not recollect of having made such a promise. I promised and gave a present to each child who read a chapter from the Bible and learned a verse by heart, every day of the year 1870. I would be willing to make a present to each one who reads a chapter every day, if I was able, but there are so many who do it, that I could not give each one more than a trifle.

Hettie Belsley, Washington, Ill., 11 years old, writes that she read a chapter and learned a verse by heart every day for one month, and intends to continue on through the year.

Isaiah Gross, Fountainville, Pa. Thank you for your kind letter. I do not recollect you, but from what you say, I must have been to visit you. I am always glad to get letters from my friends.

Elizabeth H. Sommer and Elizabeth Tschantz, Dalton, Ohio, have written a very friendly and interesting letter to me. Dear friends, I rejoice to hear of the step you have taken. May the Lord bless you in your undertaking, and give you grace to hold out faithful, to become bright, shining lights in the world, that those around you may see your good works, and that God may be glorified.

He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city.

"Speak the Truth in Love."

For the Herald of Truth.

My little readers, doubtless all know that there is a way of speaking that is winning and pleasant, while there is another way that is repulsive in its character. The first named way, which is "Speaking the truth in love," is what I wish you to understand, and hope that you will remember what I say to you. Not only remember, but practice it in your daily conversation, so that when you are called to leave this world and pass over to the "better country," you will have that sweet consciousness of not having offended any with unkind words.

The apostle, in speaking the words of this subject, evidently had reference, more especially to ministers of the gospel; those who are set as watches over the "saints," to guide and direct them in the way of righteousness. He therefore teaches them the right way of speaking the truths which God has revealed to us, by the few fishermen, and men of like spirit.

It is not enough simply to instruct and enlighten people, "proclaiming deliverance to captives, the opening of the prison to them that are bound," and pointing them to the "Lamb of God which taketh away the sin of the world," in a selfish way, but in the spirit of love, which tends to soften the hardened heart, and persuade it to flee from destruction. Now then you will see that these words are also applied to children since Christ calls himself a husbandman, and in his field there are many different kinds of work to be done.

But you may say you are too young to do anything. It is true you are not able to bear the "burden and heat of the day" as the strong man is, yet you can do something. When you are at home helping your fathers to work in the field, the grains of corn that you drop will produce as large stalks as those which your fathers drop, and the ears of corn will be just the same. It is the same in Christ's field. If you drop a grain of precious seed here and there, when reaping time comes you will doubtless come rejoicing, bringing your sheaves with you. And the Master who has bidden you to work in his field, will surely not hold the smaller sheaves less valuable and precious than those which have been gathered by abler hands.

When the Savior was here upon earth, he often spoke of the little children. He made them a model by which men might see how they must become if they wish to enter into his kingdom. When his twelve disciples were at Capernaum they questioned among themselves which should be the greatest in the kingdom of heaven. And Jesus, in order to make a clear and explicit answer, called a little child and set him in the midst of them. What a striking contrast to these disputing men. And what words of love and meekness follow as an explanation of the type. "Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven. And

whoso shall receive one such little child in my name, receiveth me."

I must also notice the services that the lad with the five loaves and two fishes rendered Jesus while the great multitude was gathered around him upon the mountain. They stood listening to his teachings until "the day was far spent," and his disciples seeing that they were weary and almost fatigued, came and told Jesus to send them away that they might go and buy themselves food, but not wishing to send them away hungry, he commanded his disciples to give them to eat. And while Philip was questioning whether two hundred pennyworth would be enough that all might have a little, Andrew saith unto him, "There is a lad here, which hath five barley loaves, and two fishes; but what are they among so many?"

It was not much but Jesus blessed it and it was sufficient to feed five thousand men, and twelve baskets full remained. This was but a little boy, yet it was just the person whom Christ needed at this time to glorify his name.

II. A. MUMAW.

Winesburg, O.

Dear Brother Henry, I have never had the pleasure of seeing you; but father takes the Herald of Truth and I like to read the articles you write for the children, and I hope it will do us all good to read them. I am twelve years old. This is the first letter I have written for the Herald. My sister, two brothers, and myself, are reading the Testament through. We have got to the fifth chapter of the first epistle of John. We commit to memory four or five verses every Sabbath. I am trying to be good and love Jesus; and I hope that all our little friends that read the Bible will love him.

We go to Sunday school nearly every Sabbath.

HIRSH ROHRER.

Canton, Fulton County, Illinois.

The following Table will show those who wish to read the Testament in the way proposed what chapter to read each day.

| Days. | Chapter. | Days. | Chapter. |
|---------|----------|---------|------------|
| Apr. 14 | 2 Cor. 8 | Apr. 30 | Eph. 5 |
| " 15 | " 9 | May 1 | " 6 |
| " 16 | " 10 | " 2 | Phil. 1 |
| " 17 | " 11 | " 3 | " 2 |
| " 18 | " 12 | " 4 | " 3 |
| " 19 | " 13 | " 5 | " 4 |
| " 20 | Gal. 1 | " 6 | Col. 1 |
| " 21 | " 2 | " 7 | " 2 |
| " 22 | " 3 | " 8 | " 3 |
| " 23 | " 4 | " 9 | " 4 |
| " 24 | " 5 | " 10 | 1 Thess. 1 |
| " 25 | " 6 | " 11 | " 2 |
| " 26 | Eph. 1 | " 12 | " 3 |
| " 27 | " 2 | " 13 | " 4 |
| " 28 | " 3 | " 14 | " 5 |
| " 29 | " 4 | " 15 | 2 Thess. 1 |

This table can be written on a piece of paper and kept in the Testament for a mark.

FOOD FOR THE LAMBS.

"Ye shall diligently keep the commandments of the Lord your God, and his testimonies, and his statutes, which he hath commanded thee. Deut. 6:17.

At Home Again.

I arrived safely at home on the 22nd of Mar. and met the loved ones in good health. I was from home three months and 13 days; during which time I visited hundreds of my brethren and sisters, and for the love and kindness they manifested towards me, I feel that I can not thank them enough; I only hope and pray that our kind heavenly Father will reward them. I trust, dear brethren and sisters, you will remember me in your prayers. No doubt, I have parted with many of you for the last time, and our next meeting will be before the judgment-seat of Christ. Let us, therefore, watch, and keep ourselves in constant readiness. Let us labor while it is day, for the night cometh when no man can labor.

This I yet desire of my friends, brethren and sisters, that if I have offended any one, by word or action, while with you, I hope you will manifest so much love towards me as to tell me of it, for my own benefit, that I may beg your pardon. I am sure I did not intentionally offend any one; but I am weak, and liable to err; and if you would be my friend, tell me of my faults. I desired nothing while with you but to do the Master's will; to labor for the promotion of his cause and kingdom.

I feel that it was good for me to be with you; as I felt much encouraged and strengthened by your words of love, and earnest admonitions; and shall, in my weakness, strive to do what many of you requested of me.

I feel especially thankful to those who so kindly assisted me, and conveyed me from place to place, and fear I shall never be able to reward you. Your acts of love will never be forgotten. May He from whom all blessings come, duly reward you according to his infinite mercy, is the prayer of your

BROTHER HENRY.

We can sway and improve a man much better by appreciating him, and doing justice to the bright side of his character, than by eternally finding fault with him, and scolding and worrying him as if we hardly thought the poor fellow fit to live.

Scripture Facts.

The following interesting sketch came to my notice, which I shall copy for the *Herald of Truth*. These curious facts about the Bible were ascertained, it is said, by a convict sentenced to a long term of solitary confinement.

"The Bible contains 3,586,489 letters, 773,692 words, 31,173 verses, 1189 chapters, and 66 books. The word and occurs 46,277 times. The word Lord occurs 1855 times. The word *reverend* occurs but once, which is in the 9th verse of the 11th Psalm. The middle verse is Ps. 118: 8. The 21st verse of the 7th chapter of Ezra, contains all the letters in the alphabet, except the letter J. The finest chapter to read is the 26th chapter of the Acts of the apostles. The 19th of 2 Kings and the 47th chapter of Isaiah are alike. The longest verse is the 9th of the 8th chapter of Esther. The shortest verse is the 35th verse of the 11th chapter of St. John. The 8th, 15th, and 31st verses of the 107th Psalm are alike. Each verse of the 136th Psalm ends alike. There are no words or names of more than six syllables."

* * *

A Very Sad Accident.

A very sad accident occurred near this place on Monday the 26th of February. As Jacob Bauman, a minister of the United Brethren church, was changing a belt in a sawmill, of which he was part owner, it caught his arm, broke it in several places and tore the flesh in a shocking manner. He lived eight days after the accident. He was over 39 years old.

ANOTHER.—By the explosion of the boiler at a steam sawmill near this three men were instantly killed, and three more so badly scalded, that there is no hopes of their recovery; two others escaped unhurt.

From this we can see the brittleness of the thread of life, and that there is but a pace between life and death.

These scenes, and many others should awaken the most hardened sinner, to seek refuge in a crucified Savior before it is forever too late.

Let us be earnest in our prayers for those who live so careless, having no hope, and without God in the world.

HENRY EYMAN.

Hammond, Mich.

Married.

The 19th of Dec., 1871, in Hickory co., Mo., by Bishop Charles F. Kunze, *Christian Roth*, to *Margdalena Reitz*, both of the above place.

The 15th of Feb., 1872, at the same place, by the same, *John Esch*, to *Annella Schmidt*, both of the same place.

The 18th of Feb., in Lagrange co., Ind., by Joseph Miller, *Henry Erb*, of Waterloo co., Canada West, to *Judith Teis*, of Lagrange co., Ind. The 10th of March, in Columbiana, Ohio, by E. H. Kurtz, *John B. Metzler*, to *Susanna Basinger*, both of Mahoning co., Ohio.

In union dear, these hearts unite,
To praise the Maker that they love;
O may they e'er in thee confide,
That they may reach that land above.

The 27th of Feb., in Kent co., Mich., *Christian Wenger* to *Lovina Nagel*, both of the above mentioned place.

The 22nd of Feb., in Rockingham co., Va., by W. A. Price, J. W. Manick, to *Elizabeth C. Cuffman*, both of the above mentioned place.

The 10th of March, by J. M. Brenneman, *Isaac Kollb*, to *Christina Sheak*, both of Allen co., Ohio.

The 21st of March, by the same, *Abraham Blosser*, to *Frances Steiner*, both of Putnam co., Ohio.

The 24th of March, in Elkhart co., Ind., by D. Brenneman, *Andrew Shank*, of Allen co., Ohio, to *Susan Good*, of Elkhart co., Ind.

The 17th of March, by J. W. Worthington, *Samuel E. Hoover*, of Wayne co., Ohio, to *Catherine Steele*, of Appanose co., Iowa. May the Lord bless them with a long and happy life.

* * *

Died.

On the 31st of Oct., 1871, in Hickory co., Mo., of a fall from a horse, *Barbara*, only child of Jacob and *Susanna Yoder*, aged 10 yrs., 3 mos., and 12 days. Funeral discourse by Peter Lehman.

On the 21st of November, 1871, in Hickory co., Mo., *Martin*, wife of John Wenger, in the 35th year of her age.

On the 6th of Jan., in Hickory co., Mo., *Henry Miller*, aged about 40 years. Funeral discourse by John Zimmerman, and Christian Zehr. On the 17th of Jan., in Melton co., Ill., of nervous fever, *Abraham Recker*, aged 13 yrs., 6 mos., and 15 days. He was buried the 18th. Funeral discourse by John Stahly, and Chr. Kisser.

On the 13th of Feb., in Livingston co., Ill., Pre Jacob Wuyler, of the Amish church, aged 65 yrs., and 10 months. He bore his suffering with christian patience. Three weeks before his death, his wife was so sick that she was not expected to live; at this he was very much grieved, and frequently expressed a desire to go first, saying that he was ready, and had a desire to be with Jesus. After an illness of nine days he went to his Saviour, who will wipe all tears from his eyes. "Blessed are the dead which die in the Lord." He was buried the 15th, in the presence of many friends and acquaintances. Services by Chr. Schloegel, and John P. Schmidt.

On the 23rd of Feb., in Cass co., Mo., after a lingering illness of 18 months, *John H. Kenney*, aged 66 yrs., 3 mos., and 7 days. He leaves a wife and 7 children to mourn their loss. Sermon by J. C. Kenney.

On the 24th of Feb., in Lagrange co., Ind., of inflammation of the brain, *Joset*, wife of Samuel Jost, aged 36 yrs., 7 mos., and 8 days. Buried the 26th. Services by David Hertzler, and Elias Schrock, from Rev. 14: 12, 13.

On the 27th of Feb., in Wayne co., Ohio, of kidney consumption, *John R. Stauffer*, formerly of Lancaster co., Pa., aged 63 yrs., and 1 month. Funeral Services by Benjamin Horst, and Daniel Brenneman, from Jn. 4: 24—29.

On the 27th of Feb., at Millersburg, Perry co., Pa., *Louisa L.* wife of Isaac N. Rinkhart, aged 33 yrs., 5 mos., and 10 days. She leaves a bereaved husband and 3 children to mourn their loss. On the 28th of Feb., near Tiffin, Seneca co., Ohio, of inflammation of the brain, *William Myron* son of J. W. and D. Adelberger, and only grandson of the writer, aged 1 yr., 3 mos., and 16 days. Funeral discourse by J. C. Ocle.

Weep not for me my parents dear,
But think that I am blessed;
I've no more pain nor death to fear,
My soul is now at rest. A. A. Good.

On the 12th of March, in Howard co., Ind., of lung fever, *Simon T. Kunkel*, aged 22 yrs., 9 mos., and 3 days. Buried by David C. Miller.

On the 1st of March, in Mahoning co., Ohio, *Mary Detweiler*, aged 49 yrs., 2 mos., and 17 days. She enjoyed her usual health until the day before her death. When she felt that the dying hour was near, she desired to be united with the people of God, which was granted, and we hope she is now at rest from all her toil. Her remains were interred in Overholzer's burying-ground. Funeral discourse by Jacob Culp in German, and by Joseph Bixler in English, from Jn. 5: 24—30.

Thus, I bid you all adieu,
Mourning friends, O do not grieve;
Yet my years have been but few,
I this world with comfort leave. A.

On the 4th of March, at the residence of her son-in-law, Christian Gerber, in Woodford co., Ill., of the infirmities of age, *Maria Dellenbach*, aged 97 yrs., 7 mos., and 1 day. Her mortal remains were interred the 6th, in the presence of many friends and acquaintances. Sermon by Christian Esch, and Peter Gingerich. Her interment remained until the end. She was a faithful sister in the Onish Church for 80 years, and a widow 36 years. She was born in France, and came to America about 30 years ago.

On the 11 of March, near Hagerstown, Washington co., Md., of pneumonia, at the residence of her grand-father, Jacob Sumner, *Maria Ann*, daughter of William W., and Lydia A. Wolf, aged 6 yrs., 1 mo., and 1 day. Sermon by Daniel Roth, from Luke 18: 16, 17. She was loved by all who knew her. "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord."

"Dearest daughter thou hast left us.
Here thy loss we deeply feel,
But 'tis God that hath bereft us,
He can all our sorrows heal."
Yet again we hope to meet thee,
When the day of life is fled,
Then in heaven with joy to greet thee,
Where no farewell tear is shed."

W. W. Wolf.

On the 7th of March, in Columbiana co., Ohio, Bro. *Henry Knoke*, aged 96 yrs., and 6 days. Sermon by Samuel Wagner, and Daniel Brenneman, from 1st Chron. 20: 15.

On the 17th of March, in Elkhart co., Ind., of consumption, *Mary S. Snider*, aged 34 yrs., 3 mos., and 4 days. Also at the same time and place, *Cora Robbitt*, daughter of Henry and Sarah Fletcher, aged 8 mos., and 4 days. Buried near Wakarusa. Services by Reel, and D. Brenneman from Job 14: 10.

On the 17th of March, in Elkhart co., Ind., of

consumption, *John W. Culp*, aged 23 yrs., 5 mos., and 5 days. He was buried on the 19th at Yellow Creek, where a funeral discourse was delivered by Daniel Brenneman. His health began to decline some months ago, but he still hoped that he might be restored. Finally, however as the fatal disease became more deep seated, he gave up all hopes of recovery and sought to make peace with his God, and desired to be baptized, and received into the church, which was accordingly done. During his sickness, he appeared patient and hopeful, having a strong confidence in God. When asked, if it were left to your choice, whether to be restored to health, or to die, which would you choose? he unhesitatingly replied, That he would rather go and live with Jesus. On the day of his death he sat up in his chair and took dinner with the family, but soon after, being very weak, he was taken to his bed, and feeling that death was near, he stretched forth his hand and bade farewell to one after another, as long as he could lift his hand. His mother being called to him, he said to her, "Good-bye, when she said to him, 'Put your trust in God.' He simply nodded assent and with a sweet smile passed from earth away. He very often desired to have the hymn sung.

"What should we start and fear to die?
What time's worms we mortals are!"
Death is the gate to endless joy,
And yet we dread to enter there."

Brothers, sisters, friends, shall we not all try to meet Bro. John in the realms of light and joy above?

On the 2nd of April, 1871, in Mechanicsburg, Cumberland co., Pa., *David Colle*, aged 75 yrs., and 5 months; and on the 14th of Feb., 1872, *Anna Colle*, aged 64 yrs., 5 mos., and 20 days. They were faithful members of the Mennonite Church for many years, lived a christian life, and were kind and affectionate parents. May all strive to meet them in that bright world where parting shall be no more.

"Dearest parents, you have left us,
Here your loss we deeply feel,
But 'tis God that has bereft us,
He can all our sorrows heal."

BARBARA STOUTER.

On the 24th of Feb., very suddenly, in Kent co., Mich., Pre Benjamin Bauman, aged over 61 years. He said he felt unwell, and lay on the bed; shortly after some person came in to see him; his wife went in the room to tell him, and he was already a corpse. Thus in life we are in death.

On the 16th of March, in Somerset co., Pa., *Catharine*, wife of Isaac Thomas, aged 31 years. She leaves a husband and 9 children to mourn their loss. She was a faithful member of the Onish Church, and beloved by all who knew her. Services by M. C. Miller, and John Herberberger.

On the 5th of March, in Cashtown, Adams co., Pa., Bro. *Isaac Rife*, in the 76th year of his age. He was most respected by all who knew him. Services by D. Shank.

On the 10th of March, in Marshall co., Ind., of spasms, a son of Jacob Frank, aged 9 yrs., and 5 months.

On the 11th of March, in Juniata co., Pa., of the infirmities of age, Bro. *Adam Pope*, aged 74 years. He was a member of the Mennonite Church over 40 years. Services in the German by S. Garman, and in the English, by Win. Grubill, from the words, "In the world ye shall have tribulation; but he of good cheer: I have overcome the world." Jn. 16: 33.

On the 16th of March, in Elkhart co., Ind., of rheumatism, *Mary J.* daughter of Jonathan and Rebecca Sutzman, aged 7 yrs., 10 mos., and 7 days. Services in German by E. Hosteler, and in the English by Christian S. Plank.

On the 20th of March, in St. Joseph county, Indiana, of consumption, 7 yr.

Longenecker, aged 28 yrs., 2 mos., and 5 days. He lingered some 4 years, and bore his afflictions with patience. Three days previous to his death he according to his request was baptized and received as a brother in the church. He gave a blessed evidence of having peace with God desiring to depart and be with Jesus, rather than remain in this vale of tears. We trust it is well with him. Funeral discourse by John F. Funk, and Daniel Brenneman. An aged father, brothers, sisters, and many friends, followed his remains to the grave.

On the 2nd of Feb., in Snyder co., Pa., Bro. *Tobias Grabill*, aged 45 yrs., 11 mos., and 9 days. He was a faithful member in the church, and his seat in the house of God was seldom vacant. He was buried in Grabill's burying-ground. Funeral discourse by Jacob Grabill, and Samuel Winley, from Jn. 16: 23.

On the 8th of March, in Spring Garden, Lancaster co., Pa., Sister *Anna Nisley*, aged 86 yrs., 11 mos., and 10 days. She was buried on the 14th at Grapvill's meeting-house, where a large concourse of relatives and friends had assembled. Funeral discourses were delivered by Henry Shenk, and John B. Landis, in the German language, and by Jacob N. Brubaker, in the English, from Ps. 31: 6. The writer visited the aged sister four days before her death. She was still able to sit up in her chair. She loved to converse about the love and mercy of God, and her Savior, and expressed her hope of being accepted of God, through Jesus. She expressed her desire to depart and be at rest. She said she had been a member of the Mennonite Church, over 65 years. Her life was one of trouble and sorrow; but she stood firm to the end, in the service of her Master.

On the 14th of March, at the residence of his son-in-law, in Menno Township, Milford co., Pa., of typhoid fever, *Jonathan Peachey*, aged about 72 years. He was a member of the Amish Church.

On the 14th of March in Milford co., Pa., while on a visit to his friends, *Christian Yoder* sr., of Champaign co., Ohio. Aged 72 yrs., 11 mos., and 18 days. His remains were buried on the 17th in the Amish Mennonite burying-ground in Champaign co., Ohio. Funeral discourses were delivered by the brethren, Christian and John Werrey. A large concourse of friends and neighbors being present to pay the last tribute of respect to our dear old brother.

Letters Received.

Christian Welty, J. L. M. J. Kenney, F. D. Jos. Kornhaus, R. N. K. G. Z. Boller, Chr. Herr, Jacob, Hildebrand, Moses E. Reist, Jos. Martin, Chr. H. Shelly, S. Schrock, M. W. Shenk, A. M. Kaufman, J. M. Miller, J. M. Hess, Jacob Hildebrand, P. Schmutz, J. F. Krout, Elizabeth A. Sommer, Samuel Riehl, John Veider, C. D. Buckwalter, L. J. Miller, Ben. Elcher, John Diller, I. C. Lehman, Wm. G. Moyer, Samuel S. Good, D. A. Heutwile, Daniel Brinkner, Joseph Kornhaus, S. K. Bare, R. N. Kratz, C. von der Smitten, Christian Kilmer, Margaret Kilmer, J. E. Springer, J. D. Troyer, Jacob Riehl, Henry Neiss, Elizabeth Musselman.

MONEY LETTERS.

A—Jacob K. Andrews \$1; John T. Amstutz \$1 70; Jacob K. Andrews \$15; Noah Angsbarger \$10; Jacob H. Angsbarger \$1 30.

B—John Baer \$1; Gabriel Reag for Susan Summy \$10; Christian Birkenbach \$15; Jos. Baily \$10; Aba Bowman \$1; Benjamin Barr \$1 25; Samuel Blough \$1 20; Noa Bechtel \$1; Christian Beck \$1; Jos. B. Bechtel \$2; Chr. Brenneman \$2 20; John Birki \$3 10; G. Breitenbireher \$2 50; A. Breckbill \$10; Andrew Berkey \$2; Chr. Beckler \$6 50; John K. Bare \$1 25; Moses Bowman \$1; Jacob Beery \$1;

John W. Beery \$1; Samuel Buckwalter \$1; Jos. J. Bornreger \$1 25; Noah Byler \$10; Joseph Barkey \$1 50; Chr. Brenneman \$5; Magdalena Beery \$10; Christian Beiler \$2; Samuel Beachy \$5; Josiah Bremer \$5 75; Barbara Burkholder \$10; Menno Bowman \$4 25; Phebe Beiler \$10; Joseph Birky \$1.

C—Henry B. Cassel \$1 50; Jos. Crawford \$2 65; Leanna Carpenter \$1.

D—Chr. Eschleman \$10; M. C. Eberly \$3. Henry Erb \$10; John Engel \$2; M. D. Fasch \$1 50; Mrs. M. A. Esuleman \$3 25.

F—Rachie Fretz \$10; Wm. Folgate \$2; Elizabeth Fry \$1.

G—Sam. Guengrich \$1 63; John Gascho \$2 10; Ernest Gumo \$1; C. Goldsmith \$1; Lorenzo D. Good \$10; Joseph Graver \$1; John Good \$2; D. D. Geiger \$10; Samuel S. Garber \$2; it is all right; Jos. G. Good \$1 50; J. S. Good \$10; Samuel Good \$1 10; Joseph Gotwals \$1 50; Chr. Gerber \$1; David Gehman \$2 45.

H—Jacob W. Horst \$3; John H. Hess \$1; Wm. Henning \$1; J. H. Hoehsteler \$1; Henry Huber \$5 50; Jacob Hoover \$5 25; Chr. L. Hershey \$6; Jos. Hertzler \$5 50; Christine Hoover \$5 50; N. Hummel \$25; Jos. Hertzler \$1 50; Leonard Hoover \$1 50; Mary Huber \$1 send your P. O. address; John Hags \$1; Martin Herr \$3; Leonard Hoover \$1 40; J. C. Harrington \$1 50; S. G. Hager \$75; S. S. Hartzler \$10; Chr. Hertzler \$2; Henry Hartman \$3 25; Jacob Huver \$1; Martin Hershey \$3 50; Elizabeth Hostetter \$1 50; John H. Hess \$1 50; S. B. Hostetter \$1 80; Jos. Heutwile \$5.

J—Wm. Johnson \$65; N. Johnson \$2; Samuel Jerley \$1 40.

K—A. M. Kaufman \$2; Jacob Kaufman \$1 50; John F. King \$1 50; N. H. King \$2 50; Barbara Krabel \$1; Marthe King \$2 40; Chr. Kaufman \$6 40; John P. King \$1 50; Sherry King \$10; John Kennel \$1; D. W. Kilmer \$1 70; N. H. King \$10.

L—David E. Landis \$1 60; J. D. Levefer \$1 60; B. W. Landis \$1 50; Jos. B. Lichty \$2 25; E. Landi \$1 50.

M—James McCann \$5; Joseph Miller \$1; Levi J. Miller \$1; Jos. Metz \$3; John Miller \$1; Christian Metzler \$1 50; Samuel I. Moyer \$5; Thomas Morrow \$5; J. A. Mast \$5 50; B. L. Moyer \$1; Angelina Moyer \$10; J. B. McConnell \$1; Philip Moseman \$5; John M. Mast \$1 50.

N—Jos. Nafziger \$1 50; Jos. K. Newcomer \$1; D. Neuschwanger \$1; J. P. Nafziger \$25; J. F. Nafziger \$5.

O—John Oesch \$3 15; Amos Overholt \$1.

P—Miss N. Port \$25.

R—Samuel D. Ream \$1; Chr. Rupp \$1; Aaron E. Reist \$1 60; Jos. Roth \$1; Nicholas Roth \$1; Jacob E. Ruth \$1 50; Daniel Rudy \$2 10; Chr. Riechener \$10; J. W. Rissler \$1 50; Moses E. Reist \$1 65; Jacob Rupp \$1; Noah Reesor \$1; Lewis Ridenour \$1; Joseph Ruth \$2 50.

S—Jacob Sherk \$1 10; Jos. Schertz \$1 65; C. D. Short \$2; S. L. Stoltz \$1 50; Frederick Stauffer \$3; Peter E. Stueckey \$2 50; Aba A. Stueckey \$2 10; John P. Schmitt \$3 20; Christian Strohm \$1; J. Schott \$10; Abm. Schank \$2; J. P. Sall \$1 50; J. E. Springer \$5; Mary Salzman \$3 25; Elizabeth Stauffer \$2; H. J. Shellenberger \$1 40; J. S. Stutzman \$2 60; Henry Shank \$1 30; Fred Schoeler \$1 70; C. R. Stueckey \$5 25; John Steinman \$1; Joseph Stueckey \$1; H. A. Stoltz \$1 50; Joseph Schmuck \$10; Peter Stauffer \$10; Henry Shantz \$5.

T—Michael Toyer \$1; H. J. Toyer \$10; Jacob F. Toyer \$1.

U—James Vanoye \$10.

W—Wm. W. Wolf \$1; Samuel P. Weaver \$1; Martin S. Weaver \$1; Chr. Wiseman \$1; Jos. Wiedrich \$2; John Wintner \$10; E. C. Weber \$3; Abm. Wimmer \$1 50; Isaac W. Weber \$3 15.

Y—Elizabeth Yoder \$1; Jonathan C Yoder \$1; D M Yoder 10cts; Solomon Yoder \$3; J S Yoder \$2; Samuel Yoder \$3 40.
Z—J Zimmerman 5cts; Shem Zook \$1 50; John V Ziegler \$6 30; David M Zook \$1 50; John Zook \$1.
For Books.—Christian Nafziger \$14 35; De-vid King \$18 63; Mich Remersberger \$12; John V Gunden \$37.

TIME TABLE.

Lake Shore & Michigan Southern Railroad.

Passenger trains on and after Jan. 14th, 1872, leave Elkhart as follows:

GOING EAST.

Accommodation, (Main Line), 11.20 a. m.
Special New York Expr., (Main Line) 1.10, " "
Atlantic Express, (Air Line) 9.55, p. m.
Night Express, (Main Line), 1.10 a. m.
Grand Rapids, 4.30 p. m.

GOING WEST.

Special Chicago Express (Main Line), 4.35 p. m.
Night Express, (Main Line) 2.40 a. m.
Pacific Express, (Air Line), 4.00 a. m.
Accommodation 4.45 p. m.

Trains for Detroit for the Great Western Rail-way leave Elkhart as follows:

Express, 1.10, p. m.
Night-Express, 1.10, a. m.
All trains run on Cleveland time which is 20 minutes faster than Chicago time.
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C. F. HATCH, Gen. Supt.

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" dozen, " " " " 1 00

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" hundred, by express, " " " " 7 50

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Herald of Truth.

A RELIGIOUS MONTHLY JOURNAL.

"How beautiful are the feet of them that preach the Gospel of Peace."

Vol. 9.—No. 5.

ELKHART, INDIANA, MAY 1872.

Whole No. 101.

"I Am the Lord's".

BY S. M. H.

I am learning of the Master;
I give myself to him,
That he may dwell within me.
And cleanse me from all sin.
I know I am unworthy,
But Jesus died for all;
I'm weak, but he is mighty,
He will not let me fall.

I'm trusting in the master,
And learning every day
To cast on him my burdens,
To him commit my way;
I trust his gracious promise,
I know he cares for me,
And while his hand I'm clasping,
No evil shall I see.

I'm looking to the Master,
And resting in his love;
Peace in my heart is ruling,
His blessing from above.
Though many times I've grieved him,
He freely all forgave;
I'll trust him for the future
From sin and death to save.

Translated from the "Gemeindeblatt."

Origin of the Mennonite Church; and the Life of Menno.

To many members of the Mennonite Church, its origin is not so clear; even so with the person of Menno Simon, after whom it was named. Many know no more of either of them than they have heard at canonical reform celebrations from the protestant clergy, who mostly present the case in an erroneous way, as though Menno had been one of the Munsterian anabaptists, and we, the followers of a riotous, fanatical, and horrible sect. For lack of information on the subject, when such members of our church enter into conversation with those of other churches about this, they refer them to the errors of Munster, and they generally get into difficulty, because they know not how the matter stands.

I have frequently been solicited to write the life of Menno, and the origin of the church, in the "Gemeindeblatt." Esteeming it profitable and good, in compliance with that request, I have resolved to do so in as brief and simple a manner as possible.

In the year 1848, minister Roosen, of Hamburg, published the life of Menno in a

book worthy of recommendation, and also in the "Mennonitischen Bletter," in the years 1855—1857; as but a small number of the readers of the "Gemeindeblatt," have read the "Mennonitischen Bletter," and still a smaller number have read the book, and as the history of the anabaptists (Mennonites), by Bro. DeVeer, which was announced in the "Mennonitischen Bletter," No. 4, of the past year, will soon appear, this may not seem superfluous as many of the readers of this sheet may not be favored with the book. I request the intelligent readers of this paper to attribute to my imperfections, any errors which they may herein find.

In writing the history of the origin of the church, I will not commence with the time of Menno, but with the first christian Pentecost, to show that from the time of the original church, in every century, until now, churches have existed, even if under different names, that maintained as their main principles the same as ours, namely: To baptize none but believers, and to maintain church discipline as well as to observe truly all other ordinances of the Lord and of the apostles; and that such churches did not originate since the time of Menno only.

A church historian also says: "Even from the earliest period, there were christians (namely, Novatians), who entertained the views of the true church, and re-asserted them."*)

After the Lord, through the out-pouring of the Holy Ghost, had founded his church at Jerusalem, and after the death of Stephen by the great persecution which was raised against the believers, whereby they were scattered throughout the land of Judea and Samaria, they went about and preached the gospel, the christian churches increased rapidly amidst all the persecutions by the Jews and Gentiles, to whom they preached; and all who gladly received the word, and believed, were baptized and received into the church, where they were then further instructed, to observe all things whatsoever the Lord Jesus had commanded them.

Afterwards such persons as made application to be received into the church, were particularly instructed for a time, and pre-

pared for baptism; but no where can we find, either in the New Testament, or in the history of the primitive churches, that infants were baptized. But notwithstanding the terrible persecution, christianity extended itself in the commencement of the fourth century. Long before the Emperor Constantine was converted to christianity, and became a protector thereof, the spiritual life, and the apostolic church discipline was more and more obscured, and corruption increased in the churches; therefore many of the most earnest christians separated from the great body, and formed living churches. The first of these churches were called Novatians, from a Roman Presbyter, named Novatian, who flourished in the early part of the third century, and was a very earnest, pious man. The principal features of this church were: That no infants, but believers alone should be baptized, and to exercise a rigid, church discipline.

The account by the church historians Socrates (not the heathen), and Zosimus show, that in the fourth and fifth centuries there were many Novatian churches in most parts of the world. From the combined testimony of history it is inferred, that the difference between them and other churches consisted in this: that they required devoutness, and becoming purity of the members of a christian church; and that they exercised a rigorous, church discipline.

The Donatists originated in Africa, in the year 311, and spread in all the provinces. They received the name of Donatists, from Donatus, their first bishop. They resembled the Novatians in doctrine and church regulations. In their church discipline they even surpassed them, as they re-instated the repentant offenders, and therein they were more conformable to the word than the Novatians, who would never receive excommunicated members who had stained themselves with disgraceful sins. In the year 411, there met in Synod at Carthage, two hundred and eighty-six Catholic, and two hundred and seventy-nine Donatist bishops. Although sorely oppressed, and often severely persecuted, there was scarcely a town or district in Africa in which the Donatists did not have churches established.

The Donatists were accused by church historians, of having polluted themselves with heinous sins; and that as the Emperor Con-

*) Origin of "Church History," published by the Christian Union, in the north of Germany.

stantine designed to unite them with the church by force, they resisted unto life and death; they destroyed the lands, fired their houses, and robbed and murdered travelers. In the Martyr's Mirror, Part First, page 133, the following very correct remark, about Donatus, is made: "With regard to this Donatus, wherein he erred, or went astray concerning the faith, this much is certain: since his own writings are wanting, all our information respecting him and his doctrine, comes to us through his enemies." Here follows the opinion of a writer, who appears to regret that he had written anything detrimental to the Donatists, and says, "That the followers of Donatus were similar to the anabaptists (baptists); that they taught to constrain no man to do good or to embrace the faith; that heretics should be left unrestrained and unmolested in the enjoyment of their own belief. Further that it is highly probable that these people have been charged with many groundless accusations. It is greatly to be wished that we could have access to their own writings, doctrines, and deeds. If it is a fact, that they agreed in all respects with the Baptists (anabaptists), and were opposed to constraint, in matters of faith, then it is manifest that they were unjustly accused of tyranny by other historians."

The Martyr's Mirror informs us of this time (the fifth century), how many Christians, on account of scriptural baptism, were caused to be put to death, often by horrible torture, by the so called christian emperors, Honorius and Theodosius.

A decree of an emperor of that time reads thus: "If any of the ministers of the christian church shall be reported or found, who has re-baptized any one, he with the one re-baptized, if he has been otherwise convinced, and has age to understand the blasphemy, shall be punished with death." This and similar decrees prove that there were christians at that time who were called anabaptists, and because they did not hold to the prevailing church, nor receive its baptism, but exercised scriptural baptism, they were vehemently persecuted and put to death.

The Paulicians originated about the middle of the seventh century, but afterwards they extended themselves in an extraordinary manner. They became very numerous, especially in Asia Minor, Thrace, Bulgaria, Italy, and France, where they subsequently appeared as the Albigenses. These christians, which were so much of the same mind with the apostles, received their name from the great attentiveness, with which they observed the teachings of the New Testament, especially the epistles of Paul. They also were accused of the most abominable errors, by the clergy, but they zealously rejected these accusations. They taught that the application of holy baptism, and the use of the Holy Supper, should be confined to the believing only. The preachers or teachers of the Paulicians, rejected every rank and every mark of distinction; and desired only

to be fellow-pilgrims with their brethren. And on the other hand they distinguished themselves by their strict morals, knowledge, zeal, and the union of the Holy Spirit. They made no effort to accumulate earthly treasures. They advised all men to read the gospel, which the priests forbade the common people to do. One of the preachers, whose name was *Scypius*, who had been induced to read the letters of Paul, by the earnest solicitations of a Paulician woman, and was converted thereby, labored for the Lord forty years. He says, "From east to west, and from north to south, I have preached the glad tidings of salvation, and on my knees have I labored." The persecutions which these Paulicians were compelled to endure from the church, through the power of the law, were truly terrible. The Empress Theodora alone, it is said, during the short time of her reign took, by the sword, the gallows, and the stake, the lives of one hundred thousand Paulicians.

About the year 750, they were called the Paterines (Sufferers or Martyrs), which in the eastern and southern parts of Europe, separated themselves from the Catholic Church, and would not baptize children. "A child," said they, "has no desire to be baptized, and is unable to make a confession of faith. The willingness, and the confession of another cannot do the child any good." With their walk as christians, their bitterest enemies could not find the least fault. Their churches were systematically organized, and had again united into large bodies. Their bishops or leaders were mostly mechanics, and followed their trades, by which they supported themselves. In the year 1040, they were still numerous in Mayland, where they had been chiefly established. In the course of time, however many of them settled as colonists in nearly all the various parts of Europe, from whence also christian churches which were like them originated.

In 1176, it is said that the archbishop of Mayland, an aged man, sank down dead while earnestly engaged in preaching against them.

About the middle of the twelfth century, the church of the Berengarians took its rise, so called from Berengarius, a Romish Priest in France, who occupied a high position in the Catholic Church, but being convinced of the truth, he became an active contender against the pope and the erroneous doctrines of the church. The Lord permitted him to labor fifty years in the cause, notwithstanding the great danger by which he was continually surrounded. When he died, he left the lasting testimony of a sincere and god-fearing man, and a large number of followers, who were still called after his name, Berengarians, until about one hundred years after his death. His doctrines, after his death, were so extensively taught and spread abroad, that through his followers, according to the account given in the Martyr's Mirror, England, France, Italy, Spain, Germany, and

parts of the Netherlands, were filled with a knowledge of them.

In the year 1405, Pope Urban instituted a great meeting in the open field, in which resolutions, to banish and destroy the Berengarians, and their doctrine, were passed. As a result of this, they became subject to very severe persecutions, and their necessities became very great. First they were banished out of the Roman dominions, and afterwards condemned to die by fire and sword, principally for the reason that they would not accept the baptism of infants, but taught that believers only should be baptized; and also because they denied that the bread and wine in the communion was literally changed unto the real body and blood of Christ.

In the year 1110 Peter deBruys, preached the pure doctrines of the gospel of Christ, in the southern provinces of France. His labors were, in the course of twenty years, crowned with a glorious reward, until in the City of St. Giles, he was burned at the stake. His followers were called Petrobrusians. In regard to their doctrines, history has preserved for our benefit, the following: Baptism should only be administered to believers. To build churches and consecrate them to the Lord, is a vain superstition, as the Lord only looks upon the condition of the heart of his people, and had no regard for temples made with hands; bread and wine in the communion of the Lord's Supper, are symbols of the body and blood of Christ.

In Flanders several were caught and accused of having rejected the baptism of the Catholics, to which they replied, "The will, faith, and confession of a child cannot be looked upon in any other light than that they are a foreign will (a will not one's own), a foreign faith, and a foreign confession. For the child wants nothing (wills nothing), knows nothing of faith, nor does it understand anything about its salvation; cannot cherish a desire to be born again, neither can it make any acknowledgement or confession."

A few years after the death of Peter de Bruys, another witness of the truth appeared in the person of Henry von Toulouse, who may be considered as a disciple and follower of the former. Both had previously been Monks, and educated persons. The earnest and zealous labors of the latter in the service of the Lord, in the town of Lausanne, Switzerland, in Mans, Poitiers, Bordeaux, and other cities in France, but especially in Toulouse, were crowned with the most glorious results. His fellow believers were called Henricians. A short time after the death of Peter de Bruys at the stake, he was ensnared by the officers of the papists, taken, and made way with in such a manner that it cannot be ascertained what became of him. But his doctrine could not be suppressed with his banishment or death, inasmuch as these truths had taken deep root in the minds of the people in the southern part of France, that now that they had been sprinkled with the blood of the martyr's, they only began to spread and grow in their full strength. (To be continued.)

Wants of the Soul.

For the Herald of Truth.

Man naturally possesses a great degree of reverence. Take him as found, in the greatest degree of ignorance, and you find him worshipping some great spirit, some being whom he looks upon as the majesty of all he beholds. It is impossible for man, although unlettered, and entirely unacquainted with the principles of Divine or physical laws, to fail to see, in the works of creation among which he moves, a designing hand. Hence we find even the heathen bowing in adoration before some shrine, though it be an image, made with his own hands. We come nearer home and take up the sciences in the order and perfection of the present age, and follow principle after principle with the greatest care and attention; each succeeding step binds more firmly the conviction upon our minds that there is a God. The result of all research is God. God has written his name upon all objects of creation, and turn where we will, we find chronicled this great truth—*There is a God.*

The infidel who is confronted at every point, by these powerful witnesses, in order to maintain his position, must resort to the basest misrepresentations, and the most evident perversions of truth. The heavens and the earth declare the glory of God, and hence man's heart is moved with a desire to worship. Idolatry is no substitute for true worship, for there is no assurance that the Deity addressed, hears or answers. Science teaches the existence of God, but nothing of the way by which the soul may find him. In all the learning and wisdom of philosophers, both ancient and modern, we find no answer to the cry of the soul, which feels that it is subject to an awful and unknown God. It would know what is required of it. It seeks in vain through all the volumes of love for something to quiet this awful anxiety. The body can be fed, but the soul must starve, unless there is a knowledge of Divine law. Thank God there is a book filled with gospel light and glory, upon which the hungry soul may feast forever. None are denied its blessed privileges and promises. "Come buy, without money and without price." Men are said to exercise great wis-

dom in the administration of temporal things, but surely in spiritual things they disclose the greatest foolishness and stupidity.

This body which shall perish in a few days receives all our attention, but the soul, which shall live forever, is neglected. Is this the part of wise men, the highest order of God's creation? Let him who is truly wise make the immortal interests of his soul, the seeking of God and his righteousness, the supreme object of human endeavor. Even if we had no assurance of a hereafter, it were far better for us, judging by past history, to live as do those who fear the Lord. Look at the condition of those nations who have abused the Lord's mercies, and refused to honor the High and Holy One. How fearfully have they retrograded, and degenerated. Those nations which stand highest, both in point of moral excellence and intellectual development, are those who have respected the christian religion, proving conclusively that though its truth may be doubted, its salutary influence cannot be denied.

Reader, have you ever thought there was no reality in religion: that the wants of the soul were only the products of an over-worked, or morbid imagination; that there was no truth in the experience of christians? Have you joined scoffers in calling them fanatics, and their religion an enthusiasm? and yet you must acknowledge that you have seen those who have possessed that peace which you knew not. With all your wisdom, reason, and judgment, you have not been able to stifle that voice within; you have not been satisfied with yourself; your soul has been clamoring for that which it possessed not, and you have envied the peace of those whom you laughed to scorn. You say with a doubter of old, "Show us the Lord and it sufficeth us." Call christians fools; and religion a delusion, yet with all your derisions you cannot calm your own troubled soul.

Faith in God and his promises is the first condition to be complied with in seeking his blessings. Lay aside self and take the Bible for your guide, and you will find a balm, a healing virtue in every precept which is able to heal your sin-diseased soul, and make you like the perfect man, whose peace floweth

like a mighty river. Oh attend to the interests of the soul, for it will live through all the vast cycles of eternity, either as an everlasting pillar in the glorious temple of the New Jerusalem, or an imperishable monument of the ingratitude of man and the justice of Divine wrath. R.

For the Herald of Truth.

"Escape For Thy Life."

Gen. 9: 17.

The great necessity, and also the responsibility which is resting upon me, constrains me to warn the many thousands who are yet away from God, and his grace. Although they have been told, have been warned, and admonished, and yet they willfully go on, to endless perdition. They neither fear God, nor regard man. Therefore, as your friend, and one who knows the terrible doom which awaits you, once more I call upon you, in the name of him who died, that we might live; whoever, and wherever you are; all ye children of this world; ye children of wrath and of the devil; ye that are living as it were, without Christ, without hope, and without God in the world, what mean ye, that ye so carelessly and so wickedly spend your best, and perhaps your last time in the service of the devil, as though there were no God in heaven, who watches and knows all your wicked deeds and actions; or as though you did not possess a never dying soul, which must live forever, either in heaven or in hell; either in everlasting light and happiness, or in everlasting woe and dark despair. Can it be possible that you are ignorant of this, since the holy gospel, that heavenly message, which stands firmer than heaven and earth, has been preached throughout the world? If ye know these things how can it be that you still continue to offend your God, by transgressing and disobeying his commandments?

Dear friends, censure me not for making use of plain language. The word of God bears testimony that there is no other way nor remedy for every unconverted man under heaven, than either repentance or condemnation. Through all ages God has punished the transgressor and the ungodly, and will continue to do so until the end of time. He is a God that changes not. It is

the unchangeable law of God, that wicked men must repent or die. If you believe God, believe this, that there is but one of these two ways for every wicked man; either conversion or condemnation. You may put this out of your minds, but you cannot put it out of the Bible; there it will stand as a sealed truth, which you shall experimentally know forever. There is no other way but turn or die; if you will turn, and obey the Lord, and repent of your sins, they will be forgiven; but if you continue to rebel, and remain in your sins, death will be your portion.

Let us hear what Peter says in his second epistle: "For if God spared not the angels that sinned, but cast them down to hell, and delivered them to chains of darkness, to be reserved unto judgment," how can you, poor mortals hope to escape; these are now called devils, and can never be reinstated to their former happiness, but at the great coming day, they shall go to that place prepared for them, and for all the wicked, and for all the nations that forget God. "And he spared not the old world, but saved Noah, the eighth person, a preacher of righteousness, bringing in the flood upon the world of the ungodly." Although the Lord gave them a hundred and twenty years to repent of their wickedness, no doubt that righteous preacher warned them of their approaching danger, but they knew not (or in other words, they made light of it, and obeyed not), until the flood came and took them all away. "And turning the cities of Sodom and Gomorrah into ashes, condemned them with an overthrow, making them an ensample unto those that after should live ungodly; and delivered just Lot, vexed with the filthy conversation of the wicked (for that righteous man dwelling among them, in seeing and hearing, vexed his righteous soul from day to day with their unlawful deeds); the Lord knoweth how to deliver the godly out of temptation, and to reserve the unjust unto the day of judgment, to be punished." Here we see how willing the Lord is to save the righteous; for he sent his angels to deliver Lot and his family, who took them by the hand and led them out of the city, and told them to escape for their lives; and as soon as they were out, the

Lord rained fire and brimstone from heaven, and destroyed the ungodly and disobedient.

Can you, poor sinners, yet hope to escape the righteous judgment of God? "I tell you, Nay: but except ye repent, ye shall all likewise perish." Jude also affirms the same with Peter; he tells us, "How the Lord, having saved the people out of the land of Egypt, afterward destroyed them that believed not," because they provoked the Lord to anger with their unbelief, and rebellion against God, and against Moses, so that the Lord swore in his wrath that they should not enter into his rest; and they to whom the gospel was first preached, entered not in because of unbelief. Dear friends, of that great number (over six hundred thousand), which left the land of Egypt, with a fair prospect of entering the promised land of Canaan, all to perish in the wilderness, for their rebellion and unbelief, save Caleb and Joshua, who believed and obeyed the Lord, and the innocent children of the unbelievers. For one single act of disobedience, even Moses their leader was not permitted to set his feet upon the land of promise.

Dear friends, may God help the people, and some of the professors in this our day, who have also started out, and are aiming for that spiritual, happy land with a fair prospect and yet are living in rebellion, and disobedience against God, his holy word and his true ministers; who are determined on taking their own way, walking in pride, fashion, and in the ways of the ungodly and sinful world, choosing rather their company than the company of true believers and worshippers. What will become of such hypocrites at the great judgment day, the Lord knoweth best. There are some again, who for conscience sake do not indulge in these things themselves, but allow them to their children, and frequently uphold them in it. When we sometimes admonish them concerning this important matter, we mostly receive the answer that others children have, or do the same thing, or that they cannot prevent them.

Dear friends, it is the truth that I write, and lie not, notwithstanding there are some exceptions. Yet I verily believe, that this abominable sin, in nearly every case, is the fault of the parents. Whatever is plant-

ed into the children while in infancy, will certainly branch out when they grow older; and it is sorrowful to relate that thus it is with the children of many of our plain brethren and sisters; he that hath ears to hear let him hear. Now my dear unconverted friends, and all ye careless professors, I bid you in love to escape for your lives, for the sentence of death is passed upon you except ye repent. Paul, in his epistle to the Romans, writes, "If ye live after the flesh ye shall die; but if ye through the Spirit do mortify the deeds of the body, ye shall live." He writes to the Hebrews, "We ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip; for if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward; how shall we escape, if we neglect so great salvation." He further saith unto them by way of warning, "See that ye refuse not him that speaketh; for if they escaped not who refused him that speaketh on earth, much more shall not we escape if we turn away from him that speaketh from heaven."

I entreat these for Christ's sake, who solemnly declared that the unregenerate and unconverted, cannot enter into the kingdom of heaven; and for the Lord's sake, who is able to destroy both soul and body in hell, to halt no longer between two opinions; your time may be very short here upon earth; the Lord may not grant you as much grace as he did unto the Ninevites, which was forty days. He sent his prophet Jonah unto them to forewarn them of their approaching danger; he preached unto them saying, "Yet forty days and Nineveh shall be overthrown;" an account of which we can read in the prophet Jonah. The people of Nineveh believed God, and humbled themselves and repented and turned from their evil ways, and cried mightily unto God for mercy and pardon. "And God saw their works, that they turned from their evil ways; and God repented of the evil, that he had said that he would do unto them, and he did it not." Now if the Ninevites had remained in their sins and wickedness, the sentence of God certainly would have been executed.

Now remember, dear friends.

that the Lord hath sent a greater prophet than Jonah unto us; namely Jesus Christ. Will you now also believe and obey with the Ninevites, and be saved? John says, "He that believeth on him is not condemned, but he that believeth not is condemned already." Jesus says, "The men of Nineveh shall rise in judgment with this generation, and shall condemn it; because they repented at the preaching of Jonas; and, behold a greater than Jonas is here." We also read, "For Moses truly said unto the fathers, a prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall you hear in all things whatsoever he shall say unto you; and it shall come to pass, that every soul, which will not hear that prophet, shall be destroyed from among the people," Acts 3: 22, 23. And yet I exhort you to be of good cheer, and not despair, for you can be saved if you will. The Lord also saith by the prophet, "Again, when the wicked man turneth away from his wickedness that he hath committed, and doeth that which is lawful and right, he shall save his soul alive; because he considereth, and turneth away from all his transgressions that he hath committed, he shall surely live, he shall not die." Ezek. 18: 27, 28.

G. BRENNEMAN.

Delphos, Ohio.

For the Herald of Truth.

Man's Reward.

"Behold I come quickly; and my reward is with me, to give every man according as his work shall be," Rev. 22: 12. The God of nature and the God of revelation, are one and the same Being. "He is the same yesterday, to-day, and forever," and the laws which were written ages ago when the foundations of the earth were laid, and those seen in creations of the present day are essentially alike and unchangeable.

We believe that the light of nature, when rightly viewed, does not conflict with that of the gospel, but may be of great assistance to us in understanding the great truths of the Bible. Would-be wise men have tried, in all ages, to pervert truth, and make it appear what it is not, for "men love darkness rather than light, because their deeds are evil." He who sees God in everything, and

fears to disobey his law, is the truly wise man. He sees the seasons following each other in unbroken order bringing fruits to the diligent, but the fields of the slothful yield nothing. He remembers that the Lord has said, "He which soweth sparingly, shall reap also sparingly." He sees the virtuous man walk the earth with conscious dignity, his heart full of praise to God for having made him a free being, and capable of enjoying health and prosperity; but the inebriate and indolent lie wallowing in physical, and moral corruption, a disgrace to humanity, and an abomination to the Lord, and he reads, "The Lord upholdeth the righteous, but the wicked shall perish." He sees the Christian with a holy light on his countenance, and perfect peace in his heart; but the impious thought, reveling in all the luxuries which wealth can procure, dissatisfied and unhappy, and he says, It is written, "These shall go away into everlasting punishment; but the righteous into life eternal."

Nature and the Bible unite in teaching us the certainty of reward, and that it shall be according to works. Reader, is your heart pure? Are you waiting your master's coming? Would it be well with you should he call to-day? Oh, if you have not the assurance that it is well with you now, delay no longer. Seek his favor now, for you know not what hour he may call you to appear before him to give an account of the deeds done. There is no safety out of Christ. His blood can make the vilest clean. Bless the Lord, our future may be bright, and our reward sure. R.

The Law and a Christian.

The law was given twice upon Mount Sinai; but the appearance of the Lord when he gave it the second time, was wonderfully different from that, when at the first he delivered it to Israel. When he gave it the first time, he caused his terror and severity to appear before Moses, to the shaking of his soul, and the daiming of Israel; but when he gave it the second time, he caused all his goodness to pass before Moses, to the comfort of his conscience, and the bowing of his heart. When he gave it the first time, it was with thunders and lightnings, with blackness and darkness,

with flame and smoke, and in tearing sound of the trumpet; but when he gave it the second time, it was with a proclamation of his name, merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity, transgressions and sins. When he gave it the first time, Moses was called to go up to receive it through the fire, which made him exceedingly fear and quake; but when he went to receive it the second time, he was put in a cleft of the rock.

From all which I gather, that, though as to the matter of the law, both as to its being given the first time, and the second, it binds the unbeliever under the pains of eternal damnation (if he closes not with Christ by faith); yet as to the manner of its giving at these two times, I think the first doth principally intend its force as a covenant of works, not at all respecting the Lord Jesus; but this second time (at least in the manner of its being given), not respecting such a covenant, but rather as a rule, or directory, to those who already are found in the cleft of the rock, Christ. For the saint himself, though he be without law to God, as it is considered, the first or old covenant, yet even he is not without law to him as considered under grace; "not without law to God, but under the law to Christ," 1 Cor. 9: 27.

Though therefore it be sad with the unbeliever, because he only, and wholly standeth under the law as it is given in fire and smoke, and blackness and darkness, and thunder, all which threaten him with eternal ruin if he fulfill not the utmost tittle thereof; yet the believer stands to the law under no such consideration, neither is he so at all to hear or regard it, for he is now removed from thence to the blessed mountain of Zion, to grace and forgiveness of sins. He is now, I say, by faith in the Lord Jesus, shrouded under so perfect and blessed a righteousness, that this thundering law of Mount Sinai cannot find the least fault or diminution therein: but rather approveth and alloweth thereof, either when or wherever it finds it. This is called the "righteousness of God without the law," and is also said to be "witnessed by both the law and the prophets; even the righteousness of God, which is by faith in Jesus Christ, unto all

and upon all them that believe, for there is no difference," Rom. 3: 21, 22. Wherefore, whenever thou who believest in Jesus, dost hear the law in its thundering and lightning fits, as if it would burn up heaven and earth, then say thou, I am freed from this law; these thunderings have nothing to do with my soul; nay, even this law, while it thus thunders and roars, doth both allow and approve of my righteousness. I know that Hagar would sometimes be domineering and high, even in Sarah's house, and against her; but this she is not to be suffered to do, nay, though Sarah herself be barren. Wherefore serve it also as Sarah served her, and expel her from thy house. My meaning is, when this law with its thundering threatenings doth attempt to lay hold on you or your conscience, shut it out with a promise of grace; cry, "The Inn is taken up already; the Lord Jesus is here entertained, and there is no room for the law. Indeed, if it will be content with being my instructor, and so lovingly leave off to judge me, I will be content; it shall be in my sight, I will also delight therein; but otherwise, I being now made upright without it, and that too with that righteousness of which this law speaks well and approves. I may not, will not, cannot, dare not make it my Savior and Judge, nor suffer it to set up its government in my conscience; for by so doing I fall from grace, and Jesus Christ doth profit me nothing."

Thus, therefore, the soul that is married to him, that is raised up from the dead, both may and ought to deal with this law of God; yea, it doth greatly dishonor its Lord, and refuse its gospel privileges, if it at any time doth otherwise, what ever it sees or feels. "The law hath power over the wife so long as her husband liveth; but if her husband be dead, she is freed from that law; so that she is no adulteress, though she be married to another man." Indeed, so long as thou art alive to sin, and to the righteousness which is of the law, so long thou hast them for thy husband, and they must reign over thee; but when once they are become dead unto thee, as they then most certainly will, when thou closest with the Lord Jesus Christ, then, I say, Thy former husbands have no more power to meddle with thee; thou art freed from their law. Set the case; a wo-

man be cast into prison for a debt of hundreds of pounds; if after this she marry, yea, though while she is yet in the jailer's hands in the same day that she be joined to her husband, her debt is all become his; yea, and the law also that arrested and imprisoned this woman, as freely tells her, go. She is freed from that, saith Paul; and so saith the law of this land. The sum then, to what hath been said, is this, The christian hath now nothing to do with the law as it thundereth and burneth on Sinai, or as it bindeth the conscience to wrath and the displeasure of God for sin; for by its thus appearing, he is freed by faith in Christ. Yet he is to have regard thereto, and is to count it holy, just, and good; which, that he may do, he is always, whenever he seeth or regards it, to remember that he who gave it to us, "is merciful and gracious, long-suffering, and abundant in goodness and truth," &c. Exod. 34: 5-9.—*John Bunyan.*

Selected by J. BEESLY.
Ontario.

Serving God in Little Things.

It seems to be a much too common notion among professing Christians that the quantity of our service has a close relation to its quality. If we could give our bodies to be burned, once for all, and then enjoy heaven forever, we seem to imagine that it would profit more than a daily doing of our allotted humble-life work in the spirit of that charity that seeketh not her own. So many of us like to do some great thing; to rescue a child from a burning dwelling, or save a man from drowning, would be an act of heroism that would cause men to praise us for years, and the memory of it would be very pleasant. A goodly sum cast into the Lord's treasury by the rich is much more apt to win praise of men and minister to self-satisfaction than the "widow's mite," given by the poor. The building of a costly church edifice on the corner of some fashionable avenue, seems by many to be considered a worthier service than gathering in the lost, from the "streets and lanes."

But this is a vain, glorious view. Because men see and praise the great deeds, and only God takes note of the little, hidden sacrifices; shall we therefore, idly sit and wait for a rare opportunity to come and

usher us into greatness? Be not deceived; men note our little actions more than we think; but if we trim our conduct to please them, are we the single-hearted servants of God; are we serving one master or two?

"The little chips are nearest the heart." Little, unconscious acts are the most characteristic. If we are faithful in the least things, it is easy to infer that we shall be faithful in greater things, and if we are unfaithful in the least, how shall we be found faithful in that which is greater?

If it were the regular, daily work of our lives to pull children out of burning buildings, how wearisome it would become, in spite of the heroism and "greatness" of the work. The stoutest would soon sink under the strain.

The Lord's measure of great and small is not the same as man's. He looks at the heart. He loves hearty service. *Whatsoever ye do, do it heartily as unto the Lord and not unto men.* The daily labor in any honest trade or profession, the baking of a loaf of bread by a weary mother, the tying of a baby's shoe, the kindly helps and respects due to the aged, lending to a neighbor, entertaining strangers, the keeping of a meek and quiet spirit, amid the nameless and numberless trials and vexations of a daily life; these and such like little things are tests of the stuff we are made of, proofs of our single-heartedness, and in doing them we may serve the Lord as heartily as if we spoke "with tongues of men and angels;" removed mountains, understood all mysteries, and exercised much for emotional happiness.

To toil steadily day by day, in any honest calling; to "guide the house;" to keep a family cleanly and comfortably clothed, and wholesomely fed; to train children in ways of gentleness and patience, and habits of prompt obedience, to strictly insist on truth-telling in all things, and correct all deceit, to teach them the commandments of God, and the love of Christ; to do these things, I say, "heartily as unto the Lord," is to serve him acceptably. And then if he should desire greater service he will show us the way in due time.

"A little leak may sink a ship." A little needless self-indulgence, be it in "bitters," opiates, sleep, food, or drink, may help to sink a soul. A

little bad temper may vex a household, annoy half a neighborhood, and weaken a society in the church. A little uncharitable talk may cause much trouble. But love, like gravitation, influences the least things as well as the greatest. How much good a word or a look may do if it springs from a true, loving heart. There must be no affectation of humility, "let love be without dissimulation." Whatever our work may be, whether we account it great or small, let us serve our Lord faithfully. "For the eyes of the Lord run to and fro throughout the whole earth to show himself strong on behalf of them whose heart is perfect before him."—*Earnest Christian.*

For the Herald of Truth.

REJOICE.

Dear brother, I have frequently thought of writing a few lines for the Herald, but knowing I could not write an article as edifying as many others, I have deferred it; but in the December number I received a good reproof in these words, "He that would climb to the top of the ladder must not despise the lower round."

Thus it is with the sinner, he must commence to love Jesus; leave off sinning, and repent. How glad we are when sinners turn from their evil ways. During our communion meeting at the Bank Meeting-house, in October last, there were seventeen souls made a public profession of their faith in Christ by baptism. Oh, how my soul was made to rejoice to see so many manifest a willingness to renounce the world, with all its vanities and fleeting pleasures, for the love of Jesus.

This world is no friend of the child of God, hence my fears have arisen for these young and tender branches, lest the chilly blasts of temptation should turn them aside. Oh, what a vast field of labor there is for the church every where, to watch over the young babes in Christ. We should not only rejoice that they have been born into the church, but we should strive to feed them with the sincere milk of the Word. We should avoid all idle and vain conversation, that they may not see any thing in our walk and conversation that might lead them astray. Even as a mother rejoices in the perfection of her offspring, and watches and nourishes them with the greatest care, so we, dear brethren, with

much greater care should watch over the young babes in Christ, that they fall not into the temptations of the world.

Sangerville, Va.

For the Herald of Truth.

Gospel Truths.

In reading a passage of Scripture, I was struck with the remark of the apostle in which he says, "Jesus Christ, the same yesterday, to-day and forever." By this we can see that "every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning." We should look unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God. "Without faith it is impossible to please him; for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him," "who hath saved us, and called us with a holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began, who will have all men to be saved and to come unto the knowledge of the truth. There is one God, and one mediator between God and men, the man Christ Jesus; who gave himself a ransom for all, to be testified in due time. If we then be risen with Christ, let us also seek those things which are above, where Christ sitteth on the right hand of God. Let us set our affections on things above, not on things on the earth, for we are dead, and our life is hid with Christ in God.

When Christ, who is our life, shall appear, then shall we also appear with him in glory; in whom are hid all the treasures of wisdom and knowledge, and the peace of God which passeth all understanding, shall keep our hearts and minds through Jesus Christ; for it is God which worketh in us both to will and to do of his good pleasure. He gave himself for our sins, that he might deliver us from this present evil world, according to the will of God and our heavenly Father; for our light afflictions, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal; but the things which are not seen are eternal. This is life eternal, that they might know thee, the only true God, and Jesus Christ, whom thou hast sent. This is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life; and I will raise him up at the last day. Verily, verily, I say unto you, He that heareth my word and believeth on him that sent me, hath everlasting life, and shall not come into condemnation;

but is passed from death unto life. For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life. For as many as received him, to them gave he power to become the sons of God; even to them that believed on his name; which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God, and the Word was made flesh, and dwelt among us, and we beheld his glory, (the glory as of the only begotten of the Father), full of grace and truth. Unto him that is able to keep us from falling, and to present us faultless before the presence of his glory with exceeding joy. To the only wise God our Savior, be glory and majesty, dominion and power, both now and ever. Amen.

Napara.

ABRAHAM WITMER

For the Herald of Truth.

Work Harder.

Dear brethren and sisters, we as professors of Christ have a great work to do. Oh let us try by the help of God to work harder for the salvation of our souls. If we do not labor for them they will be for ever lost. We know not how long we may be spared, therefore let us labor while it is yet called to-day.

Just notice, dear readers, how we toil and labor to accumulate the perishable things of earth. Many labor almost night and day, and seldom or never take a thought for the wants of the soul, which if not properly cared for, will go down to perdition. I fear we are too careless about the one thing needful. Let us be more prayerful for one another; manifest a greater and purer love for each other, and try to live nearer Jesus.

Let us be watchful, lest Satan with his many snares and temptation again lead us captive into his net. The work we have begun is so important that we dare not be idle if we wish to be saved, but if we hold out faithful unto the end it shall be well with us and we shall receive the crown Christ died to redeem us, and he that has Christ has hope of immortality. Can we not do more than we have done to show our love and gratitude to him? Do we love our enemies, and pray for those who persecute, and despitely use us? If not, when we come to die, we will be sorry that we were so slack in serving the Lord and obeying his commands; therefore brethren and sisters, let us be active and work harder for our souls.

O no, we have not always done,

As he would have us do;

And since we have so often failed,

Will now begin anew.

We are too weak I know full well,

To run the race alone;

But with the Savior's helping hand,

We may at last reach home.

Van Wert.

PHILIP BEIDLER.

Herald of Truth.

Elkhart, Ind., May 1872.

TO OUR SUBSCRIBERS.—If any of our subscribers do not get their papers regularly, or if any persons who send for books, &c., do not obtain them in due time, they will confer a favor by informing us, and we will do our best to have everything properly forwarded to its destination.

HOW TO SEND MONEY.—If it runs more than a dollar, it is best to obtain either a draft, or a Post Office money order, or where these cannot be obtained, get the letter registered.

THOSE of our subscribers who do not wish to take the Herald of Truth any longer, will please to inform us of the fact by letter and pay up all arrearages, and the matter shall have our prompt attention, otherwise it will be considered that they wish to continue their subscriptions.

Correction.—In the notice of the Conference in Illinois, in the last number, we said, "Those coming from the East should take the cars on the Galena Railroad to Sterling." We should have said, *The North Western Railroad*. The cars in Chicago will leave from the old Galena or Wells street Depot.

Bro. Christian Brunk, formerly of Edom, Rockingham county, Virginia, has recently removed to N. T. Stevensburg, Frederick county, Virginia, not far from Winchester, where there is a church of some twenty members, who have been without a shepherd until Bro. Brunk moved to that place. We hope his labors in the vineyard of the Lord, in that place, may be blessed with abundant success, and that he may be able by the help of the Lord to bring many souls to Christ. His Post office is N. T. Stevensburg.

Menno Simon's Complete Works, in the English language are now ready for delivery. All who wish to obtain this valuable work may have it promptly forwarded to them, by sending in their orders to this office. The price of the work is \$4.50 cents per copy. Any person taking 12 copies will receive one gratis. We have gone to a great expense in translating and publishing the work, so that our people might have the opportunity to examine and read the writings of the eminent reformer whose name our church bears, and we hope our friends will feel an interest in selling as many copies as possible. Single copies of the work may be sent by mail, and those wishing to have them thus sent will please add 64cts to the price for postage. It may be obtained at the following places:

J. E. Barr's Bookstore, Lancaster, Pa.

J. C. Hunsicker, Berlin, Waterloo co., Ont. Jacob Funk, near Line Lexington, Bucks county, Pa.

Jacob N. Brubaker, Mount Joy, Lancaster county, Pa.

The Bloody Theatre or Martyr's Mirror in English.

Inasmuch as there have been many inquiries recently for the Martyr's Mirror in the English language, we now make a proposal to reprint the same, providing a sufficient number of subscribers can be obtained. The size of the book will be about 8 by 11 inches, will contain about 1000 double column pages; bound in leather, and will cost \$5.00. Any person taking 12 copies will obtain the thirteenth copy free.

With the present issue of our paper we will send subscription circulars, and those receiving them we hope will try and get as many subscribers as possible and return the paper to us at their earliest convenience, so that we may know how many will be needed.

As this work is a valuable one, setting forth the faith, doctrine and practice of the early Christians, together with their belief on baptism, &c., it is to be hoped that our people will take an active interest in the matter and thus help to spread abroad the truth.

J. F. FUNK & BRO.

Conferences.

THE ANNUAL CONFERENCE in Ontario Canada, will be held on Friday, the 31st of May, in Chr. Eby's Meeting-house, near Berlin, if the Lord permit. All who desire to visit us will leave the cars at Berlin. The Meeting-house is about one mile distant.

THE ANNUAL CONFERENCE for the State of Ohio, will be held in Mahoning County, on the third Friday in May. The nearest station is Columbiana, on the Pittsburg, Fort Wayne and Chicago R. R.

THE ANNUAL CONFERENCE of the Omish Mennonite Church will meet the present year on Whit Sunday, in Lagrange County, Indiana. This Conference will continue from day to day until the business of the Conference is disposed of.

THE NEXT SEMI-ANNUAL CONFERENCE of the Evangelical Mennonite Church will be held in the Coopersburg Meeting-house, in Lehigh Co., Pa., on the first Tuesday in June 1872. On Monday evening previous a missionary meeting will be held.

Conference in Illinois.

In accordance with the decision of the Conference in Indiana last Fall, that a new Conference district be formed for the west-

ern brethren, to be held in the state of Illinois, the brethren there have decided to hold their first Conference in that district, in their Meeting-house near Sterling, in Whiteside county, on the fourth Friday in May, (May 24th), at which time and place all the bishops, ministers and deacons, as well as all brethren and sisters are cordially and earnestly invited to be present.

Inasmuch as this is the first Conference which our Church holds in the state of Illinois, it is earnestly desired that as many of the ministers of our Church as can, from all parts of the country, should try to meet together there.

A Conference held in the right spirit, may be the means of doing much good, and we hope our meeting together there, will prove a lasting benefit to all whose privilege it shall be to attend.

The Church is located several miles north of the town of Sterling. Those coming from the east will take the cars on the North Western Railroad to Sterling; those coming from the south on the Illinois Central will change at Dixon and go west to Sterling. Should no one be there to meet them, they will inquire of Pre-Jos. Allenbach, who lives only a short distance north of town, where they will be hospitably received.

Should any brethren desire to visit them at their regular time of meeting, they will observe that the meeting at Sterling occurred on the 25th of February and then every two weeks, and on the 3rd of March at Morrison and every two weeks thereafter.

This invitation is extended by request of Bro. Henry Nice, on behalf of the Church.

Sunday Schools.

Spring time has come, and now that the roads are good again and the weather pleasant. We hope the Sabbath Schools which have been closed during the winter will be reopened. Such a necessary and important work should not be neglected. Our young people need the school and the older ones too will find them a great benefit.

There are however still a great many neighborhoods where the Sabbath School is comparatively little known.

We hope therefore that our people everywhere, will make an effort to gather their young people together in the Sunday School and there especially instruct them in the faith once delivered to the saints, and thus try to implant these principles of the gospel into their minds so that they shall never be forgotten. In this manner our young people may not only be retained in the church, but they may early be brought to walk in the fear of the Lord, and to consecrate themselves unto his service.

We hope all parents too will feel a deep interest in this matter, and not only encourage their children to attend the Sabbath School, but will also attend themselves and help to instruct the younger people and thus encourage the work.

If indeed persons sometimes feel that they cannot themselves take an active part in the Sabbath School, they with their presence may give a great deal of encouragement to those who do take an active part in the school. Therefore let us do all we can; a little here and a little there makes up the great life work which we all have to do. So let us be zealous and not grow weary for in due time also we shall reap if we faint not.

Correspondence.

A Journey to New York and Canada.

On the 10th of April I left home and at Coldwater, Michigan, Bro. Daniel Brenneman met me and we proceeded to Buffalo, N. Y., where Bro. John Lapp, of Williams-ville, Erie County, with his son and friend Boyer of Rainham township, Ont., met us, with the request that at least one of us should accompany him, with friend Boyer, to Rainham there to attend the funeral services of Bro. Jacob Hoover who had died on the 9th. (See deaths).

Bro. Brenneman then went on to Williams-ville, while I complied with the request of Bro. Lapp. After spending some time pleasantly in the city of Buffalo, and enjoying the kind hospitality of Mrs. Leib and family, we proceeded on our way to Dunnville, on the Grand River, in Ontario, about 40 miles west of Buffalo.

We spent the night with Bro. Kindig, some 16 miles west of Dunnville, and the next day (Friday) attended the funeral of Bro. Hoover, who was buried only a short distance from his residence, followed to the grave by a large concourse of friends and relatives. The funeral was a most solemn occasion, especially for the bereaved mother and children; but we trust they will be able to put their trust in God, feeling that the Judge of all the earth, doeth all things right and well, and may he sanctify this affliction and bereavement to their eternal welfare.

There is in this vicinity a small community of our people. The name of their minister is Bernhard Werner, and their deacon was the deceased Bro. Hoover. We hope God will bless them, so that the church may grow and extend her borders unto the salvation of many souls.

We spent the night with Bro. Abm. High, in South Cayuga, where there is also another congregation of our people. Their ministers are Bro. High, Bro. Culp, and Bro. Gehman; the latter was absent on a visit to Bucks county, Pa. at the time, so that it was not our privilege to meet him.

On Saturday morning, in company with the two brethren High, we took the train at Dunnville and at Shirk's crossing they left us to attend an appointment there, where there is a small church also without a minister.

We arrived safely at Clarence Centre about

five o'clock P. M. and met Bro. Brenneman and Bro. Martin at the station. In the evening we had a pleasant and well attended meeting in a school-house in the village. It was our privilege here for the first time to meet our brother and fellow laborer in the Lord's vineyard, Jacob Hahn, whose name may be familiar to many of our readers.

The next day we had meeting both in the forenoon and afternoon at the meeting-house, near Bro. Good's, where we met a goodly number of brethren and sisters, and we hope our efforts to declare the words of truth may not have been in vain. In the evening I went home with Bro. Metz, stopping on our way to visit Sister Searcy, whose husband had died that morning of a fever. Sister Metz also is greatly afflicted with paralysis, so that she is unable to be out—May God bless her under her severe afflictions.

We attended another meeting, in a meeting-house, in Harris Hill that evening, and I went home with Bro. Lapp, where I spent the night.

The next day at about 6 o'clock I arrived at Jordan, in the vicinity of the Twenty, where I found Bro. Abm. Kratz and son waiting my arrival. In the evening we had a pleasant and well attended meeting in the meeting-house. The next forenoon (Tuesday) we had meeting in the Hill meeting-house. In the afternoon we had meeting again at Moyer's meeting-house where the young people especially had been invited, and where remarks, applicable both to parents and children were made. After meeting, the young people and children met in the capacity of a Sunday School, for instruction and also singing. In this neighborhood the young people occasionally meet for singing in order to practice the tunes usually sung in meeting, and the advantage of this course is plainly manifest, when we heard the voices of the young people join in with the older people in singing songs of praise to God. We hope our brethren in many other places will follow their example, and gather together their young people and teach them to sing, and not only to sing after the letter, but with the heart and the understanding also. In many of our churches there is great need indeed that both old and young should try to sing better than they do, and by a similar course the singing might be greatly improved, and the church itself would be blessed and strengthened, and many might thus be gathered in who otherwise could not be induced to come. The people love to sing and to hear singing, and David says, "It is good to sing praises unto the Lord." Then let us learn to do, and to do well this thing which is well pleasing in the sight of the Lord.

I also visited the aged brother and fellow-laborer in the vineyard of the Lord, Tillman Moyer, who for some time has been greatly afflicted. Having had a stroke of the palsy, so that his left side is paralyzed, and he is unable to move about without

being carried. We hope the Lord will give him grace and strength to bear his afflictions, and to hold out faithful unto the end, for he that endureth to the end shall be saved, and his sufferings here are after all, only light when we look unto the great reward.

The other ministers here are Abraham Hunsberger and Abraham Rittenhouse. There is quite a large church in this vicinity and the harvest truly is great, so that they have sufficient to do. We hope the Lord will bless their efforts, and give them strength and wisdom from on high, so that they may be instrumental in bringing many souls to Christ. They have also made arrangements to have English preaching at stated times on Sunday afternoons.

In the evening there was another meeting on the Hill where the house was crowded, but the best order and attention was given. There were also many young people present. And Oh, how do we wish that they might all be gathered into the fold of Christ; we love the young people; we love to invite them into the house of God; we love to take them by the hand and lead them to the feet of Jesus; we love to declare unto them how Jesus loves them; how he died for them; how he invites them to come to him and be saved. We love to see them in the house of God; we love to hear them sing and manifest an interest and take part in all the services of God's house, and above all we want to meet them at the right hand of God; we want to see them with their white robes, washed in the blood of the Lamb; yea, we want to meet them all in heaven.—Dear young friends, forget it not. And we can say the same to our older friends and relatives, our brethren and sisters. Some of them are already old, and the days of their pilgrimage perhaps are well nigh ended, but by the grace of God we hope they may all be faithful and endure the sufferings and tribulations of this lower world, until in the glory of the world beyond, through the power of a risen Redeemer, this mortality shall put on immortality, and we shall sing the song of the redeemed, where suffering and tribulation shall never be felt again.

On Wednesday I left this neighborhood; meeting Bro. Brenneman and friend Witmer, from Suspension Bridge, at St. Catharines. At Bothwell, some 65 miles East of Detroit Friend Witmer and myself stopped, and the next morning found our way about four and a half or five miles South East of Bothwell, where there is a settlement of our people—some ten or twelve families without a minister. There we found the brethren Brubaker and Abm. Moyer; the three brothers Brubaker and others, and in the evening had a meeting in their school-house. They have however now made arrangements with the ministers in Waterloo to visit them and have meeting every four weeks. The last meeting was on the 14th of April and from thence every four weeks. Their place of meeting is school-house No. 10, Township of Mosa. Their desire is that ministers should visit them. We hope the Lord will

bles and prosper them, and in due time give them also a faithful shepherd to go in and out before them. The next day I started for home, where I arrived safely on Saturday morning. I feel thankful for the kindness manifested towards me by all whom I met. May God reward them all. I also feel thankful to God for his protecting care.

JOHN F. FUNK.

A Request.

There are some ten or twelve families of the Mennonite church in this neighborhood (Aldbrough township, Elgin county, Ont.), without a minister, and if any ministers should travel the Great Western Railroad, we would like it very much if they would stop with us. We live four and a half miles from Bothwell Station, and should be very happy to fetch any one from the station if they would write to us a few days before they come.

ABM. B. BREBAKER.

Cashmere, Middlesex Co., Ont.

Children's Department.

My Travels.

Dear children, to fulfill my promise, I will now give you the last of my travels in Pennsylvania. I enjoyed my visit in Lancaster county as much as any one I have made.

The last three weeks of my stay there I visited in the neighborhood of Mount Joy, where I met many warm, kind-hearted friends. I cannot recollect all the names of my little friends with whom I met, but the following I have not forgotten, and I believe I never shall. Annie B., Willie H. S. and Willie B. Among my young friends Mary R. will remain fixed in my memory until, by the grace of God, we meet where parting will be no more. There are many others whose love and friendship will not be forgotten, but their names I do not now remember.

While in this neighborhood I visited the following schools, which I hope will benefit myself and the children. The Newtown, Donegal, Franklin and Union schools.

It was my privilege also to visit the city of Philadelphia. I spent two days in visiting some of the principal places in the city. I went to the navy yard, and saw there hundreds of large cannons, many of which would weigh perhaps two tons, and shoot a ball 15 or 18 inches in diameter. I saw also thousands of balls and shells stacked up on great heaps. These are all prepared to destroy people's lives.

Oh! what a terrible thing it is to think of men killing each other by thousands, as they do in time of war. Surely this is not the work of God; but the work of Satan. Neither will the Spirit of Christ ever prompt

any one to go to war and kill his enemies; for he says, "Love your enemies; do good to them that hate you, and pray for them which despitefully use you, and persecute you." And this men cannot do, and also go and kill them.

I also feel sure that the Lord Jesus taught his followers not to fight or go to war and kill people; for when the Jews saw that they became afraid, and said, "What do we? for this man doeth many miracles." If we let him thus alone, all men will believe on him, and the Romans shall come, and take away both our place and nation."

The Jews knew that Jesus taught the people not to fight, and that if all men believed on him, and did what he told them, there would be none left to fight against the Romans, and they could come and do as they pleased—take away both their place and nation. I hope none of my little readers, who love Jesus, will ever disobey him by going to war to kill people.

I saw many strange things in this great city, which would take up too much room if I was to tell them all. I expect, sometime before long, to make another visit to Pennsylvania, if my life is spared. The most of my travels this summer will be in Ohio. I may perhaps make a short visit to Canada, but am not certain. My little friends over there have given me many very cordial invitations, and I would like very much to comply with their earnest entreaties. They have written many letters to

BROTHER HENRY.

Scripture Alphabet.

Selected by MARY RESSLER.

As the heaven is high above the earth, so great is his mercy toward them that fear him. Ps. 103: 11.

Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners. Ps. 1: 1.

Children, obey your parents in the Lord; for this is right. Eph. 6: 1.

Delight thyself also in the Lord; and he shall give thee the desires of thy heart. Ps. 37: 4.

Enter not into the path of the wicked, and go not in the way of evil men. Prov. 4: 14.

From a child thou hast known the holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. 2 Tim. 3: 15.

Good understanding giveth favor; but the way of the transgressors is hard. Prov. 13: 15.

Honor thy father and thy mother; that thy days may be long upon the land which the Lord thy God giveth thee. Ex. 20: 12.

I love them that love me, and those that seek me early shall find me. Prov. 8: 17.

Jesus called them unto him and said, Suffer little children to come unto me, and for-

bid them not; for of such is the kingdom of God. Luke 18: 16.

Keep thy tongue from evil, and thy lips from speaking guile. Ps. 34: 13.

Lying lips are abomination to the Lord; but they that deal truly are his delight. Prov. 12: 22.

My son, give me thy heart, and let thine eyes observe my words. Prov. 23: 26.

Now is the accepted time; behold, now is the day of salvation. 2 Cor. 6: 2.

O that my ways were directed to keep thy statutes! Ps. 119: 5.

Pray for the peace of Jerusalem: they shall prosper that love thee. Ps. 122: 6.

Quicken me after thy loving-kindness; so shall I keep the testimony of thy mouth. Ps. 119: 88.

Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them. Eccl. 12: 1.

Search the Scriptures; for in them ye think ye have eternal life; and they are they which testify of me. John 5: 39.

The fear of the Lord is the beginning of wisdom: a good understanding have all they that do his commandments: his praise endureth forever. Ps. 111: 10.

Unto thee will I pray; my voice shalt thou hear in the morning, O Lord; in the morning will I direct my prayer unto thee, and will look up. Ps. 5: 2: 3.

Verily, verily, I say unto you, He that believeth on me hath everlasting life. John 6: 47.

Wherewith shall a young man cleanse his way? by taking heed thereto according to thy word. Ps. 119: 9.

Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Matt. 18: 3.

Ye children, hearken unto me: I will teach you the fear of the Lord. Ps. 34: 11.

Zion said, The Lord hath forsaken me, and my Lord hath forgotten me. Can a woman forget her sucking child? Yea, they may forget, yet will I not forget thee. Isa. 49: 14, 15.

Letters from the Children.

Dear Brother Henry, by the will of the Lord I am spared to write to you again. The Lord is very good to us all; then ought we not love and obey him, and keep his commandments, so that we can go to heaven when we die? We are all poor sinners in this world, in this vale of tears; but Jesus Christ died on the cross for sinners, and we can all be freely forgiven, if we go to him with a penitent heart. I have not forgotten the good advice you gave me, and I often think of you.

We are a little pilgrim band,
Guided by our Savior's hand;
Soon we'll reach our Father's land,
No more to roam.

Belleville, Pa. MARY YODER.

Willie E. Zierlein of Tiskilwa, Ill., writes a few lines, and says he likes the Herald very well, and also reads in the Testament. He says he would like to have me visit them, which I should like to do, but cannot make any promise at this time.

Manners.

"Do unto others as you would have them do unto you."

Some little boys and girls think it matters little what they say or do to strangers.

They are very polite and civil to acquaintances, but forget their manners when addressing others. This is quite wrong. Every person has rights which the true gentleman always recognizes. Civility always requires us to avoid that which is displeasing to others. It is not manly to pass a person on the street without giving him an opportunity of recognizing you. Manners demand of every one to notice friend or stranger with a pleasant word or some sign of recognition. How often the burdened heart might be relieved of its load, if a kind word were spoken at the right time. Then again some will be all smiles and favors, among friends and strangers, but very unmannerly at home. The Bible teaches us that we should ever prefer the honor of others to our own. If we observe the teachings of Christ, we find them characterized by love; and he that is guided by it will always be civil, polite and agreeable, for love worketh no ill to its neighbor.

FOOD FOR THE LAMBS.

Show me thy ways, O Lord; teach me thy paths. Lead me in thy truth, and teach me, for thou art the God of my salvation. Ps. 25: 4, 5. Wash me, and I shall be whiter than snow. Ps. 51: 7.

The following Table will show those who wish to read the Testament in the way proposed what chapter to read each day.

| Days. | Chapter. | Days. | Chapter. |
|--------|-----------|--------|----------|
| May 16 | 2 Thes. 2 | June 1 | Heb. 1 |
| " 17 | " 3 | " 2 | " 2 |
| " 18 | 1 Tim. 1 | " 3 | " 3 |
| " 19 | " 2 | " 4 | " 4 |
| " 20 | " 3 | " 5 | " 5 |
| " 21 | " 4 | " 6 | " 6 |
| " 22 | " 5 | " 7 | " 7 |
| " 23 | " 6 | " 8 | " 8 |
| " 24 | 2 Tim. 1 | " 9 | " 9 |
| " 25 | " 2 | " 10 | " 10 |
| " 26 | " 3 | " 11 | " 11 |
| " 27 | " 4 | " 12 | " 12 |
| " 28 | Titus 1 | " 13 | " 13 |
| " 29 | " 2 | Jan. 1 | " 1 |
| " 30 | " 3 | " 15 | " 2 |
| " 31 | Phil. 1 | " 16 | " 3 |

This table can be written on a piece of paper and kept in the Testament for a mark.

For the Herald of Truth.

QUESTIONS.

1 In the 11th chapter in the Book of Isaiah, we read, "The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatted together; and a little child shall lead them." What meant the Prophet by this saying?

2 Whom did the Savior mean, when he said, "All that ever came before me are thieves and robbers?"

3 Matt. 12: 43, reads, "When the unclean spirit is gone out of a man, he walketh in dry places seeking rest, and findeth none."

4 In Genesis 1: 26, we read, "God said, Let us make man in our image, after our likeness."

In what did man have the image of God? An answer through the Herald is requested.

For the Herald of Truth.

Reading the Scriptures is like traveling.

Dear readers, I have been a constant reader of the Herald for five years past; I have also read in many other papers, and I find none of them so interesting and instructive as the Herald; but we should not think too highly of it, lest we put our trust thereon; but let us put our trust on God alone, and not on his gifts, or we will be deceived. "Blessed is the man that trusteth in the Lord, and whose hope the Lord is," Jer. 17: 7.

While traveling, and on my return the same way, I noticed many things which I saw when I first passed, but which would have been forgotten, had they not again come before me. This brought to my mind that reading the Scriptures is like traveling. Every time we read them, new ideas present themselves, and new thoughts arise in our

minds; hence the necessity of a continuous examination of the Holy Scriptures, for "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness."

If we read the Scripture verse after verse, we can learn many things that have happened, and that will occur, but a great number of people do not believe it. Numbers profess to believe it with their mouth, but with their hearts they deny it. The Scriptures inform us of but two ways, and on one of them we are traveling. Jesus says, "Enter ye in at the strait gate; for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it."

Are we on the narrow way of life, or on the broad way to destruction? Should we not be busily engaged in searching the Scriptures, which are left for our guide? Jesus says, "I am the way, the truth, and the life; no man cometh unto the Father, but by me."

Is it not terrible to think that there are in the world so many millions of people, and yet only a few who find the narrow way of life, while all the others go down to destruction? The Scriptures tell us of a rich man that was clothed in purple and fine linen, and fared sumptuously every day, and in hell he lifted up his eyes, being in torment; he cried for mercy, saying he was tormented in this flame; but there was no mercy for him beyond the grave.

Dear friends, who are those that are in the way to destruction? Is it some persons we do not know, or is it you or me, or our neighbors, friends, brothers or sisters? Oh, let us think how near we may be to the end of our journey; hence the necessity of striving to be on the narrow way, so that when we are called from time to eternity, we may hear the welcome words, "Well done, thou good and faithful servant; thou hast been faithful over a few things, I will make the ruler over many things: enter thou into the joy of thy Lord."

A. M. BLOSSER.

For the Herald of Truth.

Sinner, consider what You are Doing.

Sinner, consider what you are doing, and whom you are serving. While you are living in rebellion against God you are serving Satan; you are traveling on the way to ruin. O turn, repent, come to Jesus, and he will redeem you. He will redeem all those who come to him. "The Spirit and the Bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will let him take the water of life freely."

Do you not desire to have Jesus reign within you? Would you not love to have such a precious friend as the Savior? Jesus is the friend of sinners; he died for them. Can you still despise him who suffered so

much for you? You do not believe him or you would not disobey him.

O what folly it is to serve Satan, the enemy of all that is good! Does it not alarm you to think that you are in the service of your worst enemy? You are in bondage under him. Do you not wish to be free from that bondage? O why be a slave to Satan, when salvation is offered so freely to all? Come to Jesus, for there is salvation in no other.

Perhaps you think you can have no enjoyment in this world if you become a christian; but you can have no pure happiness, no real enjoyment outside of Jesus. Without him you are in danger of eternal death. Repent and be converted, that your sins may be blotted out. Lay aside the vanities and perishable enjoyments of the world. Why put off repentance any longer? Why not turn in with the overtures of mercy, and exert your influence for good?

The Savior says, "He that gathereth not up his cross and followeth me, cannot be my disciple." You must be born again, before you have the promise of eternal life. You are yet in the kingdom of darkness, but you must be transplanted from that kingdom into the kingdom of Christ. When Jesus knocks at the door of your hearts, O receive him. If he withdraw from you, you will be forever lost. You can do nothing of yourself. "Every good gift and every perfect gift is from above, and cometh down from the Father of lights." If you receive the Savior, he will give you the power to become his children. We are poor, weak mortals, and of ourselves can do nothing that is good; but to him that asks, the promise is, that he shall receive; and to him that knocketh it shall be opened. The invitation from the Savior is, "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me: for I am meek and lowly in heart; and you shall find rest unto your souls; for my yoke is easy, and my burden is light."

MARIA MARTIN.

Wakarusa, Ind.

For the Herald of Truth.

FEAR NOT.

"His disciples say unto him, Master, the Jews of late sought to stone thee; and goest thou thither again?" Jesus answered, "Are there not twelve hours in a day? If any man walk in the day, he stumbleth not, because he seeth the light of this world." Ju. 11:8, 9.

Herein we can see that all the days of our natural life are as but one day, or twelve hours with our Savior and God; therefore the righteous and the wicked are made to share alike in the gifts of this world, for God sendeth his rain on the just and on the unjust, and makes the

sun to shine on the evil and the good.

Again we are told by the inspired writers, that at the end of the light of this world or the twelve hours of the Lord's day of our probation, The candle of the wicked shall be put out, then shall they stumble and fall to rise no more; but they shall be clasped in the jaws of death where there shall be weeping and gnashing of teeth. Dear reader, if you still walk by the light of this world, and have no bright hope beyond the grave, be persuaded to ground your carnal weapons, and take up the cross and follow the Master who is not afraid to be stoned, for you do not know how soon the eleventh hour may be at hand, which is the latest hour granted for repentance.

JOSEPH GRAVER.

"Follow Thou Me."

Ja. 21:22.

Have you looked for help in the desert?
For those who have missed their way
Have you been in the wild, waste places,
Where the lost and wandering stray?
Have you trodden the lonely highway,
The foul and darksome street?
It may be you'd see in the gleaming,
The print of the Savior's feet.

Have you folded home to your bosom,
The trembling, neglected lamb?
And taught the little lost one,
The sound of the shepherd's name?
Have you searched for the poor and needy,
With no clothing, no home, no bread?
The Son of Man was among them,
He had nowhere to lay his head.

Have ye carried the living water
To the parched and thirsty soul?
Have ye said to the sick and wounded,
Christ, Jesus makes thee whole?
Have ye told my fainting children
Of the strength of the father's hand?
Have ye guided the tottering footsteps
To the shores of the golden land?

Have ye stood by the sad and weary
To smooth the pillow of death,
To comfort the sorrow stricken,
And strengthen the feeble faith?
And have ye felt when the glory
Has streamed through the open door,
And flitted across the shadows,
That I had been there before?

Have ye wept with the broken hearted
In their agony of woe?
Ye might hear me whispering beside you,
'Tis a pathway I often go.
My disciples, my friends, my brethren,
Can ye dare to follow me?
Then, wherever the Master dwelleth,
There shall the servant be.

Selected by WM. H. VANPELT, SEN.

A Question.

Is a man always justifiable to do what his conscience allows him? Not by any means, because a man's conscience may become so perverted that it will permit him to commit the grossest sins. Education too has much to do with the conscience, so that unless directed by the unerring counsel of God's word it will be unsafe to depend upon conscience alone for a guide to that which is right and acceptable to God.

Conscience cannot properly be called a guide in our view of the matter, yet a conscience directed by the Word, and led by the Spirit will reprove the wrong and approve the right; in other words, it will decide between that which is right and wrong when properly educated, trained and obeyed.

A man is justifiable in paying his debts upon the time he agrees to pay them, and he is not bound to pay them any sooner than he has agreed to do so. But when he sees his creditor in great need and can reasonably pay sooner, he should do so. The great law of love, Do unto others, as ye would that they should do unto you, is always a good guide in such matters.

Under no circumstances should a man tell to anybody what he does not believe to be true. This is decidedly wrong.

For the Herald of Truth.

What shall we do with the Charity Funds?

"To do good and to communicate for get not; for with such sacrifice God is well pleased," Heb. 13:16.

In some localities our church is so blessed in a worldly point of view that no members depend upon it for support. Hence the question arises (*directly or indirectly*), "What shall we do with the charity funds?" Sometimes they are used for purposes of less importance than charity.

Though money under no circumstance is so sacred that its use for any good purpose is wrong, yet we as a church are never so equally favored, that its exclusive use in the cause for which it should be contributed is improper. If there are no members among us who necessarily depend upon the church for support, there are always some of limited means who deserve an appropriation from our overplus.

Let us cultivate the spirit of charity which prevailed among the primitive christians, and we will certainly find ample room for all our accumulating funds, without using them for other purposes.

Acts that Tell.

If you wait for opportunities to do great things, you may never accomplish anything. The rain that falls upon the earth and makes the grass to grow and the flowers to

bloom comes down in little drops. The great ocean is made up of drops of water; the ocean-beach that holds the great waters in their place is made of little sands. The grade of the great Pacific Railroad, over which millions of people will travel, was made, one little shovelful at a time.

Go forth then to labor, and by little deeds rather than heroic ones make your life sublime. Comfort the sorrowing, seek out the poor, and relieve their wants—reclaim the inebriate, dry up the orphan's tears, visit the afflicted, shed here a tear of sympathy, and there a tear of joy. Sing a song, offer a prayer, speak a word, cast a smile to cheer some desponding heart.

The Savior will despise none of those little deeds. Even a cup of cold water given to one of earth's sorrowing children will not be forgotten.

Great will be your reward. In the day of reckoning, when the little and great deeds shall be weighed, when the improved and unimproved opportunities shall pass in review, then will Jesus say, "Come, ye blessed of my father, inherit the kingdom prepared for you from the foundation of the world: for I was a hungered, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me."—Come then, enter with me into the joy of thy Lord, and heaven shall be yours forever. "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."—*Methodist*.

[The following appropriate remarks, on "Songs and their Writers," we find in the *Musical Million and Fireside Friend*, for February. They contain too much truth, and the matter should be well looked after by all who have any thing to do with Sabbath Schools. Inasmuch as many of our people are organizing Sabbath Schools in their churches, let them see to it carefully that only appropriate church music, inculcating sound doctrine, is used in the Schools, otherwise it may do more evil than good.—*Ed.*]

Songs and Song Writers.

Just now there seems to be an alarming mania among song writers to work up Golden Gates—Beautiful rivers, Golden Plains, Beautiful Trees and Flowers,—and Ever-

green Hills—into some sort of poetic furniture, which the music-men varnish up by adding a chorus in which are strangely mixed up "Sweet by-and-by,"—"Happy Home,"—"Beautiful hereafter,"—"and Over There."

Some of these songs contain pretty ideas, but unfortunately, so many of them are unscriptural, and we think, are unworthy of the place they claim, *i. e.* the Sunday school. The light, diddling, diddling, dance-music to which they are not unfrequently adapted, does not very much commend them to the service of the sanctuary.

We know one author, whose Sunday School hymns and music are used extensively, who makes no pretensions to Christianity, and yet Sunday Schools seize upon them with avidity. "Can a fountain send forth both bitter and sweet water?"

In looking over some recent books we have been driven to the conclusion that their authors have compiled them with the special object to please the natural heart and secure large sales, without once taking into account the result, for good or evil, upon the hearts of the children.

A loose materialism, with a Mahometan paradise pervades Sabbath School songs now-a-days, quite as much as "golden curls," "sparkling eyes," "ruby lips," "gentle star-beams,"—"silvery moons,"—"weeping willows," and "bleeding hearts," designates some hapless lover's sentimental rhyming.

Look to your Sabbath School Music-books, if you would impress saving, gospel truths upon the young hearts, and sow good seed by the way. Examine the hymns—for a hymn committed to memory in childhood lingers with us through the paths of life, and if correct in sentiment will accomplish good; if false in doctrine, it will, nevertheless, haunt the memory of the child and the man, making bitter the mouth.

For the Herald of Truth.

I must die.

I am young but I must die,
In my grave I soon shall lie;
Am I ready now to go,
If the will of God be so?

Lord, prepare me for my end,
To my heart thy Spirit send;

Help me Jesus thee to love,
Take my soul to heaven above.

There I shall with Jesus be,
There I shall my Savior see,
Nevermore to suffer pain,
Nevermore to sin again.

Children, love one another.

Children, do you love each other?
Are you always kind and true?
Do you always do to others
As you'd have them do to you?

Are you gentle to each other?
Are you careful, day by day,
Not to give offense by actions,
Or by any thing you say?

Little children, love each other,
Never give another pain;
If your brother speaks in anger,
Answer not in wrath again.

Be not selfish to each other,
Never spoil another's rest;
Strive to make each other happy,
And you will yourselves be blest.

Earthquake in Syria.

A telegram from Constantinople, Turkey, brings the intelligence that the city of Antioch, the ancient capital of Syria, has been visited by an earthquake, causing a terrible loss of life. The dispatch states that one half of the city was totally destroyed, and 1,500 persons lost their lives.

Antioch is situated on the left bank of the Orontes river, about twenty miles from its mouth. It was founded about 300 years before the christian era, by Sileneus Nicetor, who named it in honor of Antiochus, his father, a general under Philip of Macedon. It once had 400,000 inhabitants, and Chrysostom says that, in his time, 200,000 souls were within its wall. It was in this city that the followers of Christ were first called christians, and at one time one half of the population bore that name, but now though there are a dozen mosques, there is not one Christian church. The city walls, a ruined aqueduct, and a portion of pavement are all the remaining vestiges of the former splendor of the city. It now has only about 10,000 inhabitants, and the number is being constantly diminished by earthquakes and pestilences.

For the Herald of Truth.

Do Good.

I have been a constant reader of the Herald from its first issue; and I think that any one so disposed can find many articles therein that are edifying and instructive, and receive a fund of knowledge that will be a comfort to him in the hour of death.

I might extend this, but we cannot all write as we would desire. Nevertheless

we can all be peace-makers, and thus do good. "Blessed are the peace-makers; for they shall be called the children of God." We hail the Herald as a messenger of good. Let us heed its solemn admonitions, and see that our own hearts foster not evil. May the Creator of all things lead us unto all good.

J. B. McCONNELL.

Long Lane, Dallas Co., Mo.

For the Herald of Truth.

The Righteous are Bold.

"The wicked fleeeth when no man pursueth; but the righteous are bold as a lion," Prov. 28:1.

When we meet with a man in his wicked or sinful works, and endeavor to persuade him to break off from them, very often he will reply with abusive language and will tell us he wants none of our preaching; but mark him, as soon as he can get away from the righteous man he will flee as if a serpent had bitten him, while the righteous man stands as bold as a lion, vindicating his glorious cause in Christ Jesus.

"Evil men understand not judgment; but they that seek the Lord understand all things." God has declared unto man that his Spirit will not always strive with man, therefore when the evil man goes on in his evil habits provoking the most high God daily, God will cease to strive with him; for the Lord says he will take from him that hath not, even all that he hath, and give to him that hath already, that he may have more abundantly. Hence the righteous will understand all things.

How blest the righteous when he dies,

When sinks a weary soul to rest;

How mildly beam the closing eyes,

How gently heaves the expiring breast

No fades a summer cloud away,

No sinks the gale when storms are o'er;

No gently shuts the eye of day,

No dies a wave along the shore.

JOSEPH GRAVER.

Our Responsibility.

Beloved readers, Duty and love press me to write a few lines to impress upon us the duty and responsibility which rests upon us as travelers to a long and never ending eternity, and to admonish us to look at our past lives and see what our condition is in this present world. If we look around us we see that another year is past, and it is natural for us to settle up our old accounts with the old year, so

that we know how our business has prospered during the past year. Now this is a wise plan and should be observed by all who work to prosper in their business. But here I would ask the question, How does our account stand between us and our God? Are we also ready to look at this account, and see whether we are able to balance it or not? I feel safe in saying that many of the readers of the Herald are prepared to balance their accounts and have a balance left them yet. But here we will stop and consider our life account, if the same was presented before us, would we be able to balance it? We do not know what time we shall be called upon to give an account of our stewardship, and then the final settlement will come. I would here ask each of us, are we prepared to make that final settlement, which we all have to make sooner or later?

But here one might ask, What is that account to which you refer? I will try to explain it to you as well as I can, but I feel too unworthy to give it such an explanation as is due to it. But now let me ask the question, Who is it that provides for us? Is it not our heavenly Father who provides for us, and who watches over us by day and by night? and for what purpose? I suppose we would all answer, For the reason that we should love and serve him. But what is the service he asks of us? The first command to us is, repent, believe and be baptized, or in other words, Labor in my vineyard. But what is the labor we shall perform here? I must confess I cannot describe it, but I hope I can describe so much of it that we can see that we are all more in debt than we are able to pay. But here the question arises, What shall we do if we cannot pay? Here we have an example in God's word in the man who owed ten thousand pounds and was not able to pay. The command was, Sell him and all that he hath to make the payment, but the servant fell down before his master and plead for mercy, and he released him, and the debt he released also. Now as we have closed another year, let us also look to our accounts and try to balance them, or in other words have the account canceled and begin with fresh courage on the New Year with more care and watchfulness.

D. S. H.

I'm lonely since my Mother died.

I'm lonely since my mother died,
Though friends and kindred gather near
I cannot check the rising sigh,
Nor stay the heart-felt, silent tear.
Of earthly friends she was the best,
My crying, youthful steps to guide,
Oh! do not smile because I weep,
I'm lonely since my mother died.

CHORUS.

I'm lonely since my mother died,
Though friends and kindred gather near;
I cannot check the rising sigh,
Nor stay the heart-felt, silent tear.

You may not deem it brave or strong
To let these tears so often flow;
But those who've lost a mother dear
Can tell the pain of my and woe.
Could I but call her back again,
And kneel once more down by her side,
I'd love her better than before;
I'm lonely since my mother died.

Oh, you who have a mother dear,
Let not one word or act give pain,
But cherish, love her, with your life;
You ne'er can have her back again;
But when she's called from you away,
Across death's dark and troubled tide,
With me in pain you need not say,
I'm lonely since my mother died.

Selected.

Married.

On the 18th of April, in Putnam county, Ohio, by J. M. Brenneman, Brother David D. Diller to Sister Susanna Hoffstetter.

Died.

CONNECTION.—In the notice of the death of Louisa Steckley, in the March number, it should be Jan. 1st, instead of Feb. 1st. Sermon by Elder Tattou, not Fatton.

On the 19th of Nov., in Perry co., Ohio, Bro. Samuel Beery, aged 69 yrs., 9 mos., and 17 days. Buried the 21st, at Beery's church. He was sick but four days, during which time his sufferings were very severe. He leaves a widow, 9 children, and 24 grand-children to mourn the loss of a kind husband and beloved father. Sermon in German, by Jacob Bowman; in English by C. C. Beery, and J. Good, from Job 14: 1. He was a faithful member of the Mennonite church for 39 years.

A day or two before his death, the physician said to him, "Father Beery, your threescore years and ten have nearly fled; are you willing to go?" His reply was, "Death cannot come to me, I am ready. Bro. Beery was highly esteemed by all who knew him."

S. S. Good.

On the 28th of Feb., in Markham, York co., Ont., Joseph Burkholder, in the 72nd year of his age. Buried in Weidman's grave-yard. He attended church regularly, as long as he was able.

D. L. HERR.

On the 26th of Jan., in Aldborough township, Elgin co., Ont., Barbara Albright, aged about 36 years. She was a member of the Mennonite church.

On the 25th of Feb., in Lancaster co., Pa., of Consumption, Barbara Peters, aged 84 yrs., 1 month, and 14 days. She was a widow over 23 years, and leaves 5 children, 17 grand-children.

23 great grand-children; and 2 great-grand-children. A funeral discourse was delivered for the benefit of her children and grand-children in Indiana, in Yellow Creek Meeting-house, in Elkhart co., on the 31st of March.

On the 11th of March, in Markham, York co., Ont., of heart disease, John Dohner, member of the River Brethren church, aged 71 yrs. and 2 months. Buried on the 13th in Keis's Hill burying-ground. Services in German and English from Phil. 1: 21, "For to me to live is Christ and to die is gain."

On the 12th of March, in Now Galena, Bucks co., Pa., John Detweiler, aged 73 yrs. and 5 days. Buried on the 15th, followed by a large concourse of friends and relatives. He was buried at Line Lexington Meeting-house. Funeral services by Isaac Overholt and Abm. Moyer, in German, and J. M. Haldeman in the English language.

On the 21st of March, in Somerset co., Pa., Bro. David Blough, at the advanced age of 82 yrs., 8 mos., and 13 days. Buried the 29th, in the presence of a large concourse of relatives and friends. He was married four times, and was the father of 17 children, 68 grand-children, and 87 great-grand-children—in all, 172 souls. Services by Bishop Samuel Blough and the writer.

"How blest is our brother, bereft
Of all that can burden his mind;
How easy the soul that has left
This wearisome body behind."

SAMUEL BLOUGH.

On the 26th of March, in Augusta co., Va., Bro. George Coley, aged 44 yrs. and 20 days. He had been afflicted for ten or twelve years with Consumption. He bore his affliction with much patience and christian resignation. He was buried on the 28th in the presence of a large concourse of friends. He leaves a wife and 3 children to mourn their loss, but we hope their loss is his great gain. Funeral discourse by the writer from 1 Cor. 15: 55-57.

JACOB HILDEBRAND.

On the 7th of April, in Jamestown, Elkhart co., Ind., Celine Vincent, son of James and McCraker, aged 7 mos. and 9 days. Funeral discourse by J. F. Funk, from James 4: 14. Jesus gathers the little lambs into his bosom and carries them gently there.

On the 7th of April, in Jamestown, Elkhart co., Ind., of protracted illness, William Johnston, aged 39 yrs., 5 mos., and 20 days. Buried on the 8th. Funeral discourse by J. F. Funk. He leaves a wife and four children to mourn his departure. God will temper the wind to the shorn lamb.

On the 8th of April, in Somerset co., Pa., Samuel Toder, aged 68 yrs., 8 mos., and 6 days. He was a member of the Amish Mennonite Church. Funeral discourse by George Schrock.

BENEDICT YONER.

On the 10th of April, in Raubahn township, Ont., of Erysipelas, of which he suffered about a week, Bro. Jacob Houser, aged 66 yrs., and 25 days. Buried on the 12th. Funeral discourses by Abm. Wenger, John Lapp (of Erie co., N. Y.), and J. F. Funk, from Ps. 103: 14-16, and Heb. 13: 7-10. He was a deacon in the church for about 31 years, and a faithful laborer in the Lord's vineyard. He leaves a wife and 11 children to mourn their loss. During his illness, his great anxiety seemed to be for the welfare of his children, that they might also seek their salvation in the accepted time, and to this end he exhorted them earnestly as long as he was able to speak. We hope his counsels will not be unheeded. He died with a confident hope in the merits of Christ.

On the 12th of March, in Shippenville, Montgomery co., Pa., at the residence of C. G. Rosenberry after a short illness of typhoid fever, Mary Hendricks, widow, aged 70 yrs., 3 mos., and 2 days. Buried on the 16th, in the Townsencen grave-yard. Services at the house by J. Alleben, and at the meeting-house by H. S. Bowser.

In Montgomery co., Pa., on the 11th day of

Sept., 1871, Henry S. Gabel, aged 77 years, 4 mos., and 28 days.

On the 19th of Jan., in Lagrange co., Ind., of Small Pox, Abner, aged 7 yrs., 8 mos., 11 days, and Feb. 25th Benjamin F., aged 12 yrs., 4 mos., and 4 days, children of Samuel and Catherine Erb. Funeral services held April 7th, in the Amish Mennonite Church on the Hawpach, by Isaac Schmucker in German from Rev. 21: 4, and by D. Brenneman in English, from Jer. 22:10.

Although the ways of the Lord sometimes appear to us mysterious, let it suffice that we are assured, that "all things work together for good to them that love God." The mourning friends will yield themselves in meek submission to the mandate of him who doeth all things well. They do not mourn as those having no hope.

Oh, friends no longer weep,
Nor shed your tears in vain;
Your loved and dear ones only sleep
And soon will rise again.
Yes rise to joys unknown,
Unseen by mortal eyes:
They each shall wear a glorious crown
And rest in Paradise.
The Lord will take them home
To dwell with him above;
No longer then you need bemoan
The objects of your love.

On the 14th of April, in Erie co., N. Y., of Brain-fever, George Szwartz, aged 63 yrs., 4 mos., and 7 days. Funeral services by John Lapp, from Mark 13: 33, in German, and by Daniel Brenneman in English from Job. 14: 14.

The deceased leaves a wife and two sons to mourn his unexpected departure. May God bless the mourning friends. May the dear Sister, though conscious of the fact, that a two-fold re-her widowhood, rest upon the arm of Jesus, by whose grace she will be sustained and upheld. May God bless and protect the fatherless children.

On the 5th of April, near Richfield, Snyder co., Pa., Elizabeth, wife of Manuel Page. Her maiden name was Scorer, aged 20 years, 4 mos., 2 days. Her sufferings were not long but severe. She leaves a husband and one child to mourn their loss. Her funeral was largely attended, she was buried on the 7th at Shelley's burying ground. Funeral discourse by Thomas, William and Christian Graybill, from Rev. 14: 13.

On the 20th of March, in Fulton co., Ohio, son of Joseph and Magdalena Nafziger, aged a little over one year. Sermon by N. King.

On the 21th of March in Fulton co., O., of the infirmities of age, Catherine, wife of David Stutzman, aged 81 yrs., 9 mos., and 2 days. She left 9 children, 49 grand, and 24 great-grand-children. She was buried the 27th in the presence of a great number of people. Sermon by Joseph Weis near N. King.

I. F. NARZUEN.

On the 4th of April in Cambria co., Pa., Magdalena Reverin, at the advanced age of 104 yrs., 9 mos., and 19 days. Her maiden name was Knufmann. She was confined to her bed about eighteen months, but she was able to sit up, and until the last few days; in her hundredth year she walked in one day to one of her grand-children, a distance of over 7 miles. Although her hearing and sight were poor, yet she conversed readily in her great age. It was her ardent desire for many years to leave this world, yet she bore all with patience, until her Redeemer took her home. She was a sister in Amish Mennonite Church. Discourses by M. B. Miller and Jonathan Hersberger, from Lev. 13: 32.

On the 6th of April, in Lee co., Iowa, Anna Forbentland, widow, aged 50 yrs., buried the 8th in the presence of many relatives and friends. Her intellect remained until her death. She was born in Alsace, France, came to America in 1817, and was a firm, faithful sister in the Amish Mennonite Church about 70 years. Services in Ger-

man by Bro. Schantz, and in English by J. Forbentland, from Rev. 14: 12, 13.

On the 7th of April, in New Britain, Bucks co., Pa., Abraham Haldeman, aged 86 yrs., and 9 days. Buried at Doylestown. Services by A. J. Hastings and J. M. Haldeman.

On the 10th of April, in New Britain, Bucks co., Pa., Mary Sewell, widow, aged 75 yrs., 6 mos., and 1 day. Buried at Line Lexington. Services by S. Leatherman, J. M. Haldeman.

On the 31st of March, in New Britain Bucks co., Pa., Elizabeth Moyer, widow, aged 74 yrs. Buried at Line Lexington. Services by J. M. Haldeman and Sam. Gotschalk.

Letters Received.

Samuel Ebleman, J. Bessy, J. H. Steckly, G. Brenneman, Carl J. van der Smisen, R. N. Kratz, John P. King, J. D. Guengerich, Chr. Schneek Michael Kilmer, Moses B. Miller, Jos. G. Dohner, N. D. Johnson, R. N. Kratz, Jacob Kilmer, U. Newcomer, J. J. Weaver.

MONEY LETTERS.

A.—John Albrecht \$1; Jos. A. Augsburger \$1 25; Jacob K. Andrews \$1.
B.—Jacob Boller \$2 25; J. H. Basinger 35cts.; Samuel Bryan \$1; Sem. Brubaker \$2 10; David Burkley \$5 25; Henry B. Burkholder \$5 15; Abm. B. Brubacher \$14 25; John Byler 35cts.; Chr. Brunk \$1; Dr. A. L. W. Bowers \$1; Jacob Brenneman \$1; John Bowder \$4 50; Joseph Belsley \$1; J. P. Bush \$1; George Beery 60cts.; Henry Buckwalter \$5 44; Jacob Barkey \$1; Peter Bachman \$2.
C.—Elias Cassel \$3; Henry Clymer \$2.
E.—Mrs. M. A. Esleman \$3 25; Benj. Egly \$5.
F.—George Fox \$1; Rev. A. J. Fretz 50cts.
G.—Jacob Gerig 10cts.; Sarah Groff \$1 10; Peter M. Gerber \$3 25; S. B. Gerber \$1 25; Benj. Gerig \$5; Henry Garber \$1; Daniel Gerber \$1; Eli Gashaw 25cts.; Jacob G. Gabel \$3 10; Chr. Goiger 10cts.; Jos. Gotwals \$2; Samuel Gindelsberger \$1.
H.—Chr. Herr 50cts.; S. S. Hartzler 50cts.; J. M. Haldeman \$6; J. M. Herr \$10; Daniel Haug 10 cts.; Amos Hershey & Bro. \$14 70; J. C. Hunsicker \$1; J. Y. Hartzler, \$2 50; Ann Helrick \$1; Joseph Huber \$1; S. S. Hartzler \$1; Amos Hunsberger \$1; Samuel Hess \$1 50; Lewis C. Hensler \$4; Joseph Helmuth \$1 25; A. Z. Hartzler 30cts.; A. Hunsberger \$1 40; Ann Hendricks \$1; Catharine Hastings \$1; Magdalena J. Hays 65 cts.; John W. Hays 10cts.
J.—N. Johnson \$1.
K.—Peter Kreibitz 25cts.; Jacob Kilmer \$2; Isaac Kulp \$5; E. Kratz \$3; B. Kenaga 10cts.; J. C. Kenaga \$5 50; N. H. King \$1 70; John R. Kreidler \$1.
L.—Leaac W. Longacre \$1; Fritz Lingert \$1; John Lutschaw \$1; Simon Lentz \$1; Franklin Landis 50cts.; John J. Liden \$1.
M.—John Moyer 10cts.; John W. Martin \$1 50; Philip Meek \$2; J. J. Warner \$2 50; Daniel Martin \$1 50; John P. Mast \$3.
N.—Henry S. Niesley \$2 50.
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The apostle mentions in the first chapter, how God in these last days has appointed "unto us by his Son whom he hath appointed heir of all things, by whom he also made the worlds, who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high." Further he shows us how the Son was made so much better than the angels, and how he by inheritance obtained a more excellent name than they, and how that all the angels of God shall worship him, &c.

Now in the beginning of the second chapter, the apostle says, "Therefore (because the Son of God being made so much better than the angels) we ought to give the more earnest heed to the things which we have heard (the word of reconciliation, the word of the gospel which God through his Son hath declared), lest at any time we should let them slip (that is forget or disregard or reject them and thus be led to perdition); for if the word spoken by angels (which are so much inferior to the Son), was steadfast and every transgression and disobedience received a just recompense of reward (its deserved punishment); how shall we escape if we neglect so great salvation, which at the first began to be spoken by the Lord (Jesus) and was confirmed unto us by them (the apostles) that heard him?"

"The word spoken by angels" here, it seems to me, means the Law; for on this wise Stephen spake to the Jews, "Ye have received the law by the disposition of angels and have not kept it," Acts 7: 53. And Paul says, Gal. 3: 19, "Wherefore then serveth the Law? It was added because of transgressions, till the seed should come, to whom the promise was made; and it was ordained by angels in the hand of a mediator." It appears as though the angels were instrumental in the giving of the law, and the law imposed a penalty upon the transgressor; for if any one transgressed the law of Moses, he must die, without mercy, under two or three witnesses. Thus every transgression receives its due reward; "of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God and hath counted the blood of the covenant wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace?" Heb. 10: 28, 29. For such an one "there remaineth no more sacrifice for sins." "The law was given by Moses, but grace and truth came by Jesus Christ," Jn. 1: 17. By grace we must be saved, and the truth shall make us free, if we acknowledge and receive it. Jesus himself is the truth, and his word is the truth. His word also is "the gospel of the grace of God" (Acts 20: 24), wherein the plan of our salvation is comprehended, which also "is the power of God unto salvation to every one that believeth." How

then "shall we escape if we neglect so great salvation?"

It seems as though the apostle could not find words to describe this salvation; he says simply, *so great salvation*, as though he would say, Such a great, incomprehensible and indescribable salvation, which cannot be expressed, which could only be accomplished by the shed and holy blood of the Son of Almighty God.

The word *salvation* means to save or to preserve, or redeem, or rescue from danger, from suffering, from any calamity, from destruction or from any impending evil of any kind. *To be saved* in the sense in which the word is used in the Scriptures, means to be redeemed from the bondage of sin and the power of eternal death, and to obtain everlasting happiness. Hence *being saved*, indicates and comprehends a condition of safety, security, happiness and blessedness.

On the other hand, *not being saved*, or the contrary of salvation, indicates and comprehends a condition of insecurity, of danger, of impending calamity, of sorrow, suffering and unhappiness, without the power of escape or rescue. Now if any one should rescue a person in this miserable and deplorable condition, and place him into a safe, happy, pleasant and blessed condition, we could very properly say *he was saved* from his calamity, and he is blessed and happy.

The Queen of Sheba, when she saw the wisdom, wealth and glory of Solomon, said to him, "Happy are thy men, happy are these thy servants, which stand continually before thee, and that hear thy wisdom," 1 Kings 10: 8. Yet this was only a temporal happiness which must soon pass away, while the great salvation of which our text speaks endureth forever.

By the fall of Adam all his offspring fell under the power of Satan, and under sin, death and condemnation, for "by the offense of one, judgment came upon all men to condemnation" (Rom. 5: 18), from which they could never have rescued themselves, inasmuch as they had thus become entirely corrupted and without the power of themselves to do anything that is good, and alienated from the life of God, and separated from him by sin; yea, they were unholy, ungodly, carnal and earthly, miserable, wretched, poor and lost, yea, by nature children of wrath. They were indeed exceedingly unhappy.

Although our text seems to have been directed especially to the slothful and lukewarm professors of christianity, yet in this exhortation the non-professors or impenitent shall also be included; for to them this important question is especially adapted: How will you escape if you neglect so great salvation? for if the righteous scarcely be saved where shall the ungodly and sinner appear? Therefore hear, ye poor mortals without exception, who are so deeply fallen in sin, what God hath done "while we were dead in trespasses and sins." The kind and merciful Father however would not that these poor, unhappy, and lost mortal beings

should be left to remain in this sad condition, but speedily comforted them again with the promise of his Son, whom he also, when the time was fulfilled, sent into the world, "that the world through him might be saved," "for God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." He "spared not his only Son, but delivered him up for us all;" he came in the form of a poor servant; "though he was rich, yet for our sakes he became poor, that we through his poverty might be rich." "He went about doing good, and healing all that were oppressed of the devil." The gospel (the glad tidings of peace) he preached to the poor. He commenced his sermon on the Mount by declaring the beatitudes. He said, "Blessed are the poor in spirit, for theirs is the kingdom of heaven." "Blessed are they that mourn, for they shall be comforted." When a man is brought to a proper knowledge of himself, by the means of grace, then he also feels that he is a poor, lost sinner, which bringeth poverty of spirit, and he feels humbled; his sins will press upon him as a heavy burden, and will cause him to feel a godly sorrow, and to mourn for them. To such the Savior promises the kingdom of heaven and comfort, "for godly sorrow worketh repentance to salvation not to be repented of," 2 Cor. 7: 10.

Jesus also promises the blessing upon the meek, upon those who hunger and thirst after righteousness, upon the merciful, upon the pure in heart, upon the peacemakers, &c. The penitent souls, those who sought salvation, he always comforted, and never cast them away, or despised them. Those that labor and are heavy laden, he kindly invited to come to him and promised to give rest to their souls, for he came to comfort all that mourn. He is the same loving Jesus that he always was, and finally after having fulfilled his course here on earth, accomplished the counsel and will of his Father, and declared salvation and peace unto man, he permitted himself to be nailed to the cross by the hands of sinful men, where he sacrificed his holy and innocent life and precious blood, for the ransom and propitiation of our sins and of the sins of the whole world. "He gave himself a ransom for all." He "gave himself for our sins that he might deliver us from this present evil world," Gal. 1: 4, "and from all unrighteousness," Tit. 2: 14. He suffered for sins, the just for the unjust." He died for the ungodly, Rom. 5: 6, and tasted death for every man, Heb. 2: 9. Behold, with what a precious price we are purchased. Greater love hath no man than this that a man lay down his life for his friends. Jesus did this for us while we were yet enemies, Rom. 5: 10, enemies by wicked works, Col. 1: 4.

After his resurrection, Jesus appeared to his disciples and said, "Thus it is written and thus it behooved Christ to suffer and to rise from the dead the third day, and that repentance and remission of sins should be preached in his name among all nations,"

Luke 24: 46, 47. And before he ascended to heaven he said unto them, "Go ye into all the world and preach the gospel to every creature; he that believeth and is baptized shall be saved;" (mark), *shall be saved*, "receiving the end of your faith, even the salvation of your souls," 1 Pet. 1: 9. He that believeth on Jesus and his teachings, becomes obedient and endureth to the end, shall be saved with an everlasting salvation, for "he (Jesus) became the author of salvation unto all them that obey him," Heb. 5: 9. "Believe on the Lord Jesus Christ and thou shalt be saved," Heb. 7: 25. "He is the way, the truth and the life, and no man cometh to the Father but by him." "Neither is there salvation in any other; for there is none other name under heaven given among men, whereby we must be saved." The angel said to Joseph, "Thou shalt call his name Jesus; for he shall save his people from their sins;" that is, he will redeem them from sin, and make them again pure, holy and happy, and bring them into a blessed and happy condition. "This is a faithful saying and worthy of all acceptance that Christ Jesus came into the world to save sinners." He will save (make happy) them in time and in eternity. Already here in this life he saves us, as the apostle declares, 2 Tim. 1: 9, "Who has saved us," yet are we saved by hope, Rom. 8: 24. He will forgive us our sins, if in faith and with a penitent mind, we turn to him, and he will make us pure and holy through his Spirit and the blood of propitiation. He also makes us free from the condemnation of sin, and no longer hold the account of them against us. He also gives us peace and the spirit of adoption (a child-like spirit) whereby we cry (with confidence) Abba, Father. He also gives us a contented mind and a pure conscience, strength and comfort in every time of need, and besides this a living hope, finally to inherit the everlasting kingdom of heaven. (To be continued.)

Translated from the "Gemeindeblatt," Origin of the Mennonite Church, and the Life of Menno.

Continued.

The Waldenses also originated in the twelfth century, and were named after Peter Waldo, a rich merchant of Lyons, who, through the sudden death of a relative while in conversation in company, was awakened and converted. He bestowed all of his large estate to the poor, and in the year 1180 he entered into the service of the Lord, as a preacher of the Gospel. He effected the translation of the New Testament into the language of his people. After indefatigable and richly blessed labor, he was every where persecuted, and was obliged to flee from one province of France to another, and wherever he came he proclaimed the truth.

He was finally driven from his native country, and entered Germany, where his persecutions were just as severe. Through persecution, in 1184 he was driven to Bohemia, where he became established, and continued to teach until his death. Wherever this servant of God came, thriving churches sprang up; and his doctrine spread into other parts also. What relates to the doctrine and regulations of the Waldensers, can be learned from different church historians, from their own confessions, and from the following: In the Martyrs' Mirror it is said of them, 1st, That they baptized no infants; 2nd, They worshiped no saints, but called on God alone; They say, 'God is our Advocate, he forgives sins; He knocks that we may open unto him. He desires that every soul shall take refuge in him alone. He is the door, and whosoever entereth by him shall be saved; 3rd, That they lead a christian and an unspotted life; 4th, That they do not take an oath under any circumstances; and 5th, They suffer no beggars among them, but counsel and assist one another in a brotherly manner. They disapprove of war, and the bearing of arms."

Eberhardt, a papistical writer, in an article against the Waldensers, says, "That in regard to infant baptism, they upheld the doctrine of Jesus, in Matt. 28: 19, 20, and Mark 16: 16, contrary to the judgment of the church, therefore, it was necessary to believe before baptism; hence they say, 'Shall a child which does not believe, neither has the ability to believe, be baptized, until it possesses that ability?' In the year 1544 they delivered their confession of faith to the king of France, in which the article on baptism says, 'We believe that water baptism is an outward, visible sign, which manifests itself through the invisible works of God in us, namely: The renewal of our minds, and the mortification of our members, Col. 3: 5, through faith in Jesus Christ. After we have confessed our faith, and changed our way of life, through this ordinance we are received into the holy communion of the people of God.'"

The principal feature in the rules of the Waldensers, was the avoidance by their elders and preachers, of apostolic pretensions, official incomes, priestly honors, and authority, which they considered as highly corrupt. They said, "Our food and raiment will be sufficiently provided through gifts and alms, by the generosity of those whom we instruct." However, not all who were called Waldensers, entertained this same doctrine and faith; but many were so called, or held as such, because they protected them, but were not brethren, or members of their churches. Others fell off who had been members, through fear of the great persecutions; again others separated from the Catholic church, and formed separate, evangelical churches, but retained many things, such as infant baptism; but in general they were anabaptists, that is, they practiced baptism in accordance with the apostolic usage, and other apostolic ordi-

nances, both in doctrine and life, as shown by many passages in the Martyrs' Mirror, taken from ancient history. Their enemies gave them the following evidence: "They are mostly an unrefined, uneducated people, frequently clad in skins, and generally live in miserable huts and caves; notwithstanding, all can read and write. We found cultivators of the soil who could repeat the book of Job from memory; others who knew the New Testament entire; and every youth among them has a clear conception of their faith. They never swear, and seldom take the name of God in vain; fulfill their promises with fidelity, and support themselves by their labor. Their preachers are weavers and tailors."

In the year 1498 their enemies entered a complaint to Louis XII, king of France, that enormous outrages had been committed by the Waldensers, in the province. The king sent a court-officer and his confessor, to investigate the matter, who reported on their return, that they traversed all those parts where Waldensian churches existed, and nowhere did they find any trace of the crimes of which they were accused; but on the contrary, that they observed the Sabbath; exercised the ordinance of baptism as the primitive, christian churches, and instructed their children in the doctrine of the christian faith, and the commandments of God.

The Waldensers were persecuted with unheard of cruelty by the Catholic church, of which I will only relate a few instances. In 1209, an army of 300,000, and by some said to be 500,000 men, was started to exterminate the Albigenses, or Waldenses, and in a few months there were 200,000 persons sacrificed. These massacres, called crusades, were continued from year to year. In the year 1234 it was estimated that one million defenseless christians had been executed, and those that remained, scattered and formed colonies in different parts.

In the year 1484, an army marched into the valley of Loys in Piedmont, in Italy, to exterminate the heretics. They fled to their caves in the summits of the mountains, taking their children with them. The commander of the troops gave orders to fill the mouths of the caves with wood and fire it, and thus 400 children were suffocated, many of them in their mothers' arms. Great numbers of adults were crushed by casting themselves from precipices upon the rocks beneath, to escape death by the flames; but if a single one was not killed by the fall, he was speedily dispatched by the barbarians. Three thousand were sacrificed in one valley. At another time the quiet inhabitants of this valley were driven across the rough, ice-clad Alps in the midst of winter. Mothers bore their infants in cradles over the snowy regions, while the larger children were clinging to their arms. Nearly two hundred of these little ones lay frozen there, others starved, some were slain with the sword, and soon the

mothers followed from grief. Everywhere with similar fury the persecution raged, not only in Italy, France, England, Holland, &c., but also in Germany.

The English reformer, John Wickliff, born in 1334, also entertained the doctrine of the Waldenses. In one of his works, in reference to baptism, he declares that baptism can be fulfilled on adults alone; moreover, in the same work he opposes the doctrine, that infant baptism is an agency for their redemption, and that the neglect of it by their parents could be any cause of their condemnation, since God has not ordained baptism to call forth grace, or to cause regeneration. According to the account given in the *Martyrs' Mirror*, Wickliff not only declared infant baptism as unscriptural, but also that the swearing of oaths was forbidden. In England his followers were vehemently persecuted by fire and sword.

In the year 1415, John Huss and Hieronimus, of Prague, were burned in Constance, for their testimony of the gospel truth, and for maintaining the same doctrine as Wickliff, with whose works they were acquainted, and whose disciples they were. In a letter dated the 10th of October, 1519, from Bohemia to Erasmus, the doctrines of the Hussites are written, as follows: "They reject every rite (church custom), and all ceremonies of our church; scorn our doctrine and proceedings in regard to both sacraments; reject spiritual honor (regulations of spiritual power); elect officers (preachers and deacons) in the church from the laity; know no criterion but the Bible; admit none to their communion (sacrament) until he is baptized, and they called themselves brethren and sisters with respect to rank. From which it is inferred that they had an apostolic church government, as it may also be learned from the *Martyrs' Mirror*: neither was the taking of oaths tolerated.

The *Martyrs' Mirror* relates further, that as John Huss began to teach, and many people adhered to him, that many Waldenses united with him, who rejoiced and hoped that the gospel light, which long before had been suppressed by the Papal church, would then spread without hindrance. But after the death of John Huss and Hieronimus of Prague, the Hussites of Bohemia, waged a barbarous and bloody war against the Emperor Sigismund, and other German princes; hence the greater part of the Waldenses withdrew, as it was against their confession of faith, and their consciences to bear arms, and as the Hussites in other points of doctrine did not follow their predecessors.

The Waldenses again formed separate churches, and were called Grubenheimer (dwellers in caves), because in part they lived in caves, evidently on account of the persecution. How rapidly the Waldenses church grew at that time, can be learned from a history of his brethren, published by George Morrell, one of their

preachers, in the year 1530, asserting their number at 800,000.

From the foregoing account we see that the churches of the *anabaptists*, which have been stigmatized with this detestable epithet, did not first originate with the fanatical sect of the Munsterites in the sixteenth century, as is generally, erroneously supposed, much less have they descended from them; but under different names, there have existed, ever since the time of the apostles, churches, in which baptism, as instituted by Jesus, and after the example of the first apostolic churches, was applied only to believers, and in which the word of God alone was admitted as the rule of faith and life, and also in other church ordinances; although the ruling church barbarously persecuted, oppressed, and sought to exterminate them.

(To be continued.)

Little Things.

"God hath chosen the weak things of the world to confound the things which are mighty," 1 Cor. 1: 27.

Humility becometh man at all times and under all circumstances. Yet there is such a thing as failing to do what we might and should do, simply from a want of confidence in our ability. The almost universal reply of Christians when asked or urged to assist in some spiritual work is, "Oh, I can do nothing!" Whose fault is it that you are weak? Do you not profess to be a follower of Christ and believe in his promises? Have you read the words of the Savior? "Ask and it shall be given unto you." "If two of you agree as touching anything that they shall ask, it shall be done." "If you have faith as a grain of mustard-seed, ye shall say to this mountain, Remove hence to yonder place, and it shall remove, and nothing shall be impossible unto you." "Whoso cometh unto me I will in nowise cast out." If all power in heaven and earth is given unto Jesus, and he so free to give unto us, what may we not receive? If we are willing to accept his assistance, and permit him to work through us, what may we not do? He is omnipotent. The Lord of Hosts. A Sun and Shield to those who fear him; and whatever assistance we need he is able to bestow. Again, he never calls upon us to do what we are unable to do. This would be unbecoming a being of infinite wisdom. With the call, he places in our hands the means of success. He promises that "His grace shall be sufficient for us." For shame then, that we should say we are weak, and thus bring reproach upon our Master!

Rather say, with thy help, O Lord, I will be a faithful and valiant soldier of the cross! I will be instant in and out of season to speak for Jesus! Let us then heed every call of duty, and never disregard the promptings of the Spirit, but always be ready to act with confidence in our success, knowing that the Lord works with us. Then shall we truly be able to overcome the

things which are mighty. Many examples are given for our encouragement. Elisha, with a little salt, purified the waters of Jericho, and made fertile the soil. The widow of the prophet who had left at his death a heavy debt upon his family, had but a little oil, yet with it she was able to pay her great debt, and even support her family. A little meal and oil kept a widow, her son and a prophet from starving during a long famine. Christ fed five thousand people with a few loaves and fishes; and thus we might go on multiplying. But you say these were miracles. True, and the Lord is as able to perform them now as he was in the time of Noah. The day of miracles is not past. If you doubt this, why pray to him to keep you from danger? Why ask him to help you in a present difficulty? Why entreat him to cleanse you from sin? Why say, "Thy will be done in earth as it is in heaven?" These are as impossible with us as to feed the five thousand. All these are miracles, and you ask this performance every day. If you believe this, what excuse have you to offer for your recreant impotence? Let me exhort you to be more faithful in future. Attend to every call of duty, without stopping to estimate the weight of the burden, or to measure your strength. Though weak in Christ you may be strong. Though you have but one talent, you are required to use it as diligently as he who has ten. Remember that a little leaven leaveneth the whole lump, that the leaven is ever active, either for good or evil. No man's influence is so weak as to effect nothing; and he who does not exert it for good, scattereth seeds of destruction. Ye are the salt of the earth. Oh, may we through the abounding grace of Christ, be an intensely active purifier, that we may save the world from corruption and ruin. R.

For the Herald of Truth.

The Fear of God.

This seems to be a familiar phrase, yet, peradventure there are some persons who do not understand its direct signification; and I do not feel myself adequate to explain it fully to our readers, but I shall try, by the help of God, to expound it to you as best I can.

We will first consider the filial fear which exists in judicious children, whenever they feel, or think they might do something that will be displeasing to their parents. They try to obey them in every respect, and know that it is wrong to disobey and offend them, of which we also have ample proof in the Holy Scripture. They do not only fear the punishment of their parents, but they will not displease them when they know it is wrong.

Just so with the child of God; that is with the person who fears God. Such a filial fear is also in him. He tries to walk under God's commandments, and fears he might do something that will be against the will of God. He truly fears him in his

heart, and trembles when he perpetrates a sin. Such will be the true fear of God. There is, however, another class of children who are obstinate, and reluctantly obey their parents. They constantly disobey them, and they also fear them when they know they have done something against their will; but they only fear the punishment which their parents will inflict upon them. So it is with thousands of people, and even with Christian professors, now-a-days. They know that God in his omnipresence knows all they do, and that he will inflict punishment upon them for every idle deed. Therefore, they have no fear of disobeying him but only fear his punishment. But this is not the true fear of God like that of the child.

When Christ gave charge to the apostles he said, "Fear not them which kill the body, but are not able to kill the soul; but rather fear him which is able to destroy both soul and body in hell," Matt. 10: 28; that is, they should fear to do wrong, because he will bring them into judgment for their evil deeds, and recompense them according as they deserved. Hence, "the fear of God" consists of a "filial affection" in the heart towards God, which is continually fermenting, and not accumulating, sin upon sin, and thus walking careless before God, and yet fearing the punishment he will inflict upon us in that awful day. O, that every one who reads this, his humble writing, might "fear God" and still aspire for more of that filial fear which must abound in the heart of every true Christian; and like Zacharias and Elizabeth, be righteous before God, and walk "in all the commandments and ordinances of the Lord blameless," Luke 1: 6.

In conclusion, let each one, with a voluntary and prayerful heart, peruse and study the word of God, and blessed assurance; he will find it precious to his soul, and experience "the fear of God" fermenting in his heart.

Mahoning Co., Ohio.

A.

For the Herald of Truth.

The Momentous Question.

"There came one running, and kneeled to him, and asked him, Good Master, what shall I do that I may inherit eternal life." Mark, 10: 17.

I do not doubt, but this is the most important question that ever was asked, or that ever could be asked by any one. For this is evidently, the great object, for which God has created every human being, "to inherit eternal life," and every one, no doubt, knows that this is the chief design for which God has created them, and entrusted to them a soul, to qualify it for that eternal rest, which God has prepared for all who love him, from the foundation of the world.

But it is not enough to ask this question only; was it any benefit to this young man, to ask this momentous question? The text says, that he even came "running and kneeled to him," to ask this question; but let us con-

sider what an answer Christ gave him: "Thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Defraud not, Honor thy father and mother," and yea, who could now-a-days, with such an intrepid and honest heart say, Master, all these have I observed from my youth. Does not this seem to have been a prudent Christian, who, when Jesus repeated the commandments, could say, "all these have I observed from my youth?" Indeed it does; but let us see what Jesus further commanded him: "One thing thou lackest: go thy way, sell whatsoever thou hast, and give it to the poor, and thou shalt have a treasure in heaven, and come, take up thy cross and follow me." Oh! what a test this was to him! He came as if he would be willing to do any thing, the good Master would bid him do, but alas! how often is this the case with many who, like he, have their heart and trust in their "great possessions." Yea, "he was sad at that saying, and went away grieved; for he had great possessions." Thus we see, that after all this anxious inquiry he went away from Jesus, and we do not read that he ever came to him again. O what a pity! Even in our present day, how deplorable it is to see so many who seem to have a similar heart to this young man. They seem to ask this momentous question; but O! their "great possessions," still hinders them from coming to Christ.

O reader, reflect upon this, and ponder it in your heart, that you may not, like this amiable youth fall short of heaven. I entreat you, ask this question; but, as already remarked, to ask it is not enough. We must first renounce all transitory amusements and possessions, and make Christ our dearest object, then we may, by his divine influence, not only be able to ask this important question, but also to do it.

Mahoning co., Ohio.

A. M.

For the Herald of Truth.

Meekness.

BY REV. J. L. LANDIS.

Said Paul, "I beseech you by the meekness of Christ." Meekness is a Christian grace of rare mien and contemplates all that we understand by humility, resignation and submission to the divine will, without murmuring, and opposed to pride and arrogance. It is a forbearance under injuries and provocations, in being sustained by calm, equitable temper and trust. It is exhibiting at all times the same hopeful and charitable spirit, and practically proving to the world whether it be an affront, or sorrow or suffering, that all things are for the best.

Said Christ, "I am meek and lowly in heart." And how marvel-

ously did his whole life correspond with it! what meekness under insolence! What forbearance under taunt, rejection and persecution by his enemies and the faithlessness of his own disciples! Meekness is a grace which Jesus alone inculcated, and which no ancient philosopher seems to have understood or recommended. Not immediately to resent an injury or wrong, was considered by them to be cowardice. And to behave under such attacks with due patience and meekness is, it must be confessed, one of the most trying exercises of the spirit. But we are by no means to imagine, however, that religion tends, as some allege, to extinguish the sense of honor or to suppress the exertion of a manly spirit. For it is no proof of manliness to bluster insolently and threaten violence. It does not prove a man brave to go off in a fit of uncontrollable passion at every trifle. The truly noble man is above such recourse; he throws himself upon the dignity of a better and higher bearing. So a meek Christian does not imply either a subject of cowardice or servility to his religion, but he is borne above quarrels—does not officiously seek to intermeddle and provoke, is no busybody in other men's matters; neither does he ascribe bad motives and the worst principles to all that differ with him; but would guard against such a malignant spirit. He cultivates that charity which thinketh no evil and which will make all his conduct as well as his opinions just and generous. A conduct that "suffereth long and is kind;" and to call the Christian religion a compromise of the courage and true chivalry of man's nature, is to say that more men have died for a lie than for the truth; to say that Christianity denied itself and the Savior that brought them before kings and in the presence of the rack and the stake, and indeed, that there were no martyrs.

Where, I ask in the history of the race has there been such sublime fortitude and heroism as displayed in the thousands of Christians who were slain for the truth as it is in Jesus? As the Savior himself, were they led as sheep to the slaughter, and like lambs dumb before their shearers so, opened they not their mouths.

Coudersport, Pa.

For the Herald of Truth.

Judge Not.

"Therefore thou art inexcusable, O man, whosoever thou art that judgest; for wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same things," Rom. 2: 1.

In weakness I will try by the help of God, to say a few words in reference to our text, not feeling able to present it to my fellow readers as intelligently as some, but that will not excuse me, for we are all commanded to exercise the talent given us, let it be great or small; if used to the honor of God there is a reward promised. Now let us consider the text, and see how many of us can say that we are excusable. Are we not all liable and apt to judge others if we see the least error, and complain when we do the same things, or perhaps worse? Let us, then, be careful that we judge ourselves and we will have all that we can do. Judge not that ye be not judged; condemn not and ye shall not be condemned; forgive and ye shall be forgiven; how much more, then, should not we forgive, for if we forgive we have forgiveness promised, and how much forgiveness do we need. If we consider our past lives it appears that our transgressions are too numerous to be forgiven. Oh, how thankful ought we to be for the blessed promises which are left on record for us! The mercy of God is sufficient for all them that believe in him, but there is no happiness promised to them that believe not. How solemn the thought that there are so many who do not believe. How can we believe and not obey that which God has commanded us to do; he says, "If ye love me keep my sayings," how then can we judge; for Christ says he judges no man but the words which he speak they shall judge you in the last day, so let us take the word of God and judge ourselves, and if we see a brother or friend err let us be careful, if not in the same fault, to avoid it. I have often thought that we ought to be corrected instead of correcting others; judged instead of judging; therefore let us commit ourselves to the Lord who is the judge of the quick and dead. Jesus says, "Ye judge after the flesh; I judge no man." Again, "If any man hear my words, and believe

not, I judge him not; for I came not to judge the world, but to save the world;" and if we would judge ourselves we should not be judged. There are many other passages that might be produced, but I think this will suffice to convince any one who is inclined to the habit of finding fault. How often do we hear that it is easy to live as this or that man; but dear fellow-reader that will neither save you nor me; if we see a man do wrong, let us not think that we are better than he, for in this we stand in our own light. Another man's deeds cannot save us; it will be our own good deeds that will save us if they are wrought by faith in the Lord Jesus Christ, who has bled and died for us, that through him we may have everlasting life. How happy will the end be for those that shall hear the welcome voice, "Come thou faithful, enter into thy joys." If we consider the happiness that God has promised to those that love him, and the terrible punishment, woe and banishment from the presence of the Father, it appears that not one soul could delay it from one day to another. "To-day if ye will hear his voice, harden not your hearts." How often have we transgressed after we arrived to the age of understanding. There are but few that could enumerate the blessings he has received in proportion to his good deeds; and how many prayers have we offered in return. Dear reader, let us consider it well for it is only through the mercy of God that we have the privilege to offer up our prayers and supplications to Jesus to intercede for our many transgressions. Let us ever be faithful in the work of the Lord, that we may ever be found doing his will. Pray for one another, for "the effectual, fervent prayer of a righteous man availeth much." If we love God we will keep his sayings. Amen. J. J. WEAVER.

Vanburen, Ind.

Worldliness in the Church.

It requires a martyr-like courage in these days, when pride and worldliness has almost universal sway, to stand up in one's Christian integrity and maintain the gospel standard. And to rebuke fashion when it presents such a bold front in the Christian church, is no light crucifixion.

Worldly professors of religion, who come to the house of God, "walking and mincing as they go," bedecked with tinkling ornaments and Babylonish garments, to take the uppermost seats in the sanctuary, do not want to be told of the sinfulness of worldly conformity, or hear the bitter denunciations of God's word against pride.

They come to the church on Sunday as they go to the theatre, or the concert, on the week day, to show their fine clothes and be entertained. And a gospel to suit them must be diluted; all the ugly facts about self-denial, cross-bearing and humility must be glossed over or wreathed with the flowers of poetry and eloquence.

They have taken the vows of the church without any purpose to fulfill them. Like Ananias and Sapphira, they have perjured themselves by keeping back part of the price.

Worldliness has so deadened their sensibilities that they can go to the communion table with a garland of flowers on their brow to commemorate the death and sufferings of him who wore a crown of thorns, and stretch out jeweled hands to take the emblems of his broken body, whose hands were pierced with nails.

With the Laodiceans they say, "I am rich, increased with goods, and have need of nothing;" and know not "that they are wretched, and miserable, and blind and naked," in his sight, whose "eyes are as a flame of fire."

In Brazil there is a vine called the Matador, or Murderer. It creeps along the ground till it meets a vigorous tree, which it eagerly fastens upon, and throwing out its tendrils, clasps in murderous embrace.

Climbing higher and higher, and growing stronger and stronger, it saps the life current of its victim, nor stays it till the topmost bough is reached. And when its work of death is done, it blooms and scatters its seed for another murderous course.

Worldliness is the Matador of the church, it is slowly creeping in and clasping it in a murderous embrace. Where are the brave, true workers who will lay the axe at the root and help to tear it from its place?

It will require no less courage to-day to stand up and rebuke and

For the Herald of Truth.

Exhibitions.

Having been invited to visit one of our schools, as they were going to have an exhibition, I accepted the invitation and gave my attention to their exercises. I believe it is the duty of the school-teacher to instruct his pupils in various ways, and it is the duty of pupils to obey and thus further the labor; but by a co-operation of this kind I can not see that the pupils, parents, or community is benefitted by it. I have been somewhat surprised to see Christian parents, or at least those who profess to be, take an interest in exercises of this kind; parents who pay particular attention to humility; who are opposed to their children attending singing schools to sing notes. Is it possible that we who live in this enlightened country have such unenlightened people as to oppose the singing of notes? The very times which they desire to sing are principally derived from notes. But to a public exhibition they will allow their children to go that they may publicly appear on the stage; in the way of exhibiting speaking falsehoods, and even swearing and blaspheming. Is it possible that you, parents who want to live a respectable life do not see this in a different light? Can you thus stand in your own light? "What concord hath Christ with belial? or what part hath he that believeth with an infidel? Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you," 2 Cor. 6: 15-17. Some may think they are but young children, they do not belong to any Christian faith, but remember you are set to watch over them. Read some of the proverbs of Solomon to his son. "Be not thou envious against evil men, neither desire to be with them; for their heart studieth destruction, and their lips talk of mischief," Prov. 24: 1, 2. If you thus admonish your children, an important step is made and they are not so apt to indulge; but instead of this, some say, If we send our children to school the teacher must decide what to learn them. This is true, he ought to know; and unless the parents co-operate with the teacher, the children will not learn so fast. Public examination, reading and a rehearsing of the studies of the past winter are very good at the close of a school-term; but as to exhibitions I do not believe the result will be very good. Idleness ought not to be tolerated in the school-room, and yet we have so many of these exhibitions around in the country, and Satan is always ready to give a helping hand, and unless we resist him he will soon overwhelm us. The school-house is coming near home. If we would not adhere to some things so closely and pass so very lightly over others we would avoid many difficulties. Let us try to do right. S. R.

Youth is the seed-time for the rest of life.

turn back the tide of worldliness and vanity from the church, than it did in other years to stand up for Christ in the midst of the flames.—Selected.

[The following article appeared in the Herald several years ago, but as many of its present readers were not readers then, and as it has been said that whosoever is worth reading at all, is worth reading the second time, we take the liberty to reprint it.]

The Sin Against the Holy Ghost.

Matt. 12: 31, 32. What is the sin against the Holy Ghost?

This is indeed an important question, and has, no doubt, been a cause of much serious difficulty to many a weak, yet to some extent sincere mind. I will, therefore, by the help of God, try to give some light on this subject. Now, dear reader, in order to understand correctly the more difficult passages of the Scriptures, we must in the first place be careful to observe and comprehend what was the character of the class of people who were addressed, and what the occasion was, that called forth the saying or reply; and then read with a prayerful heart, relying on God for wisdom and strength, and the way will be opened to a proper understanding of the same. First, it is said, "The blasphemy against the Holy Ghost shall not be forgiven unto men." The occasion that prompted this expression, consisted in the fact that a man in this frame of mind shall not, nor indeed can he, obtain forgiveness either in this world or in the world to come, because he neither seeks nor desires forgiveness. But notwithstanding all this, it is beyond doubt, that every one that is moved by the kindly offered grace of God, and, becoming troubled on account of his salvation, seeks the pardon of his sins in a proper manner, as the Scriptures teach us, shall also obtain it, if he continue steadfast in the faith. But just here was the great difficulty with the Scribes and Pharisees. They desired not forgiveness, and hence this sentence concerning the blasphemy against the Holy Ghost was pronounced directly against the Scribes and Pharisees. Therefore, dear reader, by the word *Spirit*, we are invariably to understand the *power, effect, or impelling force* of a thing. Thus, when it is said in reference to the creation, "The Spirit of God," &c.,

we are to understand a supernatural power of God, by which the entire creation in the beginning was called into its existence, (Col. 1: 16); and likewise when the Holy Spirit (or Ghost) of God is spoken of (Eph. 4: 30), we are to understand not only an operative power of God, but also a sanctifying, saving, and all-restoring power in the great plan of redemption, since through the fall all things have so fallen into a state of disorder, that we, poor creatures, have lost altogether the power to amend or reform ourselves, and our future well-being depends entirely on the grace of God and the so wisely ordained plan of salvation; and this is exactly what the Savior wished to teach so impressively to his disciples. In John 14: 26, it is said, "He shall teach you all things, and bring all things to your remembrance whatsoever I have said unto you." Thus it is plain, that God, in his decree concerning the great plan of redemption through the above-mentioned power, which is called the Holy Ghost, designs to bring us, in the first place, to a knowledge of the fact, that we are, by nature, all sinners, and that if we wish ever to be made happy, we must seek and also obtain of him forgiveness of our sins. Hence, we see that the Pharisees and Scribes knowingly, obstinately and maliciously rejected this so absolutely essential power of God, by which the Savior himself cast out devils and performed so many great and before unheard of miracles, through which he meant to convince them, as he himself confesses, saying, "Though ye believe not me, believe the works." But they, as before said, contrary to their better knowledge, not only maliciously rejected all this, but even ascribed the same to the devil; and it was against just this insolent and knowingly cherished malice, that the Savior pronounced this just and awful sentence.

I hope, now, the reader has understood me, what I understand to be meant by the blasphemy against the Holy Ghost; namely, that it consists not in any particular act or deed that is of such a nature that it cannot be forgiven, even though a man seek forgiveness. No, by no means. God is altogether far more willing to forgive for Jesus' sake, than we, selfish creatures, are willing earnestly and humbly to seek forgiveness. DAVID SHEER.

Herald of Truth.

Elkhart, Ind., June 1872.

To our SUBSCRIBERS.—If any of our subscribers do not get their papers regularly, or if any persons who send for books, &c., do not obtain them in due time, they will confer a favor by informing us, and we will do our best to have everything properly forwarded to its destination.

How to SEND MONEY.—If it runs more than a dollar, it is best to obtain either a draft, or a Post Office money order, or where these cannot be obtained, get the letter registered.

Those of our subscribers who do not wish to take the Herald of Truth any longer, will please to inform us of the fact by letter and pay up all arrearages, and the matter shall have our prompt attention, otherwise it will be considered that they wish to continue their subscriptions.

Menno Simon's Complete Works, in the English language are now ready for delivery. All who wish to obtain this valuable work may have it promptly forwarded to them, by sending in their orders to this office. The price of the work is \$4.50 cents per copy. Any person taking 12 copies will receive one gratis. We have gone to a great expense in translating and publishing the work, so that our people might have the opportunity to examine and read the writings of the eminent reformer whose name our church bears, and we hope our friends will feel an interest in selling as many copies as possible. Single copies of the work may be sent by mail, and those wishing to have them thus sent will please add 64cts to the price for postage. It may be obtained at the following places:

J. E. Barr's Bookstore, Lancaster, Pa.
J. C. Hunsicker, Berlin, Waterloo co., Ont.
Jacob Funk, near Line Lexington, Bucks county, Pa.
Jacob N. Brubaker, Mount Joy, Lancaster county, Pa.

The Bloody Theatre or Martyr's Mirror in English.

Inasmuch as there have been many inquiries recently for the Martyr's Mirror in the English language, we now make a proposal to reprint the same, providing a sufficient number of subscribers can be obtained. The size of the book will be about 8 by 11 inches, will contain about 1000 double column pages; bound in leather, and will cost \$5.00. Any person taking 12 copies will obtain the thirteenth copy free.

With the present issue of our paper we will send subscription circulars, and those receiving them we hope will try and get as many subscribers as possible and return the paper to us at their earliest convenience, so that we may know how many will be needed.

As this work is a valuable one, setting forth the faith, doctrine and practice of the early christians, together with their belief on baptism, &c., it is to be hoped that our people will take an active interest in the matter and thus help to spread abroad the truth.

J. F. FUNK & BRO.

Bro. John Lapp of Williamsville, Erie county, N. Y. writes under the date of May 6th. "We had Conference here on Friday last (May 3rd). There were four brethren here from Ontario, two of them from Wilmet. We had meeting on Saturday and Sunday; they were well attended and we have reason to believe that the Lord was with us.—May he bless the seed sown so that it may be fruitful in every heart."

The Word Amen is a Hebrew word signifying certainly, truly, surely, so be it, let it be done, &c. Our Lord is called "the Amen, the faithful and true witness." It is used often by our Savior at the beginning of a sentence by way of emphasis, and is commonly translated verily. As "Verily, Verily I say unto you." &c.

The Mennonites in Russia.—We find the following in one of the Chicago dailies. Whether the information relating to our brethren in Russia is altogether reliable we are not able at the present time to say, but for the most part, we have no doubt it is correct.

"A letter from St Petersburg announces that the Mennonite colonies in Southern Russia, comprising fully 40,000 persons, are seeking homes in the New World, to escape the obligations of military service, and have already presented petitions to the British and American Governments, asking on what terms they will be received. This sect was founded in the Low Countries, in the sixteenth century, by Menno Simon, a priest, who abandoned Catholicism, and taught that war was unlawful and military service, sinful. In 1561, they migrated from Holland to East Prussia. Here they were subjected to persecutions, which, in 1789 culminated in a decree forbidding them to purchase landed property. By invitation of Catharine II., the larger part of the colonists removed to the Lower Dnieper, in Russia, being granted various privileges, including freedom of worship and exemption from military service. The emigrants were constantly joined by colonists from Prussia until 1817. Under the protection and favor of the Russian Government, they have preserved almost intact their German character and institutions. and are noted as industrious, intelligent, and peaceful. Now that their privileges are infringed, and it is demanded that the Mennonites render

service in the field, they desire to place themselves and their children within the pale of free institutions and the guaranty of religious liberty. The laws of Russia forbid the emigration of a subject without the consent of the authorities, and it remains to be seen what course the Mennonites can safely adopt. The addition of a mass so compact and so virtuous to the industrial forces of Canada or the United States would be of the highest benefit."

Conference in Ohio.

According to previous appointment the Annual Conference of the State of Ohio, met at Nold's Meeting-house, near Letonia, in Columbiana co., on Friday, May 17th. A considerable number of persons were present, among whom were eight bishops. In the remarks of the bishops to the Conference, especial attention was directed to the great responsibility resting upon those who are set as watchmen upon the walls of Zion, and the great importance of their work, as teachers and examples to the flock. They should see well to it that they build on the true foundation, which is Christ Jesus, and on no other; for they must be called to account for what they do; they should all endeavor to be of one mind and to teach the same doctrine. Dissension and envy should be avoided; love, harmony and peace should prevail among the children of God, and the followers of Jesus. Non-conformity to the world should be observed in all things, in habits, manners, dress, the beard, &c. Especially should all brethren avoid the wearing of the mustache. Firmness, faithfulness, and unwavering fidelity to the cause of Christ should characterize all God's children; their yea, should be yea, and their nay, nay. The principles of a non-resistant christianity should be strictly adhered to; a life of purity, of love, of meekness and humility of heart should manifest itself in those who are the followers of Jesus, &c., &c., &c.

On Saturday, May 18th, I believe a number of persons were to be baptized and received into the church in this vicinity. We hope many more will follow their example, so that indeed the number of God's children may be increased, and the borders of Zion extended.

We started for home on the evening of the day of Conference and arrived there safely on Saturday evening. We feel thankful to our heavenly Father for his great mercy and goodness unto us, and may God bestow his rich blessing upon all his children everywhere. J. F. FUNK.

Conference in Illinois.

Agreeable to previous appointment, the Conference for Illinois met in the Mennonite Meeting-house, several miles north of Sterling, in Whiteside county, Ill., on Friday the 24th of May, where some eighteen

Correspondence.

A Visit to the State of New York.

On Saturday, the 6th day of April, I went to Hawpatch, Lagrange Co., Ind., to assist in the funeral services of two of S. Erb's children who had died of small-pox. We stayed over night with Pre. Hartzler; thence went to Pre. Schmucker's and yet the same day attended the meeting above referred to, which was largely attended, and we could feel indeed (though many tears of affectionate love were shed at the remembrance of the departed), that "it is better to go to the house of mourning than to the house of feasting." From here the brethren conveyed us to Pretty Prairie. From there Pre. Naffsinger took us to the vicinity of the brethren near Burr Oak, Mich., where we attended three meetings, after which we proceeded on our way to Erie co., N. Y., meeting, according to previous agreement, Bro. J. F. Funk on the train. Bro. Funk having already given to the readers of the Herald some of the particulars relative to our visit, I will not enlarge in that direction. For a long time has it been my desire and intention to visit our brethren in New York, but not until now was it my happy privilege so to do; although several times I passed through the city of Buffalo, within twelve miles of some of the brethren. My visit there has indeed been to me a source of pleasure and enjoyment. The acquaintances formed with the many warm-hearted friends there, I trust I shall never forget. Our time here was only too short until we had to say farewell, and proceeded on our way. I have felt specially interested with regard to the many young people, and even older ones; descendants of Mennonite parents, who are still standing outside the pales of the church, to whom, prompted by a sense of duty, I have taken occasion to speak, with regard to the "one commandment to speak, with regard to the 'one thing needful.'" I trust our intercourse will not soon be forgotten, but that they will practically adhere to the impressions made, as evinced by the flowing of tears, and that it may result in good.

If I live and the Lord will, it is my desire and intention to pay a second visit to this place. In the mean time let us pray that God may direct us in all things to the glory and praise of his name. We had intended accompanying Bro. Funk to Canada on Monday morning, but in consequence of the funeral of George Searly on Tuesday, we consented, in compliance with the request of the bereaved sister, to stay until after the funeral, which was very largely attended, and we trust the impressions brought to bear upon the minds of the solemn assembly, generally, by the example of our mortality, as presented to our view, will long be remembered. The same day, accompanied by friend Witmer, we proceeded

to Suspension Bridge, and in the evening we went to Bro. Abraham Witmer's, with whom we spent the night most pleasantly. Their desire was that we should remain with them for a time, and hold meetings in their neighborhood, which would have been gratifying to us, but our time was too limited.

The Amish Mennonite Conference.

According to previous appointment, the brethren of the Amish church met for the purpose of holding their annual Conference, in the large barn of Samuel D. Miller, in Lagrange county, Indiana, on Sunday, the 19th of May, where there was preaching both in the forenoon and in the afternoon, and a large concourse of people were present.

On Monday the business of the Conference was commenced and continued until Wednesday afternoon, when the meeting adjourned.

Some 57 Bishops, ministers and deacons were present, who helped to labor in the important duties devolving upon them. Though a large number of people were present during the time of the meeting, good order was preserved, and many edifying discourses were delivered from many persons present, especially were many solemn and affecting warnings and appeals made to all present, but especially to the young. We have reason to believe the blessing of God was with the meeting and that that which was done was to the honor and glory of his great name and the upbuilding of his church here on earth.

For especial information on what was done, we refer the reader to the regular minutes of the meeting which will be published in a short time, and will be sent to all the churches, so that all who wish, may obtain a copy.

We truly hope this meeting may have been of lasting benefit to all who were present upon the important occasion.

J. F. FUNK.

to Suspension Bridge, and in the evening we went to Bro. Abraham Witmer's, with whom we spent the night most pleasantly. Their desire was that we should remain with them for a time, and hold meetings in their neighborhood, which would have been gratifying to us, but our time was too limited.

Leaving them the promise that if God permit I would visit them at some other time, we bade them farewell. This brother who had accompanied us from Erie co., now concluded to go with us to Canada, so after taking a view of the Niagara falls and the suspension bridge, with their many surroundings and magnificent sceneries, we took the train at Suspension Bridge and proceeded homeward, meeting Bro. Funk at St. Catharines. At Bothwell, friend Witmer (I trust we may soon call him brother, judging from his feelings expressed to me), and Bro. Funk left the train to visit the brethren in that neighborhood, whilst we proceeded to Detroit, stayed over night, and in the morning proceeded homeward, arriving in the evening, and the name of the Lord be praised, we found all well. May God bless the brethren, and indeed all with whom it was our happy privilege to meet and form an acquaintance. Farewell. Elkhart, Ind. DANIEL BRENNEMAN.

For the Herald of Truth.

A Letter.

Dear Bro. Diller, It is now my happy privilege, and I believe my duty, to write to you, though I should have written sooner, but I hope you will pardon me and pray God to aid me in doing my duty.

On the morning after leaving you I went to Grand Rapids. There I met two of my old companions, William and Abraham Overholt, and that evening we went to their father's; some of the neighbors had gathered in, and we spent the time pleasantly. On Sunday evening we visited Bro. John Leatherman and the next day his brother-in-law, and the day following, by the grace of God, I arrived safely at home, and I thank the Lord that he so kindly protected both me and my family, so that we could meet again in the enjoyment of health and strength.

To all the ministers who may have an opportunity to do so, I would say, if possible stop and visit Bro. Diller. He lives near St. Johns, in Clinton county, Michigan. He may easily be found by inquiring for him at St. Johns. They desire very much to be visited, especially by those who have the ability to speak in English, as the people thereabouts understand only the English language.

The preachers are called to preach the gospel to all nations, therefore I think it their duty to go to such places where there are no regularly ordained ministers, and where the gospel of Christ is not brought to light as it should be. By this means there might, in due time, churches be established

in such places, and the true gospel of Jesus Christ might be made known unto all men, and many poor souls brought to Christ and live.

Dear brethren and sisters, let us all stand firm and help one another, and encourage and pray for one another, that the Lord may grant us wisdom and understanding that we may daily build upon the rock, Christ Jesus, who is the foundation and the chief corner stone of our building. Oh, my christian friends let us not fall back upon a weaker foundation, but stand firm and unshaken, so that when we are called away from this world, of sorrow and affliction, we may all meet in that better world above, where all is peace and happiness; where sorrow and afflictions and temptations and tribulations are no more.

Elkhart, Ind.

JACOB LONG.

Letter.

McPherson Co., Kansas.

Dear Friends, brethren and sisters in the Lord, I feel very thankful for the kindness which you manifested towards us at the time of our departure from you.

"Your love to me has been most free, your conversation sweet," but now I am gone and am here almost alone, yes, we are here almost as sheep without a shepherd, but I hope you will not forget us in your prayers, and also pray the Lord that he may send more laborers into his vineyard, for the harvest truly is great but the laborers are few.

It is my heart's desire that more of our people would settle here. I like it well here, and only wish that some more of our old friends and neighbors were here, and we could get a Sabbath-school organized. It would be a great satisfaction to us. I have already been thinking about starting one if the neighbors are willing and we can get suitable books.

I trust our beloved shepherds will not forget the scattered sheep.

"O may we meet and be complete,
And long together dwell;
And serve the Lord with one accord,
And so dear friends farewell."

From your friend,

MICHAEL KILMER.

Job's Patience.

"But be knoweth the way that I take;
when he hath tried me, I shall come
forth as gold," Job 23: 10.

Dear reader, have you ever thoughtfully studied the history of Job's trials, afflictions and patience, or have you been benefited by the lessons they teach us? Every human being that journeys through life's thorny path, experiences more or less of afflictions; but the afflictions of Job, as it appears to me, exceed all others recorded in Divine writ. It is

natural the greater height from which a man falls, the greater will be the injury; so also the greater a man's change from prosperity to adversity, the greater will be the effect.

Let us consider for a moment the change which Job underwent. Job as it appears was the richest man of all the East, whose riches consisted of a great number of sheep, cattle, and a great many servants and hired hands to tend his flocks; with a wife, seven sons and three daughters; indeed every thing that renders life comfortable in this world was within his reach. The candle of God, he says, shone on him; his blessing rested upon him and preserved him through light and darkness. He says, "I washed my steps with butter, and the rock poured me out rivers of oil." God granted him wisdom and honor. He was respected at home and abroad; yea, the Almighty called him his just and upright servant. He was eyes to the blind and feet to the lame; a father to the poor; and sat chief, and dwelt as a king in the army. Thus we see that his rank or position could not have been much higher on earth. Now this teaches us that those who are blessed with riches and prosperity are in great danger of the

adversary who had all the time his eye on Job, and accused him of serving God only because God blessed him. Satan said to the Almighty, "Hast not thou made a hedge about him, and about his house, and about all that he hath on every side? thou hast blessed the work of his hands, and his substance is increased in the land; but put forth thy hand now, and touch all that he hath, and he will curse thee to thy face." In order to try Job, God permitted Satan to destroy all that he had, "only upon himself put not forth thine hand." Satan had soon accomplished his work of destruction. He slew Job's children and servants, that not a friend, house or home was left him. But did Job curse God as the arch-enemy claimed he would? nay: he humbled himself, worshiped God, and exclaimed, "Naked came I out of my mother's womb, and naked shall I return thither: the Lord gave and the Lord hath taken away; blessed be the name of the Lord."

Now when God gave him permission, Satan smote Job with a loathsome disease from his foot unto his crown. Then said his wife, "Dost

thou still retain thine integrity? curse God and die." But he said unto her, "Thou speakest as one of the foolish women speaketh. What! shall we receive good at the hand of God, and shall we not receive evil? This teaches us that we should not murmur at our troubles, because they are never permitted but for some valuable end. "All things work together for good to them that love God," Rom. 8: 28.

Now Job's grief was indeed severe and overwhelming. The report thereof soon spread in the surrounding country, and caused three of Job's friends to visit him; and when they first saw him they knew him not, because the change of his condition was so great. The greatest man of all the East had now become the most miserable. They found him sitting among the ashes, his flesh clothed with worms and clods of dust, scraping himself with a potsherd. This caused them to rent every one his mantle, and sprinkle dust upon their heads and sit in silence with him, weeping seven days. Who when on the couch of affliction does not feel happy when his friends visit him? but this was not the case with Job; he says, "miserable comforters are ye," "how long will ye vex my soul and break me in pieces with words." Job claimed to be righteous, and believed in a resurrection of the soul, a future punishment of the wicked and reward of the just, while his friends claimed that the wicked received all their punishment in this world, Job 20; they accused him of violence, injustice and hypocrisy; counted him a liar and mocker, which indeed added to the grief of one who was reduced from affluence to penury, and bereft of every thing near and dear to him. He now begins to bemoan his miserable condition; he says, "I am as one mocked of his neighbor;" "my friends scorn me;" "they abhor me, they flee far from me, and spare not to spit in my face." "God hath stripped me of my glory, and taken the crown from my head." "My breath is strange to my wife." "Thou scarest me with dreams and terrifiest me through visions," and "my bones are pierced in the night season, and my sinews take no rest." "I am a brother to dragons and a companion to owls." "They that are younger than I, have had me in derision, whose fathers I would have disdained to have set with the dogs

of my flock." "Corruption, thou art my father; worm, thou art my mother."

But in all his afflictions Job maintained his integrity. "Till I die I will not remove mine integrity," was his language. He looked with composure to the tomb which he called the "house appointed for all living." The heathen regarded it as their eternal home; but Job with better knowledge considered it as a resting place where he should have to wait, but not for ever. He says, "Thou shalt call and I will answer thee; thou wilt have a desire to the work of thine own hands." "I know that my Redeemer liveth," and "In my flesh shall I see God," and as he says in the text, "When he hath tried me, I shall come forth as gold."

Dear reader, let us remember these words, and if we have a little trouble, let us not sink in despair; if we are deprived of some of our property, or if sickness finds its way into our midst and death robs us of some of our friends that are near and dear to us, let us think of this venerable patriarch who had not only lost all the property that he had in this world, but all his family was killed; all his friends forsook him, and his mortal body was smitten with a miserable disease. If it would please the Almighty to visit us with such a dreadful calamity, we would not have as much reason to complain as Job had. We would have to consider it as the wages of our sins, because we must acknowledge ourselves as poor sinners, while the word of God testifies that Job was just and upright; and God acknowledges him as his servant and says to Satan, "Thou movedst me against him to destroy him without cause."

Job was well rewarded for his patience, for after his trials he enjoyed a hundred and forty years of comfort and prosperity. There came unto him all his brothers and sisters and all his acquaintance and ate bread with him, and his substance was increased to double that which it was in his former years; and he saw his sons and sons' sons even four generations. Then let us take Job as an example, and in our suffering exclaim with him, "When he hath tried me, I shall come forth as gold."

DAVID BURKHOLDER.

Locke, Ind.

For the Herald of Truth.

Receiving the Spirit.

"And he made haste, and came down, and received him joyfully," Luke 19: 6.

Zaccheus, being desirous of seeing Jesus but could not for the multitude, for he was a small man, climbed into a tree which stood by the way. What ever his motive, his perseverance and determinations were commendable. We may learn a lesson from him which will be of great value to us in seeking Jesus. Christ does not reward the indifferent seeker, with that fullness of grace which he alone can bestow. We must seek earnestly to find him, labor perseveringly to approach nearer him, make use of all natural advantages to give us a better view of our blessed Master.

It matters not what we have been in the past, though the most despised publican, though the greatest sinner, though we have climbed to dizzy heights, and that over the prostrate bodies of our brethren, to secure worldly honor, and applause of men. To-day, he says, Make haste and come down. To-day you need a Savior. To-day I wish to sup with you. "To-day if ye hear my voice, harden not your hearts." Will you, like Zaccheus though vile and unclean, receive Jesus joyfully? What guest so worthy your supreme respect? What friend has such strong and undeniable claims on your affection? He who has redeemed you from death and destruction asks now to be received as a friend, as a welcome guest. Will you deny him? Will you be guilty of such base ingratitude as not to receive him joyfully? Have you heard Christ bidding you come down from those high positions to which self avarice and ambition have exalted you, and made you an abomination in the sight of the Lord?

If in the past you have sent the spirit grieved and insulted away; beware, for the spirit so grieved may never return. If Jesus calls to-day, make haste and receive him joyfully before he takes his final departure, and leaves you in darkest despair. At times you have made ready to receive him and opened your doors to bid him welcome. Did he enter? Have you the abiding witness that you are a child of God? Notice the great change in the character of Zaccheus. Though a rich man, he says, Lord, I give half to the poor. Charity is first to assert its claim. This becomes the ruling motive in the christian heart. Think not your salvation is sure unless you have the disposition to give to the poor; to relieve their wants and distress. Men who have not charity have not the love of God in their hearts.

Zaccheus showed immediate fruits of the Spirit and we, if sincere in our profession, must do likewise. Further evidence was given by his willingness to return fourfold all he had dishonestly taken. The christian is ever willing to do all in his power to undo what he has done amiss; our power to do this is very limited, but Jesus has

promised that if we follow in his footsteps and willingly bear the cross he will remember our iniquities against us no more. To-day he says, "Behold, I stand at the door and knock; if any man hear my voice, and open the door, I will come in to him, and sup with him, and he with me." Make haste and receive him joyfully. R.

For the Herald of Truth.

Lines

on the death of my brother, JOHN H. CULP,
who died on the 17th of March
1872, in Elkhart Co., Ind.

I always loved a pleasant spot,
Where John and I were wont to meet;
At home, abroad, and e'en the street,
For all seemed dark where he was not.

I can't speak for the one that died,
How he has seemed unto others;
But to me, like more than brothers,
And more than all the world beside

But O, one day against our will,
His eyes in death began to roll;
And then an angel took his soul,
The pale brow grew cold,—colder still.

The broken hearts begin to bleed,
We all watched him with ardent gaze;
We loved our dying brother's face,
But ah, his life had ceased indeed!

And then come they that bore his head
That sleeps, or wears the masks of sleep;
Then followed those who had to weep,
To see the ritual of the dead.

And now we're grieving for the past,
And now we're in our sorrows shut;
We loved our brother dearly, but
Saw him sink in the grave at last.

And now in converse is there none,
So much the vital spirits sink,
To see the vacant chair and think,
How good, how kind, and he is gone.

But this alone on death I wean
The grief that rises in my heart;
It put our lives so far apart,
We cannot hear each other speak.

For thou, dear brother, hadst to leave,
And now thy lonely grave is made;
Thou in the silent grave art laid,
But yet we ought not thus to grieve.

For pure now are thy joys above,
From sickness and pain thou art free;
Sorrow and care thou ne'er shalt see,
Our friend, our brother, and our love.
SARAH CULP.

Why Live Beneath Our Privileges?

Is it not an incontrovertible fact that many—the majority—of the professors of religion live beneath their privileges, and, indeed, do not aim at what is their prerogative? Great blessings, enlarged blessings, are provided and laid in store for all who love Jesus Christ; great blessings are promised,

and may be obtained by the believer; high attainments may be made by those who strive after them; progress in experience may be made; growth in knowledge and grace is our privilege; perfection in holiness is our high calling, happiness, comfort, peace and joy in the Lord is our prerogative; and yet how few attain to it. Much is provided for all, but little is enjoyed by many; much is promised, but little claimed. To be a perfect man, to attain unto the measure of the stature of the fullness of Christ; to be filled with all the fullness of God is our Savior's good will and pleasure, and yet how many dwarfs in religion, how little growth, infancy, life-long infancy, seems to be the ideal of religious experience, and the highest conception of advancement that many manifest. To walk with God is our privilege, yet how few follow him fully, and enjoy him in his gracious presence continually. There is a feast prepared for all, yet how many are in a starving condition. A table is spread with marrow and fatness, and cups running over, yet many are satisfied with the crumbs. There is bread enough and to spare in the Father's house, yet many eat husks. The righteous shall go in and out, find pasture, and grow up as calves of the stall—shall flourish—and yet how many are constrained to cry out: "Oh, my leanness, my leanness." God has promised much, is ready to give much, waits to fulfill his promise; but how few aim at much, desire much, grasp, realize, experience all that is within their reach.

Why is all this? Why seek so little when so much is offered? Why live so far beneath our privilege in knowledge, experience, holiness and enjoyment? Come, rouse yourself, shake off your lethargy, be no longer satisfied with meager attainments, seek enlarged blessings, open your mouth wide. God will fill it, aim high, strive manfully, expect much, be strong in faith, grasp the prize. Leave the murky streams and come right to the fountain. Ho, every one that is athirst, come! drink of the waters of life freely. "Come, all things are now ready." Come, there yet is room. Come, be filled with all the fullness of God. Come, seek the enjoyment of the religion of Jesus. Claim all that Christ has purchased for you, claim all that God has promised. It is for you, then claim it as yours, in the name of Jesus, claim it now, claim it all, lay hold of it by faith, grow up in Christ in all things, live up to your privilege, and you live happy. Come, be filled with glory and with God till the vessel can hold no more. It is your privilege so to do, it is your duty. Why live so far beneath your privilege?—*Evangelical Messenger.*

Meekness cannot well be counterfeited. It is not unmanliness—it is not servility—it does not cringe—it does not whine. It is benevolence imitating the God man in patience, forbearance and quietness. It has no connection with insensibility. It feels keenly, but not malignantly. It abounds in good-will. It bears all things.

A hidden light soon becomes dim, and if it is entirely covered up, will expire for want of air. So it is with hidden religion. It must go out. There cannot be a Christian where light in some aspect does not shine.

For the Herald of Truth.

To the Young.

WISE CHILDREN TAKE ADVICE.

"A wise son maketh a glad father; but a foolish son is the heaviness of his mother," Prov. 10: 1.

Wise children are a blessing to their parents. "The father of the righteous shall greatly rejoice; and he that begetteth a wise child shall have joy of him. Thy father and thy mother shall be glad, and she that bare thee shall rejoice," Prov. 23: 24, 25. O, how much better it would be in this world, how much more pleasant, if all sons and daughters would be more obedient to the counsel of their parents. I have often thought how great a burden and heavy care children could prevent if they were obedient to their father and mother. But how is it in a general way, with the children and youth in this time? Do they not walk after the world, follow its foolish and vain fashions, lusts and pleasures, on the broad road to destruction? A wise son regards the advice and instruction of his parents; but a mocker and unruly son regards not their advice and punishment of his parents. They would sooner leave or run away from their parents, and thus make their affliction and heart-rending greater.

Think of it, dear young friends, how great is the love of a father and mother; you who are a son or daughter, ought, with the full measure of gratitude, return your affection; you are bound to them by the strongest ties; treat them with never-failing tenderness; they will love you whatever be your character, but let them have cause to glory in their child. Disappoint not their hopes; do not, by your vices plunge a sword into their bosoms; do not break their hearts; do not compel them to wish that God would hide them in the grave. Look unto Jesus, the pattern of every excellence; love your parents as the children of God; obey, honor, cherish and protect them, as Jesus obeyed his earthly parents. If you do this in respect, you will resemble the Holy Child Jesus. Finally, imprint on your mind the words of the wise man, "He that is obedient unto the Lord will be a comfort to his mother," "My son, hear the instruction of thy father, and forsake not the law of thy mother; for they shall be an ornament of grace unto thy head, and chains about thy neck," Prov. 1: 8, 9. The command of God is, "Honor thy father and mother; and he that enseth father or mother, let him die the death," Matt. 15: 4. Therefore, "Children obey your parents in the Lord, for this is right; Honor thy father and mother, which is the first com-

mandment with promise; that it may be well with thee, and that thou mayest live long on the earth," Eph. 6: 1, 3.

"Children obey your parents in all things, for this is well-pleasing unto the Lord," Col. 3: 20. "Ye shall fear every man his mother and his father." It is also required of children to treat the aged persons with respect, the Lord said, "Thou shalt rise up before the hoary head, and honor the face of the old man, and fear thy God; I am the Lord," Lev. 19: 32.

The Scriptures also saith, That children who are disrespectful to their parents are cursed. "Cursed be he that setteth light by his father or his mother," Deut. 27: 16. O, how many an aged father and dear mother could proceed on their journey more peacefully and happily if their children would be respectful and devoted to them. But, oh, how sorrowful and grievous it is that we must say, that in general we find them to be the contrary. Children who are kind, respectful and cheerfully obey their parents, take the way to become a blessing to themselves, their parents, the church of God, and the world. My advice to you my young friends is, turn ye from the wrath to come, and from the broad road which leads to death and hell. Remember and fear the Lord your God. "Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them." If you take God for your guide you will not go astray. What does God ask you to do now, in the days of your youth? He saith, "Wilt thou not from this time cry unto me, My father, thou art the guide of my youth," Jer. 3: 4. God says, "Those that seek me early, shall find me." Thus you see, that you are not too young to serve God. Search the Scriptures, "which are able to make thee wise unto salvation through faith which is in Christ Jesus." All who have the Bible, and read it carefully, may, if they rightly treat it, become wise to salvation; and if they do not, it will be to their own destruction. My young friends, flee from the wrath to come, and avoid the terrible calamities that might befall you.

Hear what God demands of you: "My son, forget not my law, but let thine heart keep my commandments, for length of days, and long life and peace, shall they add to thee. Let not mercy and truth forsake thee; bind them about thy neck; write them upon the table of thine heart; so shalt thou find favor and good understanding in the sight of God and man." Submit yourself to God. "If ye endure chastening God dealth with you as with sons; for what son is he whom the father chasteneth not? But if ye be without chastisement, whereof all are partakers (or the children of God), then are ye bastards, and not sons," you are then treated as bastards; your faults are not corrected, but you are left to go without reformation to ruin. "Furthermore, we have had fathers of our flesh which corrected us,

and we gave them reverence, shall we not much rather be in subjection unto the Father of Spirits, and live?"

There are many young people that attend meeting year after year, but they are not willing to become obedient to the commandments of God. They fear the world will laugh at them, they fear that they will have to refrain from pride, and things pertaining to the pleasures of this world. The Scripture says that we are not to be conformed to this world, its sinful spirit, maxims, customs, fashions, and habits. "But be ye transformed by the renewing of your minds;" that is, be changed, not in outward conduct only, but also in the spirit and temper of your minds, so "that you may prove what is that good and acceptable, and perfect will of God." And again we find in 1 Jn. 2: 15—17, "Love not the world, neither the things that are in the world, if any man love the world, the love of the Father is not in him." To love the world, and the things that are in the world, is to make them our treasures, and put our trust in them, instead of in God. "For all that is in the world, the lust of the flesh and the lust of the eyes, and the pride of life, is not of the Father." It does not come from God, and is not on his side, but stands in opposition to him. He created the world and gave it to man to be used in his service, not to be abused as the minister of fleshly lust.

"But is of the world," comes from the world as the nourisher of earthly lust, and is opposed to God and his service. Mark, my young friends, "The world passeth away, and the lust thereof," and should not, therefore, be made the object of our love, "But he that doth the will of God abideth for ever." The sum of true religion and our whole duty to God and man is, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and thou shalt love thy neighbor as thyself" Matt. 22: 37, 39, and "As you would that men should do to you, do ye also to them likewise," Luke 6: 31. "Let us hear the conclusion of the whole matter: Fear God, and keep his commandments; for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good or whether it be evil," Eccl. 12: 13, 14. (To be continued.)

Children's Department.

My Travels.

I left home on the second day of May, and went to Wayne county, Ohio. After I visited there among my friends a few days, I went to Holmes county, visited there a short time, then returned to Wayne county, and there took the train for Columbiana county.

I met with a good many little folks with whom I had never met before, and believe

I formed a warm friendship with some of them. So I feel that I have a few more little friends than I had when I left home. I feel sure that little Ella and I are warm friends. May God help us to be good that we may meet in that beautiful world above. Ella will you try? I will ask God to help you.

I cannot tell how glad I was to see the two little friends I took home from school. I should not have felt satisfied if I had not seen them. Try to be good little girls, and love Jesus, that we may meet where he is.

In a few weeks I am going to Fairfield county, Ohio, to the place where I was born and brought up, if it is God's will, to see my old friends there.

I wish to hear from you often, little friends. All try to be good.

BROTHER HENRY.

For the Herald of Truth.

A Hard Way.

"The way of transgressors is hard," Proverbs 13: 15.

A transgressor is one who disobeys any laws or commandments—one who does what he is told not to do, or does not what he is commanded to do. In the above text it means those who disobey God and break his laws and commandments.

The way of transgressors is hard, because they are punished for every transgression; not only in the world to come, but they are punished already in this world. The man who steals, breaks one of God's commandments. It is hard for him to go to his neighbor's and steal some meat, or corn, or wheat, or whatever he can get his hands on; perhaps trembling with fear that some one might see him; and often when he thinks of it that he is disobeying God, he feels punished, for he knows that God is displeased with him.

When the drunkard goes to the grogshop, and gets drunk, and quarrels and fights with his associates, and gets his eyes blackened, or if on his way home he falls into the gutter, or in the mud, and is too drunk to get out, and must lie there and freeze; or if he is able to get home and is very hungry and has nothing to eat but a dry crust, because he spends all his money to buy strong drink, then the way of the transgressor is hard.

Not long ago I was passing along the road one cold day, and saw a man with poor, ragged clothes on, lying on a heap of stones at the road side, shivering with cold. As I looked upon the poor, wretched man I thought, "The way of transgressors is hard."

I have seen men who had by fighting or stealing or some other way transgressed, taken by an officer and led away to be shut up in the dark prison, there to sleep on a bed of straw or rags, and I thought, "The way of transgressors is hard."

The way of the transgressor is hard, when

he has lived many years in wickedness and sin, and the time comes that he must die, and when he looks upon his past life, and thinks how wicked he has been, and that Jesus is not his friend, and now he must die and go into everlasting punishment.

Oh, how terrible it must be for such a one, when he thinks of it that he can never get to heaven, and never have any rest, but must remain forever away from God, and can never more be happy!

Now dear young friends, I hope you will think what a terrible thing it is to be a transgressor. Those who transgress the commandments of God have very little pleasure or happiness in this world, and will have none in the world to come.

Solomon says, "The way of the wicked is as darkness," Prov. 4: 19. "The way of the wicked is an abomination unto the Lord, but he loveth him that followeth after righteousness," Prov. 15: 9. "Thorns and snares are in the way of the froward," Prov. 22: 5. The word *froward*, means disobedient. One who takes his own way, and will not do as he is told or advised, is a froward person.

My dear young friends, if you do not wish to be transgressors, keep away from wicked companions; keep away from those who curse and swear, and lie, and quarrel and fight, for they will lead you into the same wicked habits. "If sinners entice thee, consent thou not," Prov. 1: 10. "Enter not into the path of the wicked, and go not in the way of evil men," Prov. 4: 14. Remember the words, "The way of transgressors is hard." BROTHER HENRY.

For the Herald of Truth.

Heaven and Hell.

We all are yet in the early morning of our existence. Sooner or later our bodies will die and return to the dust whence they came, but our souls can never die. Our souls is that part of us which feels, thinks, hopes, believes, and knows.

Our life in this world will come to an end, but the good word of God teaches that when we leave this world we shall go to one of two other worlds, where we shall continue to be for ever. The good Father allows us to choose to which of these two worlds we shall go. And now let me try to tell the little folks who read this part of the Herald, something about these two worlds.

You have noticed that there are two very different kinds of people in this world, good people and bad people. God has also provided two worlds as unlike as are these two

kinds of people. One of these worlds is called heaven, the other, hell.

Heaven is a pure world. No drunkard, no blackguard, no swearer, no liar, no cheater, no thief, in a word, no bad and impure soul will ever be permitted to enter heaven. God himself is in heaven, and he is so pure and holy that he does not want, nor will he ever permit the presence of the impure and the unholy.

Heaven is a happy world. It is full of beauty, glory and joy. Rags, loneliness, filth, tears, sorrow, sickness, sin and death can get no entrance within its glorious walls. It will be all love, peace and joy. Here are burdens, cares, labors, anxieties, bereavements, and then death. It is pleasant to have good friends; there we shall have hosts of friends, the best, the kindest, the most loving will be God, the good Father, Jesus our Savior, and the Holy Spirit the comforter. Angels, about whom we can read such beautiful accounts, prophets, patriarchs, and apostles, and all the pious men, women, and children that have lived in this world are there. None will there quarrel, hate, envy, backbite, or do any other form of sin, for none such will be admitted.

Heaven is a beautiful world. It is likened to a city whose streets are of gold, pure and clear as glass. It has no need of sun or moon, for the glory of God lightens it. The pure river of water of life, clear as crystal, flows out of the throne of God and of the Lamb. No human mind can conceive, nor tongue describe the beauty and glory of that city. Thus great are the joys to which we are all invited.

Those who neglect and refuse this invitation and who harden their hearts and live in sin, will find their portion in hell, with devils, and with murderers, thieves, liars, drunkards, slanderers, and all manner of wicked people. Love, mercy, and hope will be shut out, and never-ending woe will prevail there.

I am sure that as the time for leaving this world comes to each one of us—as it surely will—we shall all wish for a home in heaven; and God wishes to have us all in heaven. It is not his will that one soul be lost. The way is open for all, and we are all invited to get ready, if we are not yet prepared. But who can show us the way to

heaven? Next month I shall try to tell you where and how you can find the way. Your friend,
J. K. HARTZLER.

McVeytown, Pa.

FOOD FOR THE LAMBS.

Seek good, and not evil, that ye may live: and so the Lord, the God of hosts, shall be with you, as ye have spoken, Amos 5:14.

Lo, I am with you always, even unto the end of the world.

The following Table will show those who wish to read the Testament in the way proposed what chapter to read each day.

| Days. | Chapter. | Days. | Chapter. |
|---------|----------|--------|----------|
| June 17 | James 4 | July 3 | 3 John 1 |
| " 18 | " 5 | " 4 | Jude 1 |
| " 19 | 1 Pet. 1 | " 5 | Rev. 1 |
| " 20 | " 2 | " 6 | " 2 |
| " 21 | " 3 | " 7 | " 3 |
| " 22 | " 4 | " 8 | " 4 |
| " 23 | " 5 | " 9 | " 5 |
| " 24 | 2 Pet. 1 | " 10 | " 6 |
| " 25 | " 2 | " 11 | " 7 |
| " 26 | " 3 | " 12 | " 8 |
| " 27 | 1 John 1 | " 13 | " 9 |
| " 28 | " 2 | " 14 | " 10 |
| " 29 | " 3 | " 15 | " 11 |
| " 30 | " 4 | " 16 | " 12 |
| July 1 | " 5 | " 17 | " 13 |
| " 2 | 2 John 1 | " 18 | " 14 |

This table can be written on a piece of paper and kept in the Testament for a mark.

Obituary.

Died at his residence, in Waterloo Township, Waterloo county, Ont., on the 7th of May, Henry Wanner, aged 84 years, 2 months, and 10 days.

The deceased was one of the earliest settlers in the county of Waterloo, and as one of the last links that bind us to a generation fast passing away, deserves more than the customary brief obituary. He was born on the 27th of February 1788, in Cumberland Co., Pennsylvania, and with his father emigrated to Canada in 1806, and settled on the farm near Fisher's Mills, which he occupied for upwards of half a century. During the war of 1812, he was compelled to join the Canadian Militia, who were despatched to defend the Niagara frontier, but in accordance with the peace principles of the Mennonite church of which he was a member, he steadily refused to fire a shot, and was soon excused from the service. He was twice married, and his first wife dying young, he married her sister who

died in 1868. They had no children, nevertheless he adopted, one after the other no less than six children. Three boys and three girls, and invariably dealt with them on attaining their majority as though they had been his own. Of the church of his choice he was a consistent member and liberal supporter. He gave the site of the church near Fisher's Mills and defrayed most of the cost of its erection, while at the opposite end of his farm he furnished the site of the public school. To the wandering poor, his house was ever open, and his pocket an unfailing bank and even in his last will and testament, charity is not forgotten, for a clause therein bequeaths to the Mennonite Church in trust the sum of \$1000, the interest of which is to be devoted to church purposes and the relief of the poor of the township of Waterloo. During the last four or five years he was extremely feeble, and he may be said to have died of old age rather than of any special form of disease. The funeral was attended by an immense concourse of old friends and acquaintances from all parts of the country. The services were conducted by Enoch Detwiler in German, and in English by J. McNally.—Sel.

Married.

On the 25th of April, Moses Stahly to Mary Nitzly, both of Elkhart county, Ind.

Died.

On the 21st of March, in Miami co., Ind., of erysipelas, Christiana, wife of Wm. Hochstetler, aged 59 yrs., 9 mos., and 1 day. She leaves a bereaved husband and 7 children to mourn their loss. Buried in Jos. Sobrock's burying ground. Funeral service by A. Wolfe.

On the 27th of March, in Milford co., Pa., after a lingering illness of about two years, Sarah Emma, daughter of Jacob and Lydia Hartzler, aged 9 yrs., 8 mos., and 15 days. Her remains were interred on the 29th, in the presence of a large number of relatives and friends. Sermon by Samuel Yoder from Acts 17: 30, 31. Her life had a large share of weakness and suffering; but now she dwells in everlasting light and joys that never fade.

On the 12th of April, in Elkhart co., Ind., of scarlet fever, Emily Eliza Link, aged 9 yrs., and 9 days; and on the 8th of May, of consumption, Anna Mary, wife of Levi Chapp, aged 20 yrs., mos., and 25 days, both daughters of Jacob and Elizabeth Link. Funeral services were held May 10th, by Jacob Beidler and Daniel Brenneman, from Mark 13: 23, and Gen. 43: 14.

Ye mourning saints, whose streaming tears,
Flow o'er your children dead;
Say not in transports of despair,
That all your hopes are fled.

Dear husband, do not grieve nor weep,
Dear Mary's now at rest;
Most calm and peaceful is her sleep,
Ah! she is truly blest.

On the 22nd of March, in Elkhart co., Ind., of scarlet fever, Amanda Arclista, daughter of Asher and Marelda Lockwood, aged 4 yrs., 2 mos., and 6 days. Funeral services were held May

12th, by Jacob Beidler and Daniel Brenneman, from 2 Kings 4: 26.

"Is it well with the child?" who can tell?
And is she now freed from her pain?
Ah yes! with the child "it is well,"
In heav'n you may meet her again.

With Arclista, dear child, "it is well,"
And to her a bright crown shall be giv'n;
Ah yes! with all children "it is well,"
"For of such is the kingdom of heaven."

On the 14th of May, in Elkhart co., Ind., of Dropsy, Mary Ann Housenst, aged 20 yrs., 3 mos., and 3 days. Funeral services by Daniel Brenneman, from Job 17: 11. Father, mother, brothers and sisters followed the dear and loved one to the grave in tears of affectionate love. May God comfort their hearts and give them grace and wisdom so to live that they may cherish in their hearts an abiding hope of everlasting life in which "God shall wipe away all tears from their eyes."

On the 3rd of April, in Milford co., Pa., Barbara Herahberger, aged 66 yrs., 4 mos., and 7 days. Her remains were interred on the 5th in the Juniata River cemetery, on which occasion a discourse was delivered by John Yoder, from John 5: 24. She was a member of the Amish Mennonite Church.

"Farewell my earthly friends below,
Though all so kind and dear to me;
My Jesus calls, and I must go,
Prepare to follow me."

On the 18th of May, near McVeytown, Milford co., Pa., Samuel Steirowick, aged 62 yrs., 9 mos., and 15 days. His remains were interred on the 15th, in the Juniata River cemetery, on which occasion a discourse was delivered by John Yoder, from John 6: 24. He was a member of the Amish Mennonite church.

Oh let us then prepare for death,
Since he on us will call!
When we must leave our treasure leave,
Be ready for him, all.

On the 15th of April, in Lancaster co., Pa., after three days sickness of scarlet fever, Sarah Amelia, daughter of Samuel R. and Martha Hess, aged 4 yrs., and 2 mos. Her remains were followed by a concourse of sympathizing relatives and friends to the Hammer Creek burying-ground. Services by Chr. Bomberger and John Kissler, from 1 Chron. 29: 15.

Dearest sister, thou art gone
To join our brother above;
Where we all shall meet as one,
If we submit our souls to love.
How we loved you none can tell,
Save they who felt the blow;
Our consolation is, you dwell
Far happier than below.

On the 17th of April, in Lancaster co., Pa., of Palsy, Daniel Hostetler, of Strasburg township, aged 64 yrs. and 4 days. He was confined to his bed almost 9 years. He bore his sickness with patience, and felt to say with Job of old, "I know that my Redeemer liveth." Funeral discourses by Henry Shenk, Benjamin and Amos Hess. Verse to his ashes on the 20th.

On the 28th of April, in Medina co., Ohio, of the infirmities of old age, Henry Geisinger, aged 86 yrs., 1 month and 23 days. He was a member of the Mennonite church for a long time. Funeral services by Henry Martin from Wayne co., and Henry Davidson, from 2 Tim. 4: 6-8. He was buried on the 30th.

On the 3rd of April, in Tazewell co., Ill., of dropsy of the heart, Joseph Stecker, aged 62 yrs. Services at the house by Jacob Unzieker and A. Rupp, and at the grave by Joseph Stuekey.

On the 2nd of May, in Woodford co., Ill., of the infirmities of old age, John Gerber, aged 74 yrs. Services by Joseph Stuekey.

On the 9th of May, in Woodford co., Ill., of

chael King, aged 66 yrs. Buried on the 11th in the presence of many relatives and friends. Services by Jacob Zehr, Christian Kissler and Joseph Stuekey.

On the 1st of May, in Ontario co., Ont., Catherine, wife of Abraham Burkholder, aged 35 yrs., 5 mos., and 6 days. She attended her grandmother's funeral the day before. She took ill about 12 o'clock, and died about 8 A. M. She leaves a husband and 6 children to mourn their loss. She was a sister in the Mennonite church. Interred in Wideman's grave-yard. Services in German by Joseph Barkey, and by John Steckley in English, from 2 Cor. 5: 1.

On the 7th of April, in St. Joseph co., Mich., Nancy, wife of Jonathan Hartzler, aged 40 yrs., 10 mos., and 1 day. She was a faithful member of the Amish Mennonite church. She leaves a husband and 8 children to mourn her early departure, and her loss is much felt in the family and church. Services by John Yoder at the house, at the school-house by David Hartzler and Christian Weyer, from John 6: 24; Rev. 14: 12, 13.

Sister, thou wast mild and lovely,
Gentle as the Summer breeze;
Pleasant as the air of evening,
As it floats among the trees.

On the 28th of April, in Markham, Canada West, at the old homestead, where she has lived since 1805, Mary Wideman, at the advanced age of 90 yrs., 8 mos., and 28 days. She was formerly from Pa.; her offspring numbers 8 children, 47 grand-children, and 126 great-grand-children. Her end was peace.

On the 26th of April, in New Orleans, La., Pre. Christopher Maurer, aged 59 yrs. and 6 mos. He was born in France, but was a resident of the City of New Orleans for the last 26 years. He leaves three deeply grieved daughters, and many relatives to mourn his departure. Funeral services by Jacob Uber, from Ps. 90: 12. May our loss be his eternal gain.

On the 12th of May, in DeKalb co., Ind., Uriah, son of James and Malinda Coyle, aged 18 yrs., 6 mos., and 23 days. He was a very young man, and beloved by all, and left a bright evidence that he died happy. He was buried at Fairfield Center burying-ground. Sermon by C. D. Beery and Eli Stofor, from 1 Peter 1: 24.

Weep not for me, my parents dear,
Since I must go and leave you here;
With Jesus I shall happy be,
O parents, do not weep for me.
Dear sisters too, dry up your tears,
And trust in God, the balm of fears;
And walk along the narrow road,
And meet me in that blest abode.

On the 28th of April, in Montgomery co., Pa., of Apoplexy, Hannah, wife of Henry Wingerding, aged 50 yrs. The 1st of May her earthly remains were deposited in the bosom of the earth, in the presence of an unusually large number of people, in the Hatfield burying-ground. Funeral services by — Laux, Jacob Kolb, and — Nice, from Mark 13: 33. She was a faithful wife, mother and sister in the Mennonite church. On the 11th of May, in Elkhart co., Ind., of scarlet fever, David, son of Christian I. and Mary Yoder, aged 9 yrs., 7 mos., and 6 days. Funeral discourses by David H. Hochstetler.

On the 18th of May, in Montville, Medina co., Ohio, of Consumption, Elizabeth, wife of Henry Freed, aged 39 yrs., 2 mos., and 25 days. Services by E. Hunsberger, and H. Beery, from John 5: 24-26.

On the 5th of May, in Westmoreland co., Pa., Hannah, wife of D. Fratz, aged 62 yrs., 1 mo., and 6 days. She leaves an aged husband to mourn his loss, but he need not mourn as those who have no hope. She was buried in the Mennonite grave-yard, in the presence of a large number of relatives and friends. Sermon by — Ragg in German, and Jonas Blongh in English.

On the 28th of April, in Johnson co., Iowa, of nerve fever, Veronica, daughter of P. P., and Magdalena Herahberger, aged 6 yrs., 11 mos., and 4 days. Sermon by Abner Yoder, from Mark 10: 14, 16.

On the 16th of May, near Doylestown, Bucks co., Pa., John H., son of Charles and Rachel Springer, of Hilltown, aged 25 yrs., 1 month and 28 days. His funeral was held at the Doylestown Mennonite Meeting-house, Samuel Geddes speaking at the house, and Pres. Isaac Rickert at the Meeting-house; having for their text the 144th Psalm, the first part of the 3rd verse. The deceased was a worthy young man, esteemed and beloved by all who knew him, and came to his untimely end by an accident, while engaged in pulling down an old barn on Dr. Bigony's place, in Warrington. In attempting to get out of the way of a heavy piece of timber, which fell suddenly, he stumbled and was struck on the head, fracturing his skull and causing almost instant death.

We weep around thine early bier,
And thy untimely end do mourn,
Still wishing oft that you were here
Kind acts of friendship to perform.

Letters Received.

David Nold, John P. King, Jacob Beiler, Amos Cressman, J. K. Hartzler, John H. Landis, David Landis, Daniel Nafziger, John H. Landis, Charles Hartung.

MONEY LETTERS.

A—Christian B. Alleeback \$1 60; John U. Amstutz 60cts; John Albrecht \$1; Henry Ayle \$6 70.

B—Jas Brooks \$1; J. N. Brubacher \$1; John Berkey \$4 50; Jacob Bender \$8 50; A. Bixler 10cts; David K. Berkey \$1 80; John B. Bechtel \$2 50; Jos Blosser \$1; E. H. Byler \$1; Christian Brenneman \$1; Abm Bowman 20cts.

C—Chr Claudon \$1; Noah B. Cooley 50cts.

D—Joseph H. Doehner \$3; John Diller \$1.

E—Anna K. Eberole \$1 50; John F. Eberole \$1; Christian Esch \$1.

F—Wm G. Freed \$1; Maria L. Forry \$1; Elias M. Fisher \$1.

G—P. Goldsmith \$1; Jos Gingrioh \$1; Jos Gascho \$1; Fred Geiger 35cts; Joseph Gingery 10cts; Andrew Good \$3.

H—Joseph High \$1; Christian Hertzler \$1 50; Jerry Hahn \$1; Wm Hine 50cts; S. S. Hartzler \$9 75; Jacob Hochstetler \$3; A. Hunsicker \$3; T. Hunschalter \$1; H. Hartman \$1 60; Samuel R. Hess \$1; Jacob Hlomscher \$3.

K—H. H. King \$6 30; Jacob C. Kenagy 80cts; Henry Kenagy \$1; Nicholas King \$1; Danl. Killebier \$1; Lester Kenagy \$1 50; Carl F. Kunze \$2 50; Isaac B. King \$2.

L—Joseph B. Lichty \$1 35; John Lapp \$1; Martin Lapp \$1; P. S. Lehman \$1.

M—John K. Miller \$1; Noah Mast \$1; Elias M. Miller \$3; Benjamin Metzler \$1; C. K. Miller \$2 75; John M. Miller \$1 20; J. J. Miller \$7; Gibson P. Marner 10cts; Peter J. Miller \$1.

N—V. Newhauser \$1; Edward Nitrower 50cts.

P—Philip H. Parret \$1; John Plank \$1.

R—Jacob Rupp \$1; Jacob Riehl 75cts; Martin Resler \$1; Ph. Ronlet 25cts.

S—Chr. Stahly 30cts; Mrs Geo Shupe \$1; Peter E. Stuekey 70cts; Chr. Stahly \$1; Chr. Schlatter 40 cents; H. Schamm \$1; Joseph Stuekey \$4; Stephen Schrock \$3; Elizabeth Schrock \$1; D. Steinman \$1; Christian Stuekey \$1 25; Henry Shenk \$1; M. W. Shenk \$1 50; Christian Schertz \$1.

W—John Witmer \$3; Christian Wiese \$1 50; Samuel Wideman \$1; Christian Wiemer \$4; Joseph Waggoner \$1 50; Wm. Wiler \$1.

Y—John C. Yoder \$3 40; Jos Yoder \$1; S. D. Yoder \$3; Lewis Yoder \$1.

Z—D. J. Zook \$1; B. Zook \$3; J. Zook \$1 50.

| | |
|---------------------------------------|------------------|
| Ernsthafte Christenpflicht | 65 |
| Johann Arnd's Complete works (Ger.) | |
| including Arnd's Wahres Christenthum, | |
| Paradies Gærtlein, &c. | 3 50 |
| Buck's Theological Dictionary | 3 25 |
| Bibles, | 1 00, 2 00, 4 00 |

GOING EAST.

COING WEST

CHARLES PAINE, Gen. Supt.

NE, Agent, Elkhart.

language, worthy of being read by an

Spiegel der Taufe (Ger.)

.40 **Eikhart In**

manded Cornelius that he should call Simon, whose surname was Peter, who should tell him words whereby he and all his house should be saved. To the Jews Paul said in a certain discourse, "To you is the word of this salvation sent," Acts 13: 26. Again he says, "Now then, we are ambassadors for Christ, as though God did beseech you by

Elkhart Ind.

us; we pray you in Christ's stead, be ye reconciled to God." 2 Cor. 5: 20. Again, "How beautiful are the feet of them that preach the gospel of peace," Rom. 10: 15.

In the third place, prayer is a means of inestimable value appointed of God, for those who have been awakened. He says, "Call upon me in the day of trouble and I will deliver thee." A soul that is truly awakened from the sleep of sin will often feel itself in great trouble, like the poor publican who stood afar off and smote upon his breast and said, "God be merciful to me a sinner." Those who with a contrite and broken heart thus pray to God, have the promise that he will hear them, even as Cornelius, who prayed always to God, and whose prayers came up for a memorial before him. He was told to send and call Peter, who would declare unto him the words of salvation. "For whosoever shall call upon the name of the Lord (in faith) shall be saved." Hence we ought to pray, "Lord increase our faith." "The Lord is nigh unto them that call upon him in truth."

When Paul was troubled about the salvation of his soul, Ananias was sent to him by the Lord, for it was said, "Behold he prayeth." He then again received his sight and was filled with the Holy Ghost. No doubt Paul knew by experience that prayer was a means well adapted to obtain the favor of God, and hence he exhorts to "pray without ceasing."

We must however pray in faith and not doubt. "What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them." I believe he that will avail himself of the three above mentioned means in faith, diligently, and with an upright heart, will not fail in attaining this blessed salvation. God does not pass by any one without convicting him by his Spirit and reproving him of sin. Jesus stands at the door of our hearts and oftentimes knocks earnestly for admission, that he may sap with us, and we with him. When Zaccheus received him with joy, Jesus said to him, "To-day is salvation come to this house." To-day if we hear his voice we are not to harden our hearts, as in the day of provocation. He desires to enter into the temple of our hearts. God also calls and invites us in various ways. By sickness, by death and by many reproofs and chastisements, which he sends in love to remind us of our duty, and bring us to a knowledge of salvation (Luke 1: 77), and to convince us that we need a Savior.

This salvation also is free unto all men who will accept it, for it is said, "Look unto me, and be ye saved, all the ends of the earth (Is. 45: 22), for the grace of God that bringeth salvation, hath appeared to all men," Tit. 2: 11. God is no respecter of persons, but in every nation, he that feareth him and worketh righteousness is accepted with him. Among all nations and tongues, rich and poor, educated and uneducated, noble and ignoble, who or wherever they may be, all are called, and may come and be saved.

"Ho! every one that thirsteth, come ye to the waters, and he that hath no money, come ye buy and eat; yea, come buy wine and milk, without money and without price. Wherefore do ye spend money for that which is not bread? and your labor for that which satisfieth not? hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness." And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take of the water of life freely. All who believe in Jesus, are obedient unto him, and remain faithful unto the end, shall without any doubt obtain eternal salvation. But who has believed our report? And where are any to be found who value eternal salvation above all things as they should? Not only do most people not regard or value it, but they yet despise it. Even as the guests who were invited to the wedding, of whom it is said, "But they made light of it, and went their ways, one to his farm, another to his merchandise." For the sake of temporal gain many will neglect the eternal riches, the eternal salvation. By this parable of the marriage feast, and the invitation to it, is plainly represented to us how God has prepared everything that is necessary to our eternal happiness and salvation, and how all men are invited thereto, for it is said, "As many as ye shall find, bid to the marriage." Oh! how sad it is that so many reject such gracious invitations and despise the riches of his goodness!

If, for example, we should be in great want of food, and knew no way to save ourselves, and had nothing to expect but shortly to die from starvation, and there was a very rich king in a neighboring state who had everything in abundance, and out of sympathy, should send his servants to us, with the offer that if we would come unto him and become citizens of his dominion, and be subject unto him, he would care for us and give us food and all that we should need as long as we should live; and also that he would bestow upon us good and beautiful dwellings, with all necessary fixtures and conveniences that could be desired; and that he would also send for us even as Joseph sent for his father Jacob and his kindred, and brought them to Egypt through the famine. Would we not very highly prize such an offer? no doubt we would. And would we not sincerely love and thank this king for his goodness, and with pleasure obey him, and be subject unto him? Or could it yet be possible that we would be so ungrateful that we would despise such an offer? Would not every man say we were acting very foolishly thus to do? But alas! how many thousands of people act still much more foolishly than this would be; for the soul is much more noble than the body; and the eternal salvation of the soul is of an indescribably greater value than the temporal happiness of our dying bodies ever can be; for nothing may be compared with the value of the eternal salvation of the soul

in heaven, and how shall we escape if we neglect so great a matter?

The apostle makes the inquiry, "How shall we escape?" He includes also himself, for he too was a "Hebrew of the Hebrews," Phil. 3: 5.

And now the important question is also addressed to us, which no man can answer, "How shall we escape?" How shall we go about the matter? Whither shall we turn? What shall we do to escape if we neglect so great salvation? Here the most learned up on earth must be silent and unable to answer the great question. None is able to show us a safe way to escape if we neglect this great salvation.

Our text clearly implies that there is great danger before us, from which the careless and unconcerned who disregard this proffered salvation cannot possibly escape; for where there is no danger there is nothing to fear, or from which it is necessary to escape. And that there is really before us a great danger, a terrible punishment, from which all impenitent, unbelieving, and those who only make a show of religion, cannot escape, is very clear from several passages which have already been quoted. "To whom aware he that they should not enter into his rest but to them that believed not?" "Let us therefore fear, lest a promise being left us of entering into his rest, any of you should seem to come short of it." "Let us labor therefore to enter into that rest, lest any man fall (mark) after the same example of unbelief;" even as the Jews, is the meaning of the apostle. That is, that on account of unbelief we will be debarred from this rest and salvation, for "he that believeth not shall be damned." "Oh, generation of vipers, who hath warned you to flee from the wrath to come?" said John the Baptist; for "the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men," Rom. 1: 18. There shall be rendered "indignation and wrath, tribulation and anguish upon every soul of man that doeth evil," Rom. 2: 8, 9. Jesus said to the unbelieving Jews, which would give no heed to the salvation which he preached unto them, "Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?" Matt. 23: 33. "For, behold, the day cometh that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble, and the day that cometh shall burn them up, saith the Lord of Hosts," Mal. 4: 1. "Behold, the Lord cometh with ten thousand of his saints, to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against them," Jude 14, 15. "The tares are the children of the wicked one." The reapers are the angels which shall "cast them into a furnace of fire; there shall be wailing and gnashing of teeth," Matt. 13: 42.

In the day of judgment Jesus shall say to those on his left hand, which neglected the great salvation, "Depart from me, ye cursed into everlasting fire prepared for the devil and his angels, * * * and these shall go away into everlasting punishment." "The Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ, who shall be punished with everlasting destruction," 2 Thes. 1: 7, 8, 9. "The Lord knoweth how to reserve the unjust unto the day of judgment to be punished, 2 Pet. 2: 9. But "fear him which is able to destroy both body and soul in hell," Matt. 10: 28. The unbelieving shall have their portion in the lake which burneth with fire and brimstone, Rev. 21: 8. "Every tree that bringeth not forth good fruit is hewn down and cast into the fire," Matt. 7: 19. "It is better for thee to enter into the kingdom of God with one eye, than having two eyes to be cast into hell fire, where their worm dieth not and the fire is not quenched," Mark 9: 47, 48. "He that soweth to his flesh shall of the flesh reap corruption," Gal. 6: 8. "Woe unto the wicked! * * * for the reward of his hands shall be given him." (To be continued.)

Translated from the "Gemeindeblatt."

Origin of the Mennonite Church, and the Life of Menno.

Continued.

The mighty movement of the reformation began in the sixteenth century, and by the great reformers, especially Luther, through his translation of the Bible, the light of the gospel was spread abroad; those who suffered for Jesus, and were scattered in all lands, rejoiced; they hoped that the end of their suffering, and a universal victory for the old, apostolic christianity which they retained, had arrived. But they soon found themselves sadly deceived, and acknowledged that in the heads of the reformation, and in the new churches they had new enemies, who hated them even as their old enemies. Even Luther wrote to princes and senators, to prevail upon them, to banish out of their cities and country, the old anabaptists, who would not yield their apostolic rules and unite with the Lutheran church, or the church of state. In Switzerland, the persecution of the anabaptists, by the Calvinistic protestants, was the most inhuman, as may be seen by the following account from the Martyrs' Mirror.

In the year 1539, an official edict was issued by the government authorities of Zurich as follows: "We, therefore, determine, that all the citizens of this land, and all those who are any in the least connected therewith, namely, the chief and under officers, town councils, judges, church deacons, and deaconesses, that if they meet with any anabaptists, that they will report them to us according to their oath, and not

to suffer them anywhere, nor let them increase, but to imprison them, and to deliver them to us; for we will, according to law, punish with death, all the anabaptists, and those who adhere to them; and we will also punish those without mercy, who aid them, who will not report or disperse them, or do not surrender them to us to be imprisoned; we will punish them all according to their demerits, as such as have violated the oath which they swore to the magistracy." An official notice of similar import appeared later, not only in Zurich and Berne, but also in the towns of Holland, the contents of which was, that the anabaptists must be converted to the predominant (Calvanistic) party, whether they were willing or not; that they must attend the Calvinistic churches; abandon the baptism of believers; accept infant baptism, and in short they must agree with them in faith and conduct.

Imprisonment with water and bread, flogging, stocks, fine, and many other great, and so-called light punishments, were inflicted for the first offense, banishment for the second, and death for the third. Finally that "We ordain that the exercise of all religion, except the Calvinistic, shall be forbidden." In accordance with that ordinance, in Switzerland, many anabaptists were beheaded, drowned, or burned. Thus the church minded protestants dealt in the time of the reformation.

About this time also in the southern part of Germany, many anabaptists were put to death, on account of their faith. I will here present an example from the Martyrs' Mirror. In the year 1529, by an edict of the emperor Charles the V., through the palace, at Alttz, in the Palatinate, there were about three hundred and fifty persons beheaded, drowned, and in other ways put to death on account of their faith. Wherever anabaptists were known to be, they were taken from their houses, and led to the place of execution; and those who refused to recant, were speedily put to death. But they had such a cheerfulness in death, that the others who were to be executed, during the execution, of their brethren and sisters sang spiritual songs, until the lot fell upon them. They cut off the fingers, and burned crosses upon the foreheads of others whom they did not execute, and treated them with other indignities. Notwithstanding all this cruelty, these christians remained steadfast, and their numbers constantly increased, so that at last the burgrave himself inquired: "What shall I do? The more I execute, the more they increase." In the same year, at Bausehlet (probably Haeusel at Pförtzheim), a brother, named George Bauman, for the sake of the faith, and the word of God, was apprehended and tortured on the rack, by the noblemen of this place, and with great cheerfulness he went to the place of execution, and was beheaded. Also in the year 1530, at Pförtzheim, a brother, named George Steinmetz, for the testimony of Jesus Christ, was apprehended and beheaded.

In the year 1535, an edict was issued by the emperor Charles, against the anabaptists, in which it is said, "All those who shall be found contaminated by the accursed sect of anabaptists, of whatever condition or rank they may be, their ring leaders, adherents, and all who participate, shall forfeit their lives and possessions, and shall be severely punished by fire, and that without delay." Further: "But as regards the others who have been rebaptized, or who have harbored any of these anabaptists knowingly, or did not make known their evil intentions and doctrines, if they do not sincerely regret it, they shall be executed with the sword; but the women shall be buried in a pit." It was made known to all subjects, that whoever knew of such people, he should report them, and one third of the property belonging to the party returned, was promised to the informer. None were permitted to plead, or present petitions for them; neither was grace to be granted them. In such an inhuman manner were the sufferers for Christ treated, by those called christians, because they maintained the apostolic baptism. To them applied the words, Heb. 11: 25, 26, 38-38. Their enemies did all this in the manner prophesied by the Lord in John 16: 2.

About this time also commenced the labors of the man after whom our church was named, namely Menno Simon. He was born in Witmarsum, a village of Holland, in 1496. What is known of his early years, he has written in a little book entitled, "Renunciation of Popery," in which he says, "In the year 1524, being then in my twenty eighth year, I undertook the duties of a priest in my father's village, called Pingum." Some think that he studied in Heidelberg, or Freiburg. He had already served two years as priest, without having even touched the Holy Scriptures, for he feared if he should read them they would mislead him. Thus, except in reading mass, and other necessary exercises in worship, in company with two others, one of whom was his pastor, who was well educated, and a subordinate ecclesiastic, he spent all his time in playing, drinking and all manner of frivolous diversions. Both of them had partially read the Scriptures, on the contrary, to Menno, their contents were entirely unknown, and he could scarcely speak of it without being mocked. "Behold!" said he, "such a stupid preacher was I for nearly two years."

In the third year of his priesthood, he began to be in doubt about the mass, and as often as he handled the bread and wine, in the mass, these thoughts were renewed in him, that it was impossible for them to be the flesh and blood of the Lord. For a time he thought it was the suggestion of the devil, that he might lead him off from his faith; wherefore he confessed it often—sighed and prayed to God. In order to obtain knowledge, he read the New Testament the first time. He had not proceeded far therein before he discovered that they

were deceived. Thus all doubts concerning the transformation of the bread and wine were soon removed; he was encouraged by the words of Luther, That the commands of men, which he now recognized as the doctrines, could not cause eternal death. In one of his works he says, "Through the illumination and grace of the Lord, I continued daily to examine the Scriptures, and was soon considered by some, though undeservedly, as being an evangelical preacher. Every one sought my company, the world loved me and had my affections, yet it was said that I preached the word of God, and was a fine man."

Previous to this, Menno knew but little of the anabaptists. According to the *Martyrs' Mirror*, in the year 1533, he received the remarkable intelligence that in his vicinity, in the town of Leeuwarden, a pious and irreproachable man was executed for being rebaptized. This man was named Sieke Snyder, and was a Swiss. What impression this made upon him, can best be learned from his own words, "It sounded very strange to me to hear a second baptism spoken of. I examined the Scriptures assiduously and meditated on them earnestly, but could find nothing in them concerning infant baptism. After I had discovered this, I conversed with my pastor on the subject; and after much discussion, he had to admit that there was no scriptural foundation for infant baptism. Notwithstanding all this, I dared not trust my own understanding, but consulted several ancient authors. They taught me that children were to be washed by baptism from their original sin. I compared this doctrine with the Scriptures, and found that it made baptism take the place of the blood of Christ."

"Afterwards desiring to know the grounds for infant baptism, I went and consulted Luther. He taught me that children were to be baptized on account of their own faith. I perceived that this also was not in accordance with the word of God.

Next I consulted Bucer. He taught that infants were to be baptized, that their baptism would cause those who had their training, to be more careful in bringing them up in the way of the Lord. I perceived that this doctrine, too, was without foundation.

I then consulted Bullinger. He directed me to the covenant and circumcision. This I found incapable of being substantiated by Scripture.

Having thus observed that authors varied greatly among themselves, each follow-

"For the benefit of the readers who are but little, or not at all acquainted with the history of Menno Simon, I will here give his own words concerning his awakening, conversion, and calling to the ministry of the anabaptists, as narrated in his 'Renunciation of the church of Rome'; in which the reader, as I believe, can obtain a clear and intelligent representation of his life and character. For the sake of brevity a few paragraphs have been omitted.—Ed. *Gemein-deblatt*.

ing his own opinion, I became convinced that we were deceived in relation to infant baptism.

Thus, my reader, I obtained a knowledge of baptism and the Lord's Supper, through the illumination of the Holy Ghost, through much reading of the Scriptures, and meditation upon them, and through the gracious favor and gift of God, but not by means of the service of misleading sects, as it is reported of me. I hope that I write the truth and do not seek vain glory; though some, doubtless, may have contributed to my assistance in the pursuit of truth, yet will I, for this, render thanks to the Lord forever.

Meanwhile it happened, when I had resided there about a year, that quite a number broke in upon baptism; but whence the first beginners came, or where they resided, or who they properly were, is to this hour unknown to me, neither have I ever seen them.

Afterwards the sect of Munster made inroads, by whom many pious hearts in our quarter, were led into error. My soul was much troubled, for I perceived, that though they were zealous, they erred in doctrine. I exerted my feeble efforts, as far as I was able, in opposing them by preaching and exhortations. I conferred twice with one of their leaders, once in private, and again in public; but my admonitions availed nothing, because I did that myself which I well knew was not right.

The report spread far abroad, that I could readily silence these persons. All looked to me. I saw that I was the leader and defender of the impenitent, who all depended upon me. This pained my heart; I sighed and prayed, Lord help me, lest I make myself partaker of other men's sins. My soul was troubled and I reflected upon the result of my doings, namely, that if I should gain the whole world, and live a thousand years, and at last have to endure the wrath of God, what would I have gained?

Afterwards, the poor, straying flock, who wandered as sheep without a shepherd, after many severe edicts and slaughters, assembled near my place of residence, called Oude Klooster, and, alas! through the ungodly doctrines of Munster, and in opposition to the Spirit, the word, and the example of Christ, drew the sword to defend themselves, which the Lord commanded Peter to put up in the sheath.

After this had transpired, the blood of the slain, although it was shed in error, grieved me so sorely that I could not endure it. I could find no rest in my soul. I reflected upon my carnal, sinful life, my hypocritical doctrine and idolatry, in which I continued daily under the appearance of godliness. I saw that these zealous children willingly gave their lives and their estates, though they were in error, for their doctrine and faith. And I was one of those who had discovered some of their abominations, and yet I myself remained satisfied with my unrestrained life and known de-

filements. I wished only to live comfortably and without the cross of Christ.

Thus reflecting upon these things my soul was so grieved that I could no longer endure it. I thought to myself—I, miserable man, what shall I do? If I continue in this way, and live not agreeably to the word of the Lord, according to the knowledge of the truth which I have obtained; if I do not rebuke to the best of my limited ability the hypocrisy, the impenitent, carnal life, the perverted baptism, the Lord's Supper and the false worship of God, which the learned teach; if I, through bodily fear, do not show them the true foundation of the truth, neither use all my powers to direct the wandering flock, who would gladly do their duty if they knew it, to the true pastures of Christ—Oh, how shall their shed blood, though shed in error, rise against me at the judgment of the Almighty, and pronounce sentence against my poor, miserable soul.

My heart trembled in my body. I prayed to God with sighs and tears, that he would give to me, a troubled sinner, the gift of his grace, and create a clean heart within me; that through the merits of the crimson blood of Christ, he would graciously forgive my unclean walk and unprofitable life, and bestow upon me wisdom, Spirit, candor and fortitude, that I might preach his exalted and adorable name and holy word unperverted, and make manifest his truth to his praise.

I began in the name of the Lord to preach publicly, from the pulpit, the word of true repentance; to direct the people into the narrow path, and through the power of the Scripture to reprove all sin and ungodliness, all idolatry and false worship, and to present the true worship also baptism and the Lord's Supper, according to the doctrine of Christ, to the extent that I had at that time received grace from God.

I also faithfully warned every one in relation to the abominations of Munster, concerning *kings, polygamy, dominion, the sword, &c.*, until after the expiration of about nine months, when the gracious Lord granted me his fatherly Spirit, aid and power; then I voluntarily renounced all my worldly honor or reputation, my unchristian conduct, masses, infant baptism, and my unprofitable life, and at once willingly submitted to distress and poverty, and the cross of Christ. In my weakness I feared God; I sought out the pious, and though they were few in number, I found some who were zealous and maintained the truth. I conversed with the erring, and through the aid and power of God, with his word, reclaimed some from the snares of damnation, and gained them to Christ, while the hardened and rebellious, I commended to the Lord.

About one year thereafter, while I was secretly exercising myself in the word of God by reading and writing, it happened that six, seven or eight persons came to me,

who were of one heart and one soul with myself, in their faith and life, and as far as man can judge, were unblamable, and according to the testimony of the Scriptures, separated from the world and subdued to the cross. They sincerely abhorred, not only the sect of Munster, but the anathemas and abominations of all other worldly sects. For the sake of those pious souls who were of the same mind and spirit both with them and with me, they with much solicitude kindly requested me, to reflect on the great sufferings and necessity of the poor, oppressed souls (for the hunger was very great and the faithful stewards were very few), and apply to advantage the talents which I had unmeritedly received from the Lord.

When I heard this, my heart was greatly troubled. Trouble and fear were on every side; for, on the one hand I was sensible of my limited talents, my great ignorance, my weak nature, the timidity of my flesh, the unbounded wickedness, perversity and tyranny of the world, the powerful sects, the subtlety of different minds, and the heavy cross that would oppress me, should I comply with their solicitations, and on the other hand, the miserable, starving condition and necessity of these god-fearing, pious children, for I saw plainly that they erred as innocent sheep which have no shepherd.

At last, after much prayer, I placed myself and these circumstances before the Lord and his church, in order that we might pray earnestly to the Lord for a season; should it accord with his acceptable and holy will that I could or might labor to his praise, that he would give me such a mind and heart as would enable me to say with Paul, "Woe is me, if I preach not the gospel," and if not, that he might provide a way to prohibit the same, for Christ says, "That if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven. For where two or three are gathered together in my name, there am I in the midst of them," Matt. 18: 19, 20.

Thus, my reader, behold, I was not called to serve among the followers of Munster, nor of any other seditious sect (as it is falsely reported concerning me), but I have been called, unworthily, to this office by a people who were ready to receive Christ and his word, led a penitent life in the fear of God, served their neighbors in love, bore the cross, sought the welfare and salvation of all men, loved righteousness and truth, and abhorred wickedness and unrighteousness, which shows pointedly that they were not such perverted persons as they are slanderously reported to have been. But they were true Christians, though unknown to the world.

When the persons before mentioned, did not desist from their supplications, and my own conscience in some degree made me uneasy (although in weakness), because I saw the great hunger and need, already referred to, I surrendered myself, soul and body to the Lord, and committed myself to

his grace, and commenced in due time, according to the contents of his holy word, to teach, and to baptize, to labor in the vineyard of the Lord with my limited talents, to build up his holy city and temple, and to repair the dilapidated walls. The great and mighty God has made known and revealed the word of true repentance, and the word of his grace and power, together with the salutary use of his holy sacraments, through our humble service, doctrine and unlearned writings, together with the careful service, labor and help of our faithful brethren, in many towns and countries, to such an extent, and made the condition of his churches so glorious and bestowed upon them such a subduing power that many exalted and proud hearts not only became humble; the unclean, pure; the drunken, sober; the avaricious, benevolent; the frolic, mild, and the ungodly, pious; but they also faithfully yielded their possessions and blood, bodies and lives, for the blessed testimony they had, as may yet daily be seen. These are not the fruits and evidences of false doctrines, in which God is not a co-worker. Neither could they endure so long under such grievous misery and oppressive crosses, were it not for the power and word of the Almighty which sustains them.

Behold this is our calling, our doctrine and fruits of our labor; on account of which we are so grievously slandered, and so maliciously persecuted; whether or not all the prophets, apostles, and faithful servants of God, have endured similar sufferings on account of their faithfulness, we willingly leave all the pious to judge.

I hope through the mercy and assistance of the Lord, that no one upon earth may have reason to accuse me of leading an avaricious and luxurious life. Money and affluence I have not; neither do I desire them, although alas, some from a perverted heart, say that I eat more roasted than they do seethed; and drink more wine than they do beer. My Lord and Master, Jesus Christ, was also called a wine-bibber and a glutton. I trust that through the grace of the Lord, I am innocent in this matter, and stand acquitted before God.

He who purchased me with the blood of his love, and called me, who am unworthy, to his service, knows me, and knows that I seek not wealth, nor possessions, nor luxury, nor ease, but only the praise of the Lord, my salvation, and the salvation of many souls. For this I, my poor, feeble wife and children have for eighteen years endured extreme anxiety, oppression, affliction, misery and persecution, and at the peril of my life, have been compelled everywhere to live in fear and seclusion; yea, when ministers repose on easy beds and downy pillows, we generally have to hide ourselves in secluded corners; when they at weddings and feasts, pipe and beat the tambour, and vaunt loudly, we must look out when the dogs bark, lest the captors be at hand. Whilst they are saluted as doctors, lords and teachers by every one, we have to hear that we are

anabaptists, hedge preachers, deceivers and heretics, and must be saluted in the name of the devil. In short, whilst they are gloriously rewarded for their services with large incomes and easy times, our recompense and portion must be fire, sword and death.

Behold, my faithful readers, in such fear, poverty, misery and danger of death, have I wretched man, performed to this hour, without change, the service of the Lord, and I hope through his grace to continue therein to his glory, as long as I remain in this earthly tabernacle. What I and my faithful co-workers have sought or could have sought in performing these our arduous and dangerous duties, is apparent to all the well-disposed, who may readily judge from the works and their fruits.

I will here humbly entreat the reader for Jesus' sake, to accept in love, this my confession in relation to my illumination, conversion and calling, and to meditate thereon. I have made it out of urgent necessity, for the information of the pious reader, because I was slandered by the clergy, and am accused, without foundation of truth, of being called and ordained to this service by a seditious and heretical sect. He that feareth God let him read and judge.

MENNO SIMON.

(To be continued.)

Little Things.

"A spark is a molecule of matter, yet it may kindle the world; vast is the mighty ocean, but drops have made it vast."

Despise not thou a small thing, either for evil or for good.

For a look may work thy ruin, or a word create thy wealth.

The walking this way or that, the casual stopping or hastening,

Hath saved life and destroyed it, hath cast down and built up fortunes.

Commit thy trifles unto God, for to him nothing is trivial.

And it is but the littleness of man that seeth no greatness in a trifle."

This is not an exaggerated representation of little things. Every one can testify from his experience to the far-reaching power of what at least seemed to be comparatively insignificant objects and events. A random conversation in a rail-car, perhaps, or an accidental interview with a friend in the place of business, or the turning of our foot into a place of worship that was near, because it rained, instead of going to our usual place of worship at a greater distance, or the picking up of a book to while away an idle hour, some little thing such as these has been the turning point in many men's character; so that, humanly speaking, if that small event had not taken place, the whole after conduct of life would have been changed.

The same thing is true in the history of nations. A spark of envy in the bosom of Joseph's brethren grew into settled enmity, and led them to aim at the destruction of his life; and here commenced a series of events which became so vast and extended

as to give complexion to the affairs of two nations through all subsequent periods.

The educational influence of little things is too much overlooked. The ambitious friends of Napoleon Bonaparte taught him when a boy that he would one day be a great conqueror; and to inspire him with the same feelings, they formed mimic armies, and set him at the head of them, by which he received a love of conquest and predominance; and thus he who, with the same care and expense, might have been made a good man, was made by the plays of his childhood the ambitious tyrant. And sent like a scourge across the continent of Europe.

Voltaire, when five years old, committed to memory an infidel poem, and was never able to undo its pernicious influence upon his mind. He lived and died a corrupter of the world; and thousands who have been ruined by him will bewail his memory to all eternity.

The mother of Philip Doddridge taught him to love God by sentences written on the tiles which composed the hearth-stone; and he lived to be one of the worlds brightest ornaments and greatest benefactors. Even the smallest influences give some shape and complexion to our principles.

Little things make up character. The immensity of the Divine works is composed of parts. Our globe consists of elements, and even particles of matter comprise the whole. The face of nature, when exhibiting its most beautiful scenery, is infinitely diversified; yet spires of grass, plants, and leaves of trees are the component parts. The clouds which sometimes overspread the heavens are constituted of mists or vapors of the air. Rivers, rills, and even springs, may be considered as the fountains of the mighty deep. Storms of snow and hail, and the falling showers, give demonstration to ourselves that all things in nature are made up of little things. To this law man's character is not an exception. A character for industry is acquired, not by some great and special exertions, but by the daily and persevering pursuit of some useful occupation. An amiable character is established not by any great exhibition of this spirit on a particular occasion, but by acts expressive of kindness to all in the little sociabilities and business transactions of life. Most people have neither ability nor opportunity for great and noble enterprises; and hence, if they have a character at all, it is made up of small matters.

Many a man's piety is injured by overlooking or disregarding little things. He fails to take notice of them, and they accumulate into great. He allows himself in little things, and thus forms a strong habit, he relaxes in them and thus loosens the bonds which hold him to duty. So on the other hand, many a man becomes eminent in piety by giving heed to little things, being grateful for the smallest good, watchful over the smallest error, fearful of the smallest sin, careful of the smallest truth. He becomes great through counting nothing little but

himself; great in knowledge through studying the least sentence and treasuring the least fragment; great in faith through noting God's hand in little incidents and going to him in little sorrows; great in holiness through avoiding little faults and being exact in little duties.

The Christian has Divine example for fidelity in regard to little things. In creation and providence, as much care, wisdom, and attention, are expended on the least things as on the greatest. If we examine the petals of a rose, we find it as exquisitely and as delicately tinted and touched by the pencil of God as the largest star that shines and stands before his throne. Or if we take the mightiest orb that the telescope brings within our horizon, we find that it is not finished with greater care than the smallest molecule of matter that the microscope reveals to our view. In all God's works, indeed, we see infinite detail, exquisite elaboration of the minutest and most microscopic things, patient labor, process, attention.

Jesus also, during the days of his flesh, gave attention to little things as well as great ones. We are accustomed, when quoting his character, and trying to show how grand it was, to point to him stretching out his hand, laying it upon the crested waves of the unruly ocean and making it lie down and be still, turning water into wine, opening the closed eye, and unstopping the deaf ear. But it is questionable whether these are the highest proofs of his greatness. At all events, we find that, while he displayed his mighty power in these great things he yet descended to what we should call very minute things. In beautiful but truth-breathing tones, he exhorted Martha not to be over-anxious about the affairs of her household. He used more eloquent, earnest, and impressive reasoning in addressing one poor woman at the well of Samaria, than he ever expended upon kings, counselors, and highpriests. After the miracle of the loaves and fishes, he closed that stupendous evidence of stupendous power by bidding his disciples gather up the crumbs that remained, in order that nothing might be lost. When he rose triumphant from the grave, the great stone having been rolled away, and all the obstructions of the tomb having been rent asunder at his word, the napkin that had been wrapped around his head was found, not left behind in a state of confusion, but rolled up and laid aside by itself. What attention to little things! What faithfulness "in that which is least!"—*Am. Messenger.*

JESUS WENT ABOUT DOING GOOD.—He was not content with sending his disciples to do it, or doing it at a distance. No. He would walk to the spot himself. He delighted to do good. He would sacrifice needful rest or food to do it. He would go out of his road to do it. He would spend a whole day in doing it. He would do it for the worst. All of us might imitate him more in this.

Awake and Repent.

By I. C. RYLE.

Reader, when I take the Bible in my hand, and look at the ways of the world, I see much that is very distressing, I see many persons, about whose souls I am exceedingly afraid. Listen to me for a few minutes, and I will soon tell you what I mean.

I see many, who if Bible words mean anything, have not yet been converted and born again. They are not justified. They have not the spirit. They have no grace. Their sins are not forgiven. Their hearts are not changed. They are not ready to die. They are not meet for heaven. They are neither godly nor righteous, nor saints. If they are, Bible words mean nothing at all. Reader, are you one of these? If you are, awake and repent.

I see many who to all appearance think no more about their souls than the beasts that perish. There is nothing to show that they think of a life to come any more than the horse and ox, which have no understanding. Their treasure is evidently all on earth. Their good things are plainly all on this side the grave. Their attention is swallowed up by the perishable things of time, meat, drink, and clothing, money, houses and lands, business, pleasure or politics, marrying, reading or company, these are the things which fill their hearts. They live as if there were no such book as the Bible. They go on as if the resurrection and eternal judgment were not true, but a lie. As to grace and conversion and justification and holiness they are things which, like Gallio, they care not for; they are words and names they are either ignorant of or despise. They are all going to die; they are all going to be judged, and yet they seem to be even more hardened than the devil, for they appear neither to believe nor tremble. Alas! what a state this is for an immortal soul to be in; but O, how common.

Reader, are you one of these? If you are, awake and repent. I see many who have got a form of religion but after all it is nothing but a form, they profess and call themselves Christians; they go to a place of worship on the Sabbath, but when you have said that you have said all. Where is the religion of the New Testament to be seen in their lives? Nowhere at all. Sin is plainly not considered their worst enemy nor the Lord Jesus, their best friend; nor the will of God their rule of life; nor salvation the great end of their existence. The spirit of slumber keeps possession of their hearts and they are at ease, self-satisfied and content. They are in a Laodicean frame of mind, and fancy they have enough religion.

Reader, are you one of these? If you are, awake and repent. Reader, I put it solemnly to your conscience, as in the sight of God, are you one of those persons whom I have just described? There are thousands of such people in our land, thousands in our country parishes, thousands in our towns,

For the Herald of Truth.

Regeneration.

"Ye must be born again," John 3: 7.

thousands among churchmen, thousands among dissenters, thousands among rich, thousands among poor. Now, are you one of them? if you are I fear for you. I tremble for you. I am alarmed for you. I am exceedingly afraid. What is it that I fear for you? I fear everything. I fear lest you should persist in rejecting Christ till you have sinned away your own soul. I fear lest you be given over to a reprobate mind and awake no more. I fear lest you come to such deadness and hardness of heart that nothing but the voice of the archangel, and the trump of God will break your sleep. I fear lest you cling to this vain world so closely that nothing but death will part it and you. I fear lest you should live without Christ, die without pardon, rise again without hope, receive judgment without mercy and sink into hell without remedy.

Reader, I entreat you to remember that the Bible is all true and must be fulfilled; that the end of your present ways is misery and sorrow; that without holiness no man shall see the Lord; that the wicked shall be turned into hell and all the people that forget God; that God shall one day take account of all your doings and that Christless sinners like yourself can never stand in his sight. O, that you would consider these things! Where is the man that can hold his finger for a minute in the flame of a candle? who shall dwell with everlasting burning?

Reader I beseech you in all affection to break off your sins, to repent and be converted. I beseech you to change your course to all your ways about religion, to turn from your present carelessness about your soul and become a new man. I offer to you through Jesus Christ the forgiveness of all past sins, free and complete forgiveness. I tell you in my Master's name that if you will repent and turn to the Lord Jesus, this forgiveness shall at once be your own. O do not refuse so gracious an invitation. Do not refuse so gracious a gift. Do not hear of Christ dying for you, Christ stretching out his hands to you, and yet remain unmoved. Do not love this poor, perishing world better than eternal life. Dare to be bold and decided. Resolve to come out from the broad way which leads to destruction. Arise and escape for your life, while it is called to-day. Awake, repent, believe, pray, and be saved.

"Sinners, turn, why will ye die?
God, your Savior asks you why;
He who did your souls retrieve,
He who died that ye might live.

"Will ye not his grace receive?
Will ye still refuse to live?
O, ye dying sinners, why
Will ye grieve your God and die?"

Selected by JACOB G. LONG.
Elkhart, Ind.

Thou hast never been as near to death and eternity as thou art at this moment. Art thou prepared for thy departure?

nor whither it goeth. So is every one that is born of the Spirit."

If we are born of God, his Spirit will bear witness with ours of the fact. If we have not this evidence, seek, Oh seek it now. To-morrow may be too late. Let us seek to regain that spirit of love which man lost in the fall, and become pure as Christ our Savior is pure. Then shall we have power to overcome the world, to draw sinners to us, and teach them the way of salvation; to be as a city set upon a hill that cannot be hid, and to be bright and shining lights to the glory of God here on earth, and kings and princes unto God in the kingdom above. R.

Thy Kingdom Come.

When at home we teach the little ones to pray, or in the Sabbath-school to unite with others in saying "Our Father," do we realize the depth of meaning contained in the words "Thy kingdom come?" do we teach them that they have a part and lot in this matter; that the lambs of the fold may join the prayer of faith, ever ascending like the smoke of the morning and evening sacrifices that bringeth down blessings on this world of sin, and that is to hasten the day of millennial glory? "Of such is the kingdom of heaven," says the great head of the church. Is it not meet then that they should understandingly pray "Thy kingdom come; thy will be done in earth as it is in heaven?" Friends of the children, let us see that the little ones are taught this prayer of prayers! Lovers of the Savior, lovers of our country, teach them that the kingdom is the Lord's, and that he is the governor among the nations.

The Bible.

This word signifies Book; by way of distinction, The Book of all books. It is also called Scripture, or, The Scriptures, that is, the writings. It comprises the Old and New Testaments, or more properly, Covenants, Ex. 24: 7; Matt. 26: 28. The former was written mostly in Hebrew, and was the Bible of the ancient Jewish church; a few chapters only were written in Greek. The latter was wholly written in Greek, which was the language most generally understood in Judea and the adjacent countries first visited by the gospel. The entire Bible is the rule of faith to all Christians, and not the New Testament alone; though this is of especial value as unfolding the history and doctrines of our divine Redeemer and of his holy institutions. The fact that God gave the inspired writings to men in the languages most familiar to the mass of the people who received them, proves that he intended they should be read not by the learned alone, but by all the people, and in their own spoken language.—*Bib. Dic.*

How sweet to work all the day for God and then lie down at night beneath his smiles!

Herald of Truth.

Elkhart, Ind., June 1872.

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MENNO SIMON'S COMPLETE WORKS, in the English language are now ready for delivery. All who wish to obtain this valuable work may have it promptly forwarded to them, by sending in their orders to this office. The price of the work is \$4.50 cents per copy. Any person taking 12 copies will receive one gratis. We have gone to a great expense in translating and publishing the work, so that our people might have the opportunity to examine and read the writings of the eminent reformer whose name our church bears, and we hope our friends will feel an interest in selling as many copies as possible. Single copies of the work may be sent by mail, and those wishing to have them thus sent will please add 64cts to the price for postage. It may be obtained at the following places:

J. E. Barr's Bookstore, Lancaster, Pa.
J. C. Hunsicker, Berlin, Waterloo co., Ont.
Jacob Funk, near Line Lexington, Bucks county, Pa.
Jacob N. Brubaker, Mount Joy, Lancaster county, Pa.
John Baer's Sons, Lancaster, Pa.

The Martyrs' Mirror in English. The subscribers for this valuable work are coming in slowly. We hope our friends who are interested in the publication of the work will make an effort to send in their lists as soon as possible.

Our Family almanac for 1873 will be printed again by about the first of August. If any of our patrons or others have any articles, or items of interest that they wish to have inserted they will please send them soon, in order that they may be ready in time.

A Brother writes from Pa., "In my neighborhood there are very few members

of our church, and I hear much said about faith, which is all proper, but James says, 'Faith without works is dead.' As I understand it we show our faith by our works. I believe a true child of God, who possesses the spirit of Christ and who has been renewed by the power and Spirit of God, will not refuse to comply with all the commandments."

REMARKS.—This is true. If we love God and our Savior, we surely will not refuse to keep the commandments; they will be our delight.

From the Church in Elkhart County.—The Brethren J. Burkholder and B. Snively, from Lancaster county, Pa., have visited some of the churches in Ohio and Illinois and on the 6th of June they also stopped with us and attended meeting at Yellow Creek Meeting House, on Friday June the 7th. We felt sorry that other duties prevented us from meeting with the brethren on that occasion. We hope also that the Lord may bless the effort to sow the good seed of the word of life and that others may follow the example and also visit their brethren in the west and see how they do, and speak to them words of encouragement from the word of God.

A meeting was held on Saturday June the 8th at Shaum's Meeting house where a goodly number of people were present. Bro. J. M. Brenneman of Allen co., Ohio, was with us and on Sunday 27 persons were baptized, and together with one who had been reclaimed, received into church membership.

On Monday there was an appointment at Yellow Creek, where five persons were also baptized and received into the church. Just as the baptismal services were concluded, Bro. C. D. Beery from Michigan arrived, having been delayed somewhat, on account of not being able to get a train sooner.

In the afternoon the communion of the Lord's Supper was observed at the same place, of which a large number of brethren and sisters took part.

On Tuesday there was meeting in Locke, where also four persons were baptized and added to the church, and in the afternoon a short service was held at the house of Henry Rickert who was confined to his bed by reason of sickness. We hope the Lord will be with him and restore him to health that he may serve him in all faithfulness unto the end.

On Wednesday the 12th of June, a deacon

was chosen at Blosser's Meeting-house; there were six candidates and the lot fell upon Bro. Jacob H. Wisler. May the Lord bless him in the important duties of his office.

On Sunday the 16th the communion of the Lord's Supper was observed at Holde-man's Meeting-house, where a large number of persons were present.

We also enjoyed the privilege of a visit from Bro. C. C. Beery, from Fairfield county, Ohio, who on his way to Stephenson county, Ill., stopped with us over Sunday, and spoke in the Elkhart church, in the forenoon, and at Shaum's, at 6 o'clock in the afternoon. We trust these meetings may not have been in vain, and may God's blessing rest upon them.

The Mennonites in Russia.—In another column will be found an article, "The Mennonites," which has been going the rounds of the Press, and appears to have had its origin in despatches from St. Petersburg, the capital of Russia. From what we have learned from a private correspondence from a brother residing in Berdiansk, we know that the matter of emigrating has been considerably spoken of and there is a probability that a deputation may visit this country during the present season, and it is also likely that some of them will emigrate before a great while, but as to their migrating to this country in a body is doubtful. The matter however is one which demands our sincere sympathy, as the giving up of home and emigrating to a foreign land on account of religious liberty is a matter of no small sacrifice. Let us not forget our brethren on the other side of the great waters.

Sinful Amusements.—The Conference of the Methodist Episcopal Church, recently held, adopted a resolution, amending their disciplinary rule, against imprudent conduct so as to condemn "neglect of duty of any kind, imprudent conduct, indulging sinful tempers or words, the buying or selling or using intoxicating liquors as a beverage, dancing, playing at games of chance, attending theatres, horse-races, circuses, dancing-parties, or patronizing dancing-schools, or taking such other amusements as are obviously of misleading or questionable, moral tendency, or disobedience to the order and discipline of the church."

This step, though looked upon with contempt by some and even ridiculed and scoffed at by others, is a subject of great importance and one upon which all will do well to reflect. The love of pleasure and worldliness,

in other words, worldly conformity, and the love of gain are the baits by which Satan catches thousands of souls and leads them to destruction. Let no one be deceived thereby. Many indeed under the guise of a good moral character and a christian profession, are seeking to explain away all the badness of these things, in order that their own lust and inclinations may be the more readily gratified; but every reflecting man or woman and even young children know that it does not become a professor of religion and a follower of Jesus to dance, play at games of chance, go to theaters, balls, circuses, dancing-schools, horse-races, or to sell intoxicating beverages. It is certainly very unbecoming for a christian to be a saloon keeper; and there are many other points which might be touched upon here which men try to make right in order to gratify their carnal inclinations. But one might say. Where will you draw the line? Right here my friend. If you can glorify God by it, and benefit your own soul—if it has a tendency to bring you nearer to God, and causes you to grow in grace; if you can ask God's blessing upon it, believe that the Spirit of God will go with you, then it is not wrong. But when you do anything upon which you can not ask God's blessing with a clear conscience, or if you would go to a place at which you feel that you would not like your best friend to see you, then you should not commit that act—you should not go to that place. "Pure religion and undefiled before God, and the Father is this, To visit the fatherless and widows in their afflictions and to keep himself unspotted from the world". Let us cultivate moral purity and holiness.—EDITOR.

Correspondence.

A Visit to Indiana.

On the 31st of May, myself and wife, and Pre. Peter Basinger from Columbiana county, Ohio and his brother from Riley Creek, in Allen co., Ohio, took the train at Elida, and went within 5 miles of Ft. Wayne, then south to Berne station in Adams co., Ind., and stayed until Tuesday the 4th of June, attended four meetings and also celebrated the Lord's Supper. Brother John M. Christophel, preacher from Elkhart, Ind., also met us there, we enjoyed ourselves quite well among the brethren, and feel thankful for the love they manifested to us, while we were with them. On Tuesday afternoon, myself and wife and Bro. Christophel, took the train at Berne and went to Ft. Wayne, from where my wife returned home, and I with Bro. Christophel went to Warsaw,

where we had to stay over night. Next morning we took the train north. At New Paris, Bro. Christophel left me, and I went on to the town of Elkhart, without a change of cars. I visited around among the brethren in Elkhart County, until the 17th, attended 9 meetings; 37 persons were added to the church, all by baptism except one. Several more made application to be added. Twice was the Lord's Supper celebrated. A deacon was ordained in Christophel's district; the lot fell on Bro. Jacob H. Wisler. May the blessing of God rest upon him, and may he be enabled faithfully to discharge his duty in the church, and Oh! may the blessing of God also rest upon those dear souls who have just given their hearts to him, and made the solemn covenant. Oh! may they be watchful and prayerful, both day and night, lest the enemy lead them astray, and they again be caught in his net. Dear children, forget not your promise to the allwise God. Be faithful unto death, and a crown of life shall be yours. And may the rich blessing of God rest upon all the dear brethren and sisters in Elkhart, and bind them together with the bonds of love. Amen. On the 17th I reached home safely and found all well, thanks be to God.

J. M. BRENNEMAN.

For the Herald of Truth.

Merits of Christ.

"We have peace with God through Jesus Christ," Rom. 5: 1.

That man is by nature depraved, is a universally admitted fact. That on account of man's wickedness there is enmity between him and his heavenly Father. How can man be accepted and justified with this load of iniquity, and his heart in open rebellion to God? Man has never been able to solve this problem, though hundreds have attempted it. God's doctrine is plain, and he who will not accept Christ as the way, can never see salvation. We are led to inquire, What are Christ's merits that they can effect so much in our behalf? This is an important question to both seeker and professor, for daily we ask God's blessings through the merits of Christ. Have you ever considered them? Have you ever thought what they were? Are you pleading that, day after day which you do not comprehend? Let us spend a few moments in investigating their character.

Merit is something deserved. For instance, you engage a laborer to work on your farm, promising a certain sum for a specified amount of work. As soon as the work is completed he has merited his pay, and you would do wrong by refusing his wages. But how does this apply to Christ's merits? Did he promise to secure our salvation for us? Have we any claims upon him? Is he under any obligations to us? None at all. Then his merits cannot be taken in this sense. Suppose you should fall sick while away from home and be brought near the gates of death, your life only being saved by the constant watchfulness of a stranger who attends to your every want even to the neglecting of his own. What gratitude would fill your heart for such kindness! Words would fail to express it, and you would feel under life-long obligations to him, which if possible would only be increased at learning that this service was all done from love to man, and not for gain. Such conduct would be meritorious in the highest degree. Such is the merit of Christ. While we were dead in trespasses and sin, he came to save and rescue us from our fallen condition and exalt us to a life of righteousness. Who will deny merit to Christ? Who can deny obligations for this voluntary service so glorious in its results and privileges to man? But what gives these merits value in God's eyes that we may ask for eternal life through them? God loves mankind, though fallen far below the estate when first created, and whatever is for man's good, has merit with him.

If Christ's atonement changed the condition of man for the better, it was doing the Father a service. Oh! of what infinite merit must the life of Christ be with God, for he healed the sick, gave sight to the blind, hearing to the deaf, strength to the weak, and vigor to the lame. He cast out evil spirits and performed many deeds of mercy, which none else were equal to. He gave the world an example of a most holy life. He taught mankind how to overcome temptation, how to bear trials, which was of infinite value to a people surrounded by evil and suffering. He taught the true character of God and the justice of the law. He was the author of a religion which raises fallen humanity to the favor of God. Whose base

is so broad that it reaches to the uttermost parts of the earth; its towers so high that they reach to heaven; its strength so enduring that all the kingdoms of the world can not overthrow it.

We have enumerated many merits of Christ, and yet we have just begun. Even the greatest merit known to us has not been mentioned—his death and resurrection, the most grand and glorious of all. By these he becomes surety for us, bearing all claims of the outraged law and making a way whereby condemned man may be justified. Who doubts the merits of the life and sacrifice of Christ? We can no more estimate them than we can mark the boundaries of eternity. Why should we hesitate to seek pardon, even though our sins be many? There is merit enough for all. It is inexhaustible. All may come and partake of the water of life freely. *Praise be to God for this blessed assurance.* R.

For the Herald of Truth.

LINES,

Written on the death of our beloved brother,
LEVI LONGENECKER, who died on
the 20th of March 1872, in
St. Joseph co., Ind.

Farewell dear friends to all below,
Though all so kind and dear to me;
My Jesus calls me as you see,
I hope you'll try and follow me.

Weep not for me my brothers dear,
Since I must go and leave you here,
With Jesus I shall happy be,
O father, sisters, weep not for me!

O, what are all my sufferings here,
Compared with joys so sweet;
With the enraptured host 't appear,
And worship at his feet.

In that bright, happy land of rest,
We've another sister blest,
In Jesus arms they sweetly rest,
In Jesus arms they're blest.

There nobler songs of sweet essays,
Fill every heart with joy;
There we may of its virtues reap,
There we will have no cause to weep.

Yes there we'll meet, in joy complete,
Eternally to dwell;
At God's right hand a happy band,
No more to bid farewell.

My suffering time shall soon be o'er,
There shall I sing and weep no more,
Angels shall bear my soul away,
To sing God's praise in endless day.

J. M. CULBERTSON,

Mishawaka, Ind.

Heaven.

In heaven there will be no more tears! "It is tearless, because it is sorrowless, it is sorrowless, because it is sinless; it is sinless, because it is the dwelling-place of the holy Lord God, and of the spirits of just men made perfect. How magnificent the description! 'And God shall wipe away all tears from their eyes, and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain.'

"Confide in the unchangeableness of Christ's love. Nothing shall take it from you, or separate you from it. It ebbs not with the ebbing of your feelings, it chills not with the chill of your affections, it changes not with the changing scenes and circumstances of your life."—Winslow.

The Mennonites.

From recent despatches from St. Petersburg, it appears that the Mennonites, a sect numbering some forty thousand souls, will probably leave Russia in a short time and emigrate in a body to either the United States or Canada. The creed of the Mennonites closely resembles that of the Friends, one of their principal doctrines of belief being non-resistance—that war is unlawful and military service sinful—and the reason of their leaving Russia is that the government of that country has recently rescinded the law which exempted them from military duty, thus making their further stay in the Empire incompatible with their religion. The sect had its origin at the time when the Anabaptist and other mystical beliefs flourished in the Netherlands, its apostle being one Menno Simon, who, having been a priest in the Roman Catholic Church, abandoned Catholicism and preached a doctrine whose fundamental elements were charity and faith, and who sought by his teachings to restore the simplicity of the Primitive Church. About the time of the death of Menno Simon, a large number of the "Mennonites" emigrated to East Prussia, settling near Elbing, Dantzic and Marienburg, where they remained until 1789, when, in consequence of certain arbitrary laws passed concerning them by the Prussian au-

thorities, many of the sect accepted an invitation, which had been extended to them as early as 1786 by the Empress Catharine II., to settle in Russia, and emigrated to that country, their traveling expenses being defrayed by the Russian government, which also granted one hundred and ninety acres of land to each family, ten years exemption from all taxes, exemption forever from military duty, and many other privileges and immunities. A large portion of the Mennonites remaining in Prussia in after years followed their pioneer brethren to the new home, and by the beginning of the present century they formed a colony numbering some fifteen hundred souls, a number which since that date has increased, as stated above, to nearly forty thousand. The Russian government has always shown great consideration for the sect, and they have been allowed to govern themselves by their own laws, thus practically forming, except that they paid taxes to the State, an independent government within the dominions of the Czar. It was not without reason that so much favor was shown the Mennonites, for they were and are subjects that any country might be glad to own. Settling originally on a barren steppe, devoid of water, trees, or plants, they truly made the wilderness a very garden, introducing artificial watercourses, planting forests and orchards, and raising agriculture to a higher degree of excellence than in any other portion of Russia. As stock-raisers they have also been exceptionally successful, while manufactures have been by them carried to great perfection and extent, there now being no less than three hundred and fifty mills and factories of various kinds in operation in their territory, while in their villages are men proficient in almost every known calling and trade. Crimes are exceedingly rare amongst them, and popular education is one of their fundamental laws; in short, as a race and as individuals, their character is such as to make them a very desirable acquisition to any country in which they may choose to reside. That it is to the interest of our Government to endeavor to obtain them, now that the opportunity is offered, as residents of the United States, is very plain, as their natural thrift, intelligence, and self-dependence mark

them out distinctly as fit citizens of the Great Republic. Indeed, the law-abiding nature and thrift of the colony of the sect already established in Lancaster county, Pennsylvania, affords abundant proof of the desirability of having added to it either further additions, or else of having a new colony founded in some other portion of the Union. There is one obstacle in the way of the Mennonite hegira from Russia, and that is the Russian law, which forbids a subject to leave the country without the consent of the authorities, and although there is little doubt but that this consent would be accorded to one or two, or even to ten or twenty of the sect, but when permission is asked for the entire forty thousand to leave in a solid body it is extremely doubtful whether the Government will grant the permission desired. For the United States, however, Russia has always professed a high regard, and it is quite possible that although for their own individual asking the Mennonites would not be allowed to emigrate, yet it is by no means improbable that if their request was urgently seconded by our Government, it would be granted, and the advisability of thus urgently seconding it is evident, both on the grounds of lending assistance to an oppressed people and on the grounds of political economy and self-interest, that it seems to be the plain duty of our Government to take such action in the matter as will secure to the United States a colony of people who will add so largely to the morality, wealth, and intelligence of the nation.—*Phila. Press.*

The Goodness of God.

In all the earth there is no name like the name Jehovah. Throughout all the earth there is no heart like his. There is no love or welcome such as he grants to them who come unto him. He invites all to come back, to enter into and to dwell in him. If we be humble, though we be cast into the extremities of life he will not disdain us. If we are humble and contrite he delights to dwell with us. We should rejoice that he is thus welcoming all those who seek him, helping their infirmity, and that his mercies extend not only to those who come unto him, but that he is

awaking, by his word and spirit those that sleep and those who are dead in sin, and by all his influences drawing souls back unto him, their Source and their Head. We should thank the Lord continually for all his mercies to us. We should consider the goodness of God, "wherein he hath helped us," and when we have brought before the mind all the bounties and blessings it can comprehend we should remember that there are many others which we do not understand. The gifts of God to mankind are more numerous than the leaves in summer. They shine more brilliantly than the stars at night, illumining our way all through life—filling it with comfort and blessedness, and their full purposes of good to the soul are yet unfulfilled. God is long suffering toward us, waiting for us to be able to appreciate and to enter into the fruition of his nature. As we wait for our children, watching them and taking care of them until they come up to us, so the Lord waits upon us to bless us abundantly more than we can imagine. When we arrive in the other and better world, when we have come to the measure of the stature of perfect men in Christ Jesus, our eyes shall be cleansed, then we shall see how thickly God's mercies were strewn along our pathway through life. All men should rejoice in God's immeasurable generosity, and in the out-flowing ever-pouring abundance of his thoughts and goodness to them, notwithstanding their rebellious, unworthy natures. What is man that he should withstand God's holy nature? Fear, guilt, remorse or humiliation should not take us away from God, for it is because of our weakness, our infirmities and our wickedness that he desires us to come to him, that he may strengthen, forgive and cleanse us from all sin, and that he may establish us forever in his righteousness. We should not keep away from God because we have been selfish, neither by reason of tribulation or sickness should we refuse to be filled with the unbounded love of God. Under all the varied circumstances of life we should look up to God as the author and finisher of that faith the end of which is the salvation of the soul. Oh that men would everywhere be willing to be won by the goodness and gentleness of a merciful, indulgent God, that they

might know his greatness, his power, and his willingness to accept abundantly their feeblest endeavors to come to him,—that they might understand how he will not break a bruised reed nor quench smoking flax until he brings forth judgment unto victory. But, alas! among the innumerable host are only a few, here and there one, who are walking upon the narrow way, who are striving "to enter in at the strait gate." For the goodness which God gives unto many they return ingratitude. Their evidences of indifference and disobedience are heaped up before him like mountains of iniquity. But if they come out from darkness and turn to God to seek him he will be found of them. He will cause their burden of sin and guilt to roll away and instead will give them a burden that is light and a yoke that is easy. He will permit them to see, by faith, that there is beyond the fearful, clouded days of this life, a place where the weary are forever at rest. God helps all his cross-bearing children to see, even under the most distressing circumstances, to find a comfort—a soul-cheering view of the goodness which is laid up for them in heaven. All who are sorely tried with pain, with burdens, with cares and weariness, until they almost lose the ambition of life, for whom there seems to be nothing but a rough path down to the grave, whose earthly prospects are as a shattered mirror, to all such there remaineth a rest that no storm can disturb. Our earthly friends will leave us, the enjoyment of health will soon be gone, our earthly treasures will fly away, worldly honor is as a bubble, all things terrestrial are passing away. But the goodness of God—they that are born of him will endure forever.

God gives glorious privileges unto men, but many disregard them. They do not see them. They grovel through life with their minds uncultured, undeveloped. Oh, that they might be filled with anguish that they should bear such souls, which are so benighted—missing the enjoyment of the goodness of God. When the conscience is stained with sin, when the heart is filled with guilt—when our lying down and rising up is in company with fears and remorse, God will abundantly bless and forgive if we turn our

faces toward his loving kindness and his forgiving love. May the time speedily come when all men shall be taught of God, and shine forth in the beauty of true religion, and may his kingdom come until the whole earth shall be filled with his goodness.—*Pilgrim.*

Severe Misfortune in Missouri.

[The following letter was received after the English Herald for June was printed.]

St. Martin's, Morgan Co., Mo.,
May 28th, 1872.

DEAR BRO. FUNK:

It is alone through the grace of God that we are yet here, and that I have the opportunity to write to you, for the Almighty God has manifested his omnipotence unto us.

About 6 o'clock last Sunday evening, there was a tornado in this vicinity, which developed itself within three quarters of a mile of my house, and blew down a house in which no person resided. There it drew, as it were by the providence of God, a little to the left, and passed four rods north of my house in a southeasterly direction. It had continued in its course as at first, it would have passed between our house and Bro. Kauffman's, which are about thirty-five rods apart, and undoubtedly it would have gone with us as with the others, of whom I will inform you.

At the time the tornado passed by, there were in our house besides the family, two of Bro. Wingard's sons; it carried fence rails about thirty rods, tore a portion of the roof from my house and reduced it to fragments. This was done in a twinkling. As soon as the storm was over, Bro. Kanifman and I walked across the field to the next neighbor, whose house and every thing lay scattered about, and a terrible sight presented itself. The neighbor and his family were covered with blood and dirt by a pile of ruins, the parents being severely injured, while the three children remained unharmed. We used every effort to remove the family to the next house as quickly as possible, for we saw that Bro. Brundage's house, a half mile off, was also blown down. In a short time we were there, where a mournful scene was before us; but some brethren and neighbors had already arrived. Before us lay the house of

Bro. Brundage, about ten rods from its foundation; but the saddest of all was that which befel the inmates. Bro. Jacob Blosser, who lived in the house with Bro. Brundage, was killed; near him lay his wife with her child bleeding and lamenting; the child, Sophie E., died at 11 o'clock that evening, aged 1 year, 6 months and 21 days. Two rods farther lay Sister Brundage, severely injured, and in the greatest agony; near her stood her son, covered with blood and dust, so that I did not know him; however he was not much injured. While we were providing for these severe afflictions here, we observed also that Bro. Peter Blosser's house, 80 rods distant, was blown down, and we learned that his wife was somewhat injured.

At the same time we learned that Bro. John Driver's house was also destroyed, but they came to this neighbor's house, and were not much hurt. Medical aid was given to the wounded before midnight.

On Monday the people came from all directions to see the result of the tornado. At 4 p. m., Bro. Jacob H. Blosser was buried. Sermon by D. D. Kauffman and B. Wein, from Matt. 24:44. There were many present, all of whom manifested their sympathy with the bereaved.

The loss in property is great, especially that of Bro. Brundage, inasmuch as he is old, and it is impossible for him to cover his loss, for there is nothing of his left; all his buildings, his means of subsistence, furniture, bed-clothes, and their clothes are gone, even the clothes on their persons were torn; so that they barely escaped with wounded bodies, hence their need of assistance is great.

At the time of the disaster, Bro. Brundage was attending Conference in Illinois.

All who were injured are improving.

LORENZO HORCHHEIMER.
D. D. KAUFFMAN.

REMARKS—In this case all can see their duty. Let us, then, render assistance to the afflicted, as members of one body; for if one member suffers, then they all suffer. If any person has somewhat to bestow, he can send it direct to the deacon, Jacob Huber, St. Martins, Morgan Co., Mo.; or if any will send to us, we will see that it will be properly sent.

EDITOR.

For the Herald of Truth.

To the Young.

WISE CHILDREN TAKE ADVICE.

"A wise son maketh a glad father; but a foolish son is the heaviness of his mother;" Prov. 10: 1.

(Conclusion.)

We occasionally hear some persons say, I am just as good as others, if even I am not baptized and united to a religious society. It makes no difference, I can continue to live in my unconverted state at present; I can make a good appearance and act before people as though I was a good christian, they will not know any better. But, ah, my friend, God knows if you are acting the hypocrite. If I become converted, be baptized and unite with some church, my companions will point the finger of scorn at me, and say all the evil against me they can; I will have no company; my pleasures will all be gone. But, my friends, let not such thoughts enter your minds. What makes you think and believe so? I would answer: The tempter, the devil that instills into the minds of the people such erroneous doctrines, is transformed into an angel of light. "As a roaring lion he goeth about seeking whom he may devour, whom resist, steadfast in the faith," by refusing to yield to temptations, but persevere in that which is good. Though the devil is subtle and powerful, he is busy and untiring in his efforts to lead men to destruction, yet the weakest believer may effectually resist him by watchfulness and prayer to Jesus for assistance. If you seek an interest in the righteousness and reign of Jesus, he will bestow it unto you. O, how great is his goodness. "Only fear the Lord and serve him in truth with all your heart." Consider how great things he hath done for you.

"Seek ye the Lord while he may be found; call ye upon him while he is near." "Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God." He will not leave you comfortless. Christ giveth; he saith, "I will not leave you comfortless." Literally: orphans bereft of my presence, as children bereft of the presence of their father, "I will come to you." Spiritually: "To comfort all that mourn; to appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called Trees (or Children) of righteousness, The planting of the Lord, that he might be glorified." O, my young friends, waste not this precious time where in you could work out your salvation. "For what is your life? It is even a vapor that appeareth for a little time and then vanisheth away." How uncertain is your life! How soon may death cut you off from your

friends. We are convinced that we must once die, prepared or unprepared. But how, where and when, we know not; no man can reveal death to us. Duty and interest require that we should so live as to be always ready, whether we die suddenly or after a lingering illness. No sooner shall we be "absent from the body" than we shall be "present with the Lord," if we are his children, beholding his glory and rejoicing in the fullness of his love, that everlasting glory, which "Eye hath not seen nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him." Oh, would we not all like to enjoy that beautiful home which abideth for ever, where there will be no more sickness, sorrow, tribulation, and death; where no tears will be shed?

But all will be joy and happiness for ever. The question might arise, What shall we do to be saved? John says, "Repent ye and believe in the gospel," and Peter says, "Repent and be baptized every one of you in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost," Acts 2: 38. It is the duty of all men, young and old, to save themselves from eternal ruin, by repenting of their sins, and seal that repentance with baptism, and believe on the Lord Jesus Christ, that their sins may be blotted out, and consecrate themselves wholly to his service. "Put ye on the Lord Jesus Christ." Clothe yourselves with his character and spirit. All should look upward to him, that his heavenly influence may descend in copious effusions, and the evils of sin become as the frosts of winter on the approach of spring; and vanish as darkness before the light of day. Wait not for a more convenient season, or think I will put it off until some other time, till old age or sickness comes, there will then be time enough to call upon my God, and make peace with him. Alas my friend, none of these opportunities might ever come. God might withhold his spirit from you, for he says, "My Spirit shall not always strive with man." In the twinkling of an eye death might summon you from time to eternity, without any warning. Almost daily do we hear of persons, young and old, whose prospects for long life were good in the morning, and in the evening they were a corpse.

What would become of our poor souls if we were to die in an unprepared state? They would be banished from the presence of God, into a place of everlasting torment, where there will be wailing and gnashing of teeth. Then what could our companions or the world, or the riches thereof help us at that day? Nothing. God alone is able and willing to help us, if we call upon him sincerely, for he is faithful and will not suffer us to be tempted above that we are able. The Lord is good, a stronghold in the day of trouble; and he knoweth them that trust in him. Trust in the Lord and he will help you. "Delight thyself also in

the Lord and he shall give thee the desires of thine heart." "Acquaint now thyself with him, and be at peace; thereby God shall come unto thee." "For then shalt thou have thy delight in the Almighty, and shalt lift up thy face unto God."

Perchance, if you turn to God you may be the means of bringing your companions also to him. If all young people would go hand in hand and put on the Lord Jesus Christ; follow his footsteps, "and be clothed with humility, it would be well, for "God resisteth the proud and giveth grace to the humble," 1 Peter 5: 5. I advise you, my young friends, "Seek ye out of the book of the Lord, and read: No one of these shall fail, none shall want her mate; for my mouth it hath commanded, and his spirit it hath gathered them," Isa. 34: 16. "Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord." Submit cheerfully to the dealings of God's providence.

The Apostle says, "Humble yourselves, therefore, under the mighty hand of God, that he may exalt you in due time; casting all your care upon him, for he careth for you. Be sober, be vigilant; because your adversary, the devil, as a roaring lion, walketh about, seeking whom he may devour." Therefore, "Watch and pray that ye enter not into temptation; pray always that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of God, for we are all born in sin, and apt to do evil. Satan, that wicked one whom God cast out of heaven, tempts us to wish for what is wrong in the sight of God, and to make us feel angry and proud; and to say things that are not true. We must look to God for grace to keep us from evil when we are tempted to sin. O let us learn from Jesus, to obey God, and not mind satan when he whispers mischief in our ears. If you wish to be like Jesus, hear what he says to you, "Come, and learn of me, for I am meek and lowly in heart; and you shall find rest unto your souls." Would you not desire to enjoy the blessedness of Christ's kingdom and dwell therein for ever? There are crowns of glory to be given us, and garments that will shine like the sun in the firmament of heaven. There shall be no more crying or sorrow, for Jesus will wipe all tears from our eyes. There we shall be with seraphim and cherubim. There also we shall meet with thousands who have gone before us to that place; none of them are hurtful, but loving and holy; every one walking in the sight of God, and standing in his presence for ever.

In a word, there we shall see the elders with their golden crowns, there we shall see holy virgins with their golden harps, Rev. 4: 4; 14: 1-3; there we shall see men that by the world were cut in pieces, burnt in flames of fire, eaten of beasts, drowned in the seas, for the love that they bare

to the Lord Jesus. O would you not like to live in that beautiful home that abideth for ever? If we be truly willing we all may, for the Lord Jesus has promised it. Jn. 6: 37; 7: 37. Jesus said, "Ifm that cometh to me I will in no wise cast out." Delay not repentance.

"Tis a folly and a crime,
To put religion by;
For now is the accepted time,
To-morrow you may die.

Our hearts grow harder every day,
And more depraved the mind;
The longer we neglect to pray,
The less we feel inclined.

Yet sinners trifle, young and old,
Until the dying day;
Then they would give a world of gold,
To have an hour to pray.

O then, lest we should perish thus,
We would no longer wait;
For time will soon be past with us,
And death will fix our state."

JACOB KILMER,

Winesbury, Holmes Co. O.

Children's Department.

Verses for Young Children.

God lives on high
Beyond the sky,
And angels bright,
All clothed in white,
The praises sing
Of heaven's King.

This God can see
Both you and me;
Can see at night,
As in the light:
And all we do,
Remember too.

'Tis he bestows
My food and clothes,
And my soft bed
To rest my head,
And cottage neat,
And mother sweet.

And should not I
Forever try,
To do what he
Has ordered me,
And dearly love
This Friend above?

I always should
Be very good;
At home, should mind
My parents kind;
At school obey
What teachers say.

Now if I fight
And scratch and bite;
In passions fall
And bad names call;
Full well I know
Where I shall go.

Satan is glad
When I am bad:
And hopes that I
With him shall lie
In fire and chains,
And dreadful pains.

All liars dwell
With him in hell,
And many more
Who curse and swear;
And all who did
What God forbids.

And I have not
Done what I ought,
I am not fit
With God to sit,
And angels bright
All clothed in white.

I will confess
My naughtiness;
And will entreat
For mercy sweet.
O Lord, forgive,
And let me live.

My body must
Be turned to dust;
Then let me fly
Beyond the sky,
And see thy face
In that sweet place.

For the Herald of Truth.
From a Child.

I am but a little child, a little pilgrim in this world, and Jesus Christ is my Redeemer. This is a very sinful world, and I too am a great sinner, but Jesus died for me, to redeem me from the sin of Adam, and I pray Jesus that he may guide me with his Spirit of truth, that I may not be led astray in my childish days, and in the days of my youth. I pray too that the Lord may renew my heart and make me a new creature, that I may be a true child of Jesus, that when my soul shall leave its earthly home it may find rest in heaven. Amen.

SALINA SMOKER.
Spruce Hill, Juniata Co., Pa.

For the Herald of Truth.
The Way to Heaven.

Dear little friends, last month I told you I would try to tell you where and how to find the way to heaven; and now I shall try to do so. The wisest and best being who has ever lived in this world used to express a large part of his teaching by taking common objects of nature and familiar customs of the people and putting them in the form of beautiful parables, intended to illustrate and teach men spiritual truths in a plain way. So I shall try to illustrate what I have to say by a little comparison.

Many people cross the ocean every summer in great ships to visit the "old countries." They travel in Germany, Switzerland, England, France, and other foreign lands; and some press on still farther and visit Asia and Africa. How do these people find the way to and through those countries so far away? Could we find the way to one of those distant countries—to Germany for instance? Yes we could; and just in the same way as those travelers do of whom I told you above.

In the first place, when these people once make up their minds to cross the ocean and travel in foreign lands, they get very much in earnest about the matter. They talk and think about it every day. If they meet any one who has experience in traveling, they try to learn as much as possible from him about the best route to take, and the pleasures, the dangers, and the difficulties of such a journey. But, they do not depend merely on hear-say. They provide themselves with a "guide-book" in which are directions as to the best route to travel, with descriptions of the people and the natural and historical curiosities to be seen and enjoyed, and cautious as to the dangers and difficulties likely to be met. They read and study their "guide-book" carefully and refer to it often on their journey. So, you see, that these people do find the way to foreign lands, about which they at first knew as little as you or I. In the same way you or I could find it, which is simply by being very much in earnest and by reading and studying our "guide-book" often and following its instructions.

Now, you and I are traveling, and if we would find the way to heaven, we must get at the matter in about the same way as we would take to find the way to a foreign land, that is, first, we must be in earnest. And if we are really interested heartily in this matter, we shall often think of it, and, perhaps, talk about it with our young friends and with old and experienced persons.

Christians are pilgrims, or travelers heavenward; with such people it will be a delight to talk and to learn from them what we can. Secondly, we must not fail to read, and strictly obey the book which God himself has given unto men as a guide-book to heaven. It will surprise some of my little friends to hear of a guide-book to heaven. Why, that is just what they wanted; they never knew there was such a book—or, perhaps I should say, they never thought of the matter in that light, for whatever else the Bible may be called, it is the book that shows the way to heaven, and that is just what we want.

You will find many things in the Bible that you will not understand, but you will also find much that you can understand. But, let one be ever so quick at learning, yet, if he would rightly understand the Bible, he must have the good Spirit of God to show him the truth. We should, therefore, ask God for his Spirit to guide and help us to a right understanding of his good Book. If we ask, he will give, for so he has promised, and so he will do.

Your friend,
J. K. HARTZLER.
McVeytown, Pa.

For the Herald of Truth.
A Pleasant Way.

"Her ways are ways of pleasantness, and all her paths are peace." Prov. 3: 17.

Dear children, last month I told you about a hard way; a way that is hard to every one who walks in it. Now I will tell you about a pleasant way; a way that makes every one happy who walks in it. The difference between the hard way and the pleasant way is so great, that it can hardly be told. It can only be felt and realized by those who have tried both.

This pleasant way is the way of wisdom. All who love and fear the Lord, and keep his commandments are in this pleasant way. David says, "The fear of the Lord is the beginning of wisdom; a good understanding have all they that do his commandments."

Solomon says, "Happy is the man that findeth wisdom, and the man that getteth understanding; for the merchandise of it is better than the merchandise of silver, and the gain thereof than fine gold. She is more precious than rubies; and all the things thou canst desire are not to be compared unto her. Length of days is in her right hand, and in her left hand riches and honor. Her ways are ways of pleasantness, and all her paths are peace."

There are many things that make this way pleasant, some of which I will tell you.

God loves those who walk in it, and therefore makes it pleasant to them. Jesus is the friend and companion of every one who is in this way, and this makes it pleasant. They who are in this way have the children of God for their companions and friends, who love them and do all they can to make them happy, and this makes the way pleasant.

All who are in this way feel sure that God will take care of them; they believe that when they die, Jesus, that dear friend who was with them in life will still be with them, and will take them to that beautiful world above, and these thoughts make the way pleasant.

Those who walk in that hard way often become afraid. When they think of dying they become afraid, because they know that God does not love them, and that if they should die, he would punish them for their wickedness. Often when they lie down at night they are afraid they might die before morning; but those who are in the pleasant way have none of these fears. Solomon says to them, "When thou liest down, thou shalt not be afraid; yea, thou shalt lie down, and thy sleep shall be sweet."

There are still many more things to make this way pleasant. If those who are in the hard way could only be persuaded to come into the pleasant way, they would have no more desire to walk in that hard and unpleasant way. My little readers, in which of these ways do you think of traveling? I hope you will all say, I will try to travel in this pleasant way.

If you think you will go in the pleasant way, let me say to you, do not think you will first go in the hard way for a time, and then go in the pleasant way. These are very foolish thoughts. A great many people have done this, and while they were in this hard way, disobeying God, he took their lives from them; and now they must be punished forever, and can never be happy.

None were ever sorry that they commenced to walk in wisdom's ways when they were young, but thousands who waited until they were old before they left the hard way and then began to walk in the pleasant way, were sorry they did not begin when they were young.

Now dear little friends, if you think you would like to walk in this pleasant way, you must ask God to help you make a beginning while you are young; before the evil days come, and the years draw nigh when you shall say, I have no pleasure in them.

Just think how foolish it is for people to think they will disobey God, and go in the hard way, and be miserable and unhappy until they are old, before they will begin to obey God, who made them and keeps them alive, and gives them all these good things which they enjoy! It is just as foolish as it would be if one who was sick would say, "I will not do anything to make me well; I want to be sick a long time before I shall take any medicine, or do anything to make me well."

I want to walk in the pleasant way as long

as I live; do not you, my little friends? May God help us all to walk in it.

BROTHER HENRY.

FOOD FOR THE LAMBS.

Now therefore hearken unto me, O ye children; for blessed are they that keep my ways, Prov. 8: 32.

Do not my words do good to him that walketh uprightly? Micah 2: 7.

The following Table will show those who wish to read the Testament in the way proposed what chapter to read each day.

| Days. | Chapter. | Days. | Chapter. |
|---------|----------|--------|----------|
| July 19 | Rev. 15 | Aug. 4 | Matt. 9 |
| " 20 | " 16 | " 5 | " 10 |
| " 21 | " 17 | " 6 | " 11 |
| " 22 | " 18 | " 7 | " 12 |
| " 23 | " 19 | " 8 | " 13 |
| " 24 | " 20 | " 9 | " 14 |
| " 25 | " 21 | " 10 | " 15 |
| " 26 | " 22 | " 11 | " 16 |
| " 27 | Matt. 1 | " 12 | " 17 |
| " 28 | " 2 | " 13 | " 18 |
| " 29 | " 3 | " 14 | " 19 |
| " 30 | " 4 | " 15 | " 20 |
| " 31 | " 5 | " 16 | " 21 |
| Aug. 1 | " 6 | " 17 | " 22 |
| " 2 | " 7 | " 18 | " 23 |
| " 3 | " 8 | " 19 | " 24 |

This table can be written on a piece of paper and kept in the Testament for a mark.

Died.

On the 26th of April, in Grundy co., Ill., of scarlet fever, George, aged 2 mos., and 20 days, only daughter of John C. Yoder, aged 14 yrs., 10 mos., and 9 days, children of Lewis and Nancy Kulp. Funeral discourse by H. L. Shelly, from Rev. 14: and part of the 11th verse.

On the 29th of April, in Juniata co., Pa., at the residence of her son-in-law, J. L. Vanart, Sister Martha Kincer, aged 72 yrs., 3 mos., and 25 days.

Mother, thou hast gone before us,

Where thy saintly soul has down,

Tears are wiped away forever,

And all sorrow is unknown.

Each, like thee, in peace departing,

To the kingdom of the blest,

Where the wicked cease from troubling,

And the weary are at rest. L. L. V.

On the 26th of May, in Morgan co., Mo., death caused by the fall of a horse, Jacob H. Blosser, aged 26 years.

Also at the same time, Sophie E. Blosser, aged 1 yr., 6 mos., and 21 days. Funeral sermon by D. D. Kauffman and D. Wein, from Matt. 24: 44.

On the 3rd of August, 1871, Mary T., daughter of Jacob H. and Blosser, aged 2 yrs., 3 mos., and 28 days.

On the 30th of May, in Fayette co., Pa., of

bronchial affection, Anna Johnson, aged 45 yrs., 8 mos., and 21 days. A husband and two daughters are left to mourn their loss. Death however, we feel was gain to the departed sister. Funeral services by D. Brenneman, from 2 Cor. 5: 1.

Now rest thy weary head,

From care and labors free;

Thou dost but sleep; thou art not dead!

Thy face again we'll see.

On the 31st of May, in Stephenson co., Ill., of lung fever, Preacher Christian Snyder, aged 42 yrs., 5 mos., and 28 days. Funeral discourses were delivered by Joseph Burkholder, of Lancaster co., Pa., Matthias Eby and Benj. Lapp, of Missouri. He was sick only a few days; having attended Conference in Whiteside co., and remained there over Sunday, he took sick on Monday night and was with difficulty conveyed to his home, where he lingered until Friday about noon, when he went to his final rest. He was a preacher in the Mennonite Church for a number of years, and had the good will and love of all. Little did we think that when we bade him farewell the Saturday previous that he should so soon be called to his final account. He leaves a devotedly afflicted wife and nine children to mourn his unexpected death. The Church there too will feel that there is a vacant place in their midst. May God grant that it may soon be filled again by a faithful laborer in the vineyard. We hope he has gone to the rest prepared for all those who love him.

On the 6th of June, in Cass co., Mich., of rheumatic fever, Sarah Ann, twin daughter of Alexander and Louisa Fredricka Cayer, aged 9 yrs., 2 mos., and 4 days. The little girl was a promising child, and was beloved and esteemed by those who knew her. She was especially dear to her parents, being a twin child and of an exceedingly kind and loving disposition. But we thank the Lord she is in the arms of a blessed Redeemer, and therefore we would not mourn as those who have no hope. God bless the mourning parents, brothers and sisters, that they too may all meet their Savior in peace.

On the 6th of June, in Logan co., Ohio, of dropsy and a disease of the lungs, Lydia, only daughter of John C. Yoder, aged 14 yrs., 10 mos., and 12 days. Funeral discourses by John P. King in German, and Joseph Kauffman in English, from 2 Cor. 5: 1-4.

On the 21st of May, in Montgomery co., Pa., Catharine, wife of John C. Clemens, aged 37 yrs., and 13 days. The deceased was beloved by all who knew her for her virtues and christian conduct.

On the 8th of May, in Bucks co., Pa., Amanda, daughter of Jacob M. and Susanna Leatherman, aged 26 yrs., 4 mos., and 22 days. Buried at the old Deep Run Meeting-house. Sermon by—Godeschalk, at the house, and Isaac Moyer at the meeting-house, from 2 Cor. 4: 17.

On the 14th of June, in Elkhart co., Ind., of typhoid fever, Salome, daughter of Abraham and Anna Culp, aged 2 yrs., 11 mos., and 22 days. Buried on the 16th, at Yellow Creek meeting-house.

On the 13th of June, in Oscoda, St. Joseph co., Ind., Cora Ellen, daughter of Solomon and Susan Hultman, aged 2 yrs., 1 month and 2 days. Her death was caused by a piece of a fish bone, which, in the attempt to swallow, lodged in her throat. She lingered several days until death put an end to her sufferings. But we feel assured that she is in that better land where sorrows can never come, and where the deeply afflicted parents may meet their loved one again.

On the 1st of May, in Wayne co., Ohio, of dropsy of the heart, Maria, wife of Abraham Moser, aged 51 yrs., 4 mos., and 28 days. She leaves a husband and 7 children to mourn their loss. Buried on the 3rd, in the Sonnenburg grave-yard. Sermon by Chr. Schneek at the house, and Chr. B. Steiner at the meeting-house.

On the 6th of June, in Wayne co., Ohio, of dropsy, Magdalena, wife of Christian Lehman, aged 60 yrs., 10 mos., and 1 day. Buried on the 8th in the Sonnenburg grave-yard. Sermon by Chr. Sommer at the house, and by C. P. Steiner, of Allen co., at the meeting-house. She leaves an affectionate husband and 3 sons to mourn their loss. She had a full share of earthly sufferings to endure. A few years ago she fell on the stove and burned her right arm so badly that amputation became necessary. She bore all her afflictions with patience.

On the 12th of June, in St. Joseph co., Ind., of dropsy, David Klingman, aged 86 yrs., and 1 day. For the last three years his sufferings were severe, yet he bore it with patience. During his affliction, he worked out his salvation with fear and trembling. Funeral service by Samuel Gettig and M. W. Shenk, from Luke 18: 7, 8; Gen. 3: 22.

On the 12th of June, in Grundy co., Ill., of bronchitis and general debility, Abraham Buckwalter, aged 78 years 4 months and 26 days, he was a faithful member of the Mennonite Church 55 years and a deacon in the church 10 years, he leaves a bereaved widow and 10 children to mourn their loss, yet he mourns not as those having no hope; he frequently expressed himself as being willing and ready to go to God. Funeral services by H. L. Shelly in German from Rev. 14: 13, and by Pre.—Hart in English.

On the 3rd of June, in Lagrange co., Ind., of lung fever, Peter Lumbirich, aged 73 yrs., 8 mos., and 17 days. Buried on the 5th, at which time an appropriate address was delivered by John C. Yoder and Joseph Miller. He leaves 6 children and 30 grand-children to mourn their loss.

Letters Received.

Chr. Herr.

MONEY LETTERS.

B—Eli E Borntrager \$1; Noah Byler 30 cts; Jacob N. Drubacher \$1; John P. Drubacher 25 cts; John Bixler \$1; Abraham Bitchy \$1; G. Z. Boller \$12; Lydia Buckwalter \$1; N. Brunk \$1; John Baer \$3 50.

C—Peter Culp \$2; John Casel \$1 50. D—John Driver \$3; C. T. Detweiler \$4 50.

E—Benjamin Eicher \$23; Samuel Eberly \$1; James Everts 75 cts; E. R. Ebersole 50 cts.

F—Mrs M. Fieles 25 cts.

G—Noah Grabill \$1; Elizabeth Gaff \$1.

H—John W. Hoover \$1 10; John Haga \$1 25;

Amos Herr \$2; Anna Huber \$1; Joseph Hershey 10 cts; Benj. D. Hershey \$9; C. Hooley \$1 50.

R—Michael Kilmer 50 cts; Annie Kulp \$1;

Jacob Kindy \$1; Joseph Kauffman \$1 50.

L—Emanuel Leisner \$1; Jacob L. Leisner \$1;

J. B. Larimer 30 cts; Chr. A. Lehman \$1.

M—Isaac H. Moyer \$5 25; Catharine B. Metz \$1 50; P. S. Miller \$1; Peter D. Mischler \$7;

A. Mummet \$1; Abm Metz \$6.

N—John Neiswanger \$1 60; Jacob H. Nicodemus \$3; Christian Nafziger \$2; Benj. Neff \$1.

O—C. Plank \$2; Philip H. Parret \$1; Sevilla

Paß \$1.

R—John Roop 50 cts; Jacob Rediger \$2; R. B.

Reigert 10 cts.

S—Michael Shupp 25 cts; Benjamin Stauffer

\$1 50; Jacob Sharp \$2; Henry Snavely \$1 50;

Maria Shenk \$1 50; Christian Schlanter 50 cts;

Nicholas Stocker \$2; Nicholas Schantz \$1; Anna

H. Stoner \$1; Christian Schenk 25 cts; Benjamin

Shoenacker \$5 60; Joseph \$3 \$1; Elias Shantz

\$6 50; Peter Stauffer \$2 50.

S—John B. Tyson \$1 70; David A. Troyer \$4 15.

V—Peter Vireler \$1 50.

W—John Winger \$2; Jacob D. Weaver \$1 50.

X—Samuel Yeager \$1 50.

Z—Joseph Zebr \$2; Jan C. Zook 25 cts; Shem

Zook \$2 70; Peter Ziegler 40 cts.

For Books.—Jacob H Nicodemus \$3; Jacob Shenk \$2.30; C T Detweiler \$5.25; Abm Roth \$8; Samuel Stemen \$9; J C Hunsicker \$21.94. Contributions for the storm on Sunday, May 26, who suffered from the storm on Sunday, May 26, Church in Elkhart Co., \$116.65; Church in Barr Oak \$5.05; in Haw Patch \$11; Henry Gerber \$5; Henry L Martin \$1.

TIME TABLE.

Lake Shore & Michigan Southern Railroad.

Passenger trains on and after June 2nd, 1872, leave Elkhart as follows:

GOING EAST.

Accommodation, (Air Line), 12.05, P. M.
Special New York Expr., (Air Line), 1.40, P. M.
Atlantic Express, (Air Line), 9.55, P. M.
Night Express, (Main Line), 1.10 A. M.
Mail, (Main Line), 12.10 P. M.
Grand Rapids, 2.45 P. M.

GOING WEST.

Special Chicago Express 4.00 P. M.
Night Express, 2.40 A. M.
Pacific Express, 4.10 A. M.
Accommodation, 5.00 P. M.
Elkhart Accommodation, 6.00 A. M.

Grand Rapids train arrives from White Pigeon at 1.30 P. M., and returns at 2.45 P. M.
Cincinnati, Wabash and Michigan train arrives via Goshen at 11.35 A. M., and departs via Goshen at 1.45 P. M.

500 All trains run on Cleveland time which is 20 minutes faster than Chicago time.

500 Sleeping cars on all night trains.

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"How beautiful are the feet of them that preach the Gospel of Peace."

Vol. 9.—No. 8.

ELKHART, INDIANA, AUGUST 1872.

Whole No. 104.

Through Night to Light.

FROM THE GERMAN BY PETER H. STAUFFER.

Through night to light! And may terrific sad-
ness Envelop gloomily the world;
Be not afraid! for after midnight's darkness
Will follow sunrise, sweet and mild.

Through storm to rest! And may both earth and
heaven Be shook by roaring tempests wild;
Be not afraid! tornado's wild confusion
Is followed by a calm so mild.

Through work to sleep! Although the heat of
noonday Be resting on thy burdensome,
Be not afraid! fresh evening breeze will always
Be wafting yet ere day is done.

Through cross to crown! And may earth's no-
blest giants perish menace you, (lestation,
Be not afraid! when painful lamentations
Are o'er, God's peace is granted you.

Through weal to bliss! Although you're sadly
At early morn and evening late, (weeping
Be not afraid! Jehovah is providing
Your wants however small or great.

Through death to life! From out this vale of
sadness, Be not afraid! Jehovah is providing
The Lord will lead his children soon with gladness,
To fadeless joy and endless life.

For the Herald of Truth.

The Unanswerable Question of the Great Salvation.

BY J. M. BRENNEMAN.

"How shall we escape if we neglect
so great salvation?" Heb. 2:3.

(Concluded.)

I think the passages quoted should be
sufficient to convince us that there is, surely,
great danger of punishment, from which the
disobedient cannot escape. O! tremble, ye
who feel so secure! Ye slothful and luke-
warm, O tremble, before such a "fearful
looking for of judgment and fiery indigna-
tion, which shall devour the adversaries."
"Behold, the Judge standeth before the
door," Jas. 5:9. "The great day of his
wrath" is fast approaching. O, therefore
"work out your salvation with fear and
trembling." Escape for your lives; stand
not still; look not behind you; be not sloth-
ful in this important matter; remember
Lot's wife. It is terrible for all impenitent
sinners to fall into the hands of the living
God! There will indeed be no escape for
them. Therefore, "See that ye refuse not
him that speaketh; for if they escaped not

who refused him that spake on earth, much
more shall not we escape if we turn away
from him that speaketh from heaven," Heb.
12:25. "For if God spared not the angels
that sinned, but east them down to hell, and
delivered them into chains of darkness to be
reserved unto judgment; and spared not
the old world, but saved Noah the eighth
person, a preacher of righteousness, bringing
in the flood upon the world of the ungodly.
(They regarded it not, says Jesus, until the
flood came and took them all away, Matt.
24:37, and how shall we escape if we
neglect this great matter?), and turning
the cities of Sodom and Gomorrah into
ashes, condemned them with an overthrow,
making them an ensample unto those that
after should live ungodly," "suffering the
vengeance of eternal fire" (as Jude says,
ver. 7), therefore let us fear that we may
escape such a terrible end.

God also destroyed Pharaoh and his host
in the Red Sea. They could not escape.
Neither could the rebellious company of
Korah, Dathan and Abiram escape, but the
earth opened her mouth and swallowed them
up and they went down alive into the pit,
Num. 16:32, 33.

The stiffnecked Jews who crucified the
Captain of our salvation and despised his
saving and comforting doctrine, could not
escape the reproving hand of God. He sent
forth his armies, destroyed those murderers
and burned up their city. And those who
will not better themselves and walk in a
new life in the day of grace, will also all
be destroyed. The rich man who here in this
world fared sumptuously every day, lived
happily and clothed himself in purple and
fine linen could not escape, for in hell he
lifted up his eyes, being in torment and
called very lamentably to Abraham for
mercy, "for," says he, "I am tormented in
this flame." The Savior no doubt declared
this unto us that we might take warning
by it, and O, how good would it be for many
thousands of poor souls, if they would take
warning by these things, that they might
not also go to that place of torment.

We have an account of another rich man
whose field brought forth much, who would
build his barns larger and then gather into
them all that his fields had produced, and
his goods, and say to his soul, "Soul, thou
hast much goods laid up for many years;
take thine ease, eat, drink and be merry,"
who could not escape, for God said to him,

"Thou fool, this night shall thy soul be
required of thee; then whose shall those
things be which thou hast provided?"
Thus it will be with those who gather for
themselves treasures and are not rich towards
God, for "they that will be rich fall into
temptation and a snare, and into many foolish
and hurtful lusts, which drown men in de-
struction and perdition." And how shall
we escape if we, contrary to the prohibition
of the Savior, exert ourselves day and night
and seek to gather for ourselves perishable
treasures here upon the earth, and thereby
neglect our salvation? "For what is a man
profited if he shall gain the whole world and
lose his own soul; or what shall a man
give in exchange for his soul?" Hence we
should guard ourselves against the love of
money. Wealth is uncertain and deceptive,
yea, perishable and vain.

It will be a useless excuse in that great
day to say, I have bought a piece of land,
or a yoke of oxen, and my temporal engage-
ments detained me, therefore I could not
come. O what folly it is for us to esteem
temporal things more highly than eternal
things, while yet we know not what to-mor-
row may bring forth; for to-morrow, yea, to-
day already we may die and be called into
eternity, and then we must leave all our
temporal goods behind us, no matter how
securely we have trusted and built thereon;
and how shall we escape when the hour of
death cometh and we have no treasure and
no home in heaven.

It is indeed greatly to be regretted and
lamented, as we look forth into the world
and see how little this eternal salvation is
regarded by mankind in general. The
greatest part of their attention and study is
directed to the obtaining of riches, pleasure
and honor and to be highly esteemed in the
world. It is indeed terrible to reflect upon
the gluttony, drunkenness, gaming, cursing,
swearing, lying, deception, adultery, forni-
cation, stealing, robbing and murdering
which is continually carried on in the world;
and who can describe the astonishing pride,
and extravagance, the adorning of the body
and the disgraceful decorations which the
world practices? O how shall they escape? (I
cannot but believe that there is a speedy and
terrible judgment hanging over the world).
And if we are prompted by love to reprove
and admonish the people on account of such
wickedness, it seems to them ridiculous, and
they scoff over the matter. The Savior

says, "But as the days of Noe were, so shall also the coming of the Son of Man be;" they regarded it not. And again, "Nevertheless, when the Son of Man cometh, shall he find faith on the earth?" As though he would say, The true, saving faith will almost be extinguished and have passed away from mankind, at his second coming.

O dear brethren, Should we not earnestly examine ourselves, whether we be in the faith, or whether we perhaps only have the name that we live and are dead? It is plain and manifest, and we dare not deny it, that generally in regard to religion, there is too much lethargy (lukewarmness) and indifference to be found among us Mennonites, who should walk as "children of the light," before the world. What do we most desire and labor for? To which are our thoughts most inclined, and which seems to be of the greatest importance unto us? which do we esteem the more highly, eternal salvation or the world? Usually that which we esteem the most is much upon our minds; we think about it a great deal, and reflect upon it. If it is a precious treasure, of which we expect to obtain possession, the heart will be filled with it, and we love to talk about it, and we will use every necessary means and make every effort to obtain it without delay. Thus it should be by all means with us in regard to our salvation. This should always be in our minds; we should converse about it when we meet together, and encourage each other to seek after it and to value it above everything else, since we can obtain nothing that is better neither in time nor in eternity. About what do we converse when we meet together? Is it not frequently too much, or altogether about temporal or earthly things, if not even vain and idle talk and foolish jesting? "Out of the abundance of the heart the mouth speaketh." O how shall we escape if we so lightly esteem this great salvation, for which the blood of the Lamb was shed? O let us consider what we have cost, and how abundantly the love of God has manifested itself towards us, and for this reason let us strive and contend, and fight earnestly against the enemy of souls and not be weary, for he is seeking to devour our souls eternally. Now, it is yet possible for us to escape from the destroyer, if we walk in the narrow way, and continue in the good fight, and cease not therefrom. Therefore watch at all times and pray that ye may be accounted worthy to escape, all these things (mark) that shall come to pass in the day of judgment, and to stand before the Son of Man, Luke 21:36.

Herein the Savior shows us how we may escape; if we are careful, continue in prayer, and make use of the time and the means of grace; in other words, if we have regard to salvation, Luke 21:36.

And now that we know this, namely, that the day and the hour for us to awake out of sleep is at hand, inasmuch as our salvation is now nearer than when we believed, yea, it

approacheth nearer every day and every hour, if we are in Jesus and have his Spirit, and walk after the Spirit. "Let us therefore cast off the works of darkness, and let us put on the armor of light," Rom. 13:11, 12.

But also a word to the impenitent, who read or hear this article, know ye that except ye turn and become new creatures, your "damnation slumbereth not" (2 Pet. 2:3); but also every day it cometh nearer, therefore "awake, (O awake) thou that sleepest and arise from the dead and Christ shall give thee light." O do not wait, ye poor sinners, for a more convenient season, for the longer you wait and put it off, the faster Satan will bind you; O, do resist him and he will flee from you; draw nigh to God and he will draw nigh to you; seek the Lord while he may be found, call upon him while he is near; O do allow yourselves to be moved and come to Jesus; believe in him and yield yourselves in obedience unto him, and ye shall be saved.

Human life is very insecure, therefore "boast not thyself of to-morrow, for thou knowest not what a day may bring forth." "Behold now is the accepted time, behold now is the day of salvation." "Repent ye therefore and be converted, that your sins may be blotted out when the times of refreshing shall come from the presence of the Lord." "Repent and be baptized every one of you in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost," for how will you escape if you neglect so great salvation? The great day of the Lord will finally come, and that without fail. "As a thief in the night, in which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat; the earth also and the works that are therein shall be burned up. Seeing thou that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness," 2 Pet. 3:10. "For ye yourselves know perfectly that the day of the Lord so cometh as a thief in the night; for when they shall say, Peace and safety, then sudden destruction cometh upon them * * * and they shall not escape," 1 Thess. 5:2, 3. But we also who are ministers, that are placed as watchmen over the souls of men, "as they who must give account," should especially value this great salvation very highly, for it is our duty to recommend it very highly to our hearers, and to seek to bring them to love it, and to show them and explain to them how it may be obtained; and also earnestly to warn them of the great danger to which they are exposed if they neglect this great salvation. But if we ourselves neglect it, our preaching will be vain.

Paul, no doubt, esteemed the salvation of man very highly. Therefore he made so many dangerous journeys and preached the gospel unto many nations. The Ephesians he warned day and night with tears, for the space of three years. However terrible his persecutions were, yet did he not become disheartened, neither could he be silenced

by men. He was not ashamed of the gospel, "for it is the power of God unto salvation." "Woe unto me," says he "if I preach not the gospel. If I do this thing willingly I have a reward; but if against my will, a dispensation of the gospel is committed unto me," 1 Cor. 9:16, 17. But we should not do it willingly for the reason that we think we are so competent, or for the purpose of acquiring a reputation before men; for if we are competent or able, "our sufficiency is of God," but we should do it willingly, prompted by pure love to win souls, that they may be saved. Neither should we do it for "filthy lucre's sake," as a great many do, but of a ready mind." We should also be "examples to the flock." Paul could say, "Be ye followers of me, even as I also am of Christ." He sought not the honor of men. "If I yet pleased men," says he, "I should not be the servant of Christ," Gal. 1:20. To Timothy he writes, "Preach the word; be instant in season, out of season; reprove, rebuke, exhort," &c. We are to preach the word "whether they will hear or whether they will forbear." Dear brethren and fellow-laborers in the vineyard of the Lord, whoever ye may be that read this; also ye brethren on the other side of the great ocean, we would also include you. Let us not be slothful nor indifferent in this great and important work that is committed to us, namely, to lead precious souls through the gospel to Jesus Christ that they may be eternally saved, for we have to give an account of our stewardship. Paul says, "Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God. Moreover it is required in stewards that a man be found faithful." Faithfulness is undoubtedly required of us, but is not our preaching sometimes as though it were compulsory, and not as of a willing mind and in sincerity of heart? Do we not sometimes feel as though we would rather attend to our temporal labors and not go to preach? Let us be on our guard and give that which is best the precedence, for "they that be wise (German translation, the teachers), shall shine as the brightness of the firmament, and they that turn many to righteousness, as the stars forever and ever." We may also apply to us what Ezekiel says, 33:6, "But if the watchman see the sword come, and blow not the trumpet, and the people be not warned; if the sword come and take any person from among them, he is taken away in his iniquity; but his blood will I require at his hand;" and in the 9th verse, "Nevertheless if thou warn the wicked of his way to turn from it; if he do not turn from his way, he shall die in his iniquity; but thou hast delivered thy soul." Therefore, O brethren, let us be in earnest, "cry aloud, spare not," yea let us lift up our voices like a trumpet and show the people their transgressions and their sins, for neither can we escape if we are not faithful in our calling.

If we should discover that any of our fellow men were traveling on a road leading

to a terrible precipice, or to a place where there were numerous, ravenous, wild beasts, serpents or murderers, where we knew they would be in danger of their lives, if they did not turn and retrace their steps, would we not earnestly warn them and present to them the danger before them? Beyond a doubt we would do it, and it would also be our most solemn duty to do so. But now when we see so many thousands of our fellow-men traveling on the way that leads down to the lake of fire and brimstone, yea unto eternal fire and the damnation of hell, to the murderer of souls, the devil and his angels, should we not also warn them with all the powers we have, that they might, for God's sake, turn from such a dangerous way and enter upon the safe and narrow way of life? especially when we feel that we are called by the Lord to do this very thing.

The difference between eternal salvation and eternal torment and suffering is too great for us watchmen to hold our peace, or to become lukewarm and indifferent. Therefore let us be diligent while it is day, for the night cometh when no man can work. Let us try to win souls and pluck them from the fire, wherever we can, so that in the end we must not be cast out as unprofitable servants, into outer darkness, where there is weeping and gnashing of teeth, but that we may all be able to hear, "Well done, thou good and faithful servant, thou hast been faithful over a few things; I will make thee ruler over many things; enter thou into the joy of thy Lord."

I still feel pressed to say a few words to you who are still walking on the broad way. O, how much I would like to give you a good advice, if you only will take heed unto it. I would that you may escape everlasting destruction and obtain eternal salvation with the people of God. Will you not believe that there is great danger in the way, if ye do not turn and become obedient to the saving doctrine of Christ? O, do permit yourselves to be warned, for if ye live after the flesh ye shall die, says the Scripture. Now I ask you, O reasonable man, if you were in danger of your life from fire or water, would you not make every effort to escape if it were yet possible? Or, if you knew that murderers or wild beasts were seeking your life, would you not make an effort to avoid them and escape? of course you will answer that you would. But now that you are in constant danger of eternal fire and the murderer of souls, who is seeking to devour you and to cast you into eternal destruction, why are you so indifferent and yet refuse to hear and obey Jesus and your best friend, who speaks to you from heaven, both by his own lips and the lips of others, and invites and calls you? O! poor mortal, do take advice in the day of grace, if you do not wish to be eternally lost. Will you consciously and willingly cast yourself into hell, or will you "treasure up unto yourself wrath against the day of wrath, and revelation of the righteous judgment of God?" Rom. 2:5,

It troubles me, and often pains me in my heart when I see how vain and daring and forgetful of God mankind live in the world, just as though they did not at all believe that there was a God or a devil; or as though there was neither heaven nor hell, neither eternal salvation nor eternal damnation to await. "O, that they were wise, that they understood this, that they would consider their latter end!" Awake! O ye sleepers! how will ye escape?

I also feel deeply grieved and oftentimes it is to me a cause of great sorrow and sadness when I think of my friends, my acquaintances and my near relatives (whom I sincerely love and wish them the greatest happiness), when I discover in them still such great lukewarmness and indifference in regard to their religious duties and obligations. O! do awake, turn! turn! and do not be so careless, so cold! Death and the Judge are approaching. Watch, pray, strive and fight, and ye shall finally obtain the crown of righteousness and be happy.

But especially dear to my heart are my own dear children and grand-children, all of whom I would like so much to meet in heaven. O that not one of them may remain behind. O that they may esteem salvation above all things, and that none may neglect it, or permit himself or herself to be misled or allured by the vain and deceptive world! O how sad, how sad would this be! God grant that this admonition may serve as an alarm, a warning and encouragement after I am gone the way of all flesh, yea, may it then yet even seem to them as often as they read it, as though I was still calling to them with the words, How will you escape if you neglect so great salvation? Yea may this all-important question become so deeply rooted in their minds that it may never be forgotten by them, and by the blessing of God keep them awake, so that they may worship God and serve him only. Amen.

In conclusion, I wish that all who may read or hear this admonition, may not lightly esteem it, but earnestly reflect upon it, for we have only once to travel through this vale of tears, and if we neglect salvation here, it will be forever lost. Therefore, your friend and well-wisher would warn you all, ye fellow mortals. May God grant his blessing to this imperfect writing that it may redound to his honor, to the encouragement and eternal salvation of many who read and hear it, through Jesus Christ. Amen.

Translated from the "Gemeindeblatt," Origin of the Mennonite Church, and the Life of Menno.

Continued.

From these words of Menno, we can plainly see that he did not belong to the riotous, fanatical sect of Munsterites, neither did he unite with them, but on the contrary was opposed to that doctrine and life, and with unwavering firmness warned them

against them. Being falsely accused by his opponents and enemies, that he belonged to them, or that he descended from them, because he as well as they rejected infant baptism, he says in his writings, "A HUMBLE AND CHRISTIAN DEFENSE," as follows:

"But if they should say that we are one church with the Munsterites, because they and we are baptized with one baptism, then we would reply: If outward baptism has the power to make all those who are thus baptized with one baptism, one church, and that it causes all those who are thus baptized to share in the unrighteousness, wickedness, and corruption of every individual, then our adversaries may well consider what kind of a church or body theirs is, as it is evident and well known to all that perjurers, murderers, highwaymen, thieves, enchanters, &c., have received the same baptism which they have. If we then are Munsterites because of our baptism, they must be perjurers, murderers, highwaymen, thieves, and enchanters on account of their baptism. If they maintain the first they cannot deny the latter.

The Holy Scripture does not teach that we are baptized into one body by any outward sign, but that we are baptized into one body by one Spirit," 1 Cor. 12:13.

Menno began his ministry in the year 1537. "He knew that misery, ignominy, and persecution awaited him, and such did await him in full measure. Of the first years of his labors, there was but little reported; yet he must soon have made a significant appearance by his own, as well as his opponents, because on that account he was already persecuted by the magistracy. Menno himself tells us, That in the year 1537 or 1538, a man who was much esteemed and highly respected, wickedly advised that they should exterminate him with the pious. His words were hardly finished before the avenging hand of the Lord was laid upon him and he dropped dead at the table.

About the same time it happened to another man, who thought that he would so set his trap that I could not escape, that he, at the same meal he was eating while speaking these words, was suddenly stricken with a severe disease, and within eight days of the time he spoke these words he was buried." Thus the office of Menno very soon brought persecution. Perhaps he had already obtained the name of Elder or Bishop. He was obliged to travel among the scattered churches, and assemble with them at night in barns, in the fields or in the woods; oftentimes several churches came together, sang hymns (which were composed and sang by martyrs on their way to the place of execution), encouraging ad. the dresses were delivered, or a portion of the Holy Scriptures was read, and where sometimes thousands were baptized and partook of the Holy Supper, after which they quietly separated, and he departed to other churches.*

* Roosen's life of Menno.

He was one of the most eminent teachers and bishops in that bloody and perilous time, and one especially gifted and possessed with strong natural abilities, and was a very fluent and eloquent speaker. In his exhortations and writings from the word of God, he was so exuberant in his words that none of his adversaries dare venture to hold a discussion with him, on the divine truth, although he frequently and earnestly requested them to do so. Through his salutary doctrine, christian exhortations, and the co-operating power of the Holy Spirit, a great multitude of people were drawn from darkness and converted to the living God. For this reason his adversaries were very much embittered against him, and in order to suppress such things, in the year 1543, the inhuman edict was issued against him, and proclaimed throughout Friesland, in which he was declared an outlaw; and any person who in any way sheltered him, rendered him any assistance, conversed with him, or took any of his books, should suffer death. They also had his likeness taken, which was posted on the church doors, and public places. By this decree, a general pardon, the favor of the Emperor, freedom of the country, and besides, one hundred Carl Guilders was promised to any criminal, even murderers, if they would deliver Menno Simon into the hands of the tormentors and executioners; also pardon was promised for casual heresy, if the heretic would repent and return to, and be in union with the Catholic church.

In one of his works, Menno complains that the persecution against him at this time continued to increase, so that nowhere could he even find a hut, in which he could quietly live with his wife and little children, for a year, or a half year, in peace. What unmercifulness was manifested towards those who afforded shelter to Menno, the following history bears testimony.

In the year 1539, Tjaert Reyndertz, a friend and brother of Menno, who lived near Harlingen, in Friesland, out of compassion and brotherly love, secretly entertained Menno in his house. When his enemies discovered this, Tjaert was apprehended, and taken to Leeuwarden, where he was tried and tormented in a cruel manner, so as to oblige him to inform them where Menno was secreted, who yet heard of the approach of his enemies in time to escape from their hands. When Tjaert refused to tell where Menno was, preferring to yield his own life, so as to save the life of his friend, he was cruelly put to death by breaking him on the wheel, although his enemies bore testimony that he was a pious man. He literally fulfilled the words of the apostle, "We ought to lay down our lives for the brethren," 1 Jn. 3: 16.

What Menno had to suffer for Christ, and his word's sake, and how the Lord preserved him from slander, and delivered him from the hands of his enemies, also his courage and zeal may be learned from the following:

"At one time a faithless brother, who yet attended their meetings, agreed for a stipulated sum of money to deliver Menno into the hands of his enemies, or forfeit his own head. Once he arrived near the place of meeting, but Menno, through the providence of God, made his escape at the right time. At another time as this same traitor, in company with an officer, were in search of Menno, they unexpectedly met him in a boat on the canal. Without hindrance he left Menno pass by, and after he had passed some distance, and had leaped ashore, and went into the country, the traitor then cried out, 'Behold the bird has escaped.' The officer chastised him, and called him a villain, he answered: 'I could not speak, for my tongue was bound.' But he had to pay the penalty with his life."

At one time Menno entered a cloister, and began a conversation with the superior concerning papistical errors, and earnestly exhorted him to repentance. Although he observed that his name, and a description of his clothing, and form was nailed to the church doors, and besides a promise of a hundred florins (guilders) to him who would discover, and deliver him into the hands of the magistracy. At Eenigenburg, a village of North Holland, Menno entered a church, and after the priest had performed his services, Menno commenced to converse with the priest in Latin about the papistic superstitions with such fluency and profoundness, that it made a deep impression on the priest, who soon thereafter resigned his office.

As Menno with several other persons, was one day travelling, in a coach, they were overtaken by the police, who asked about Menno and who, unknown to any of them sat beside the coachman. Without manifesting any signs of alarm, he turned around to those who sat behind him and said, "It is asked if Menno Simon is in the coach?" and when they replied no, he turned to the officers and said, "The lords say, No." This anecdote shows us Menno's presence of mind, but nothing of sinful prudence.

In the year 1544, Menno left the Netherlands, in which he could no longer reside. Also in East Friesland, a command was issued by the governess, Maria, that all the anabaptists should be driven out of the country. Likewise in Groningen, where Menno had sometimes resided, the emperor issued an edict the 31st of August, in which, among others, Menno was expressly mentioned. Sometime in the spring of this year, he went to Cologne, where many on account of their faith found protection; where the then reigning arch-bishop and elector of Cologne, Graf Hermann, of Weel, looked upon the reformation with favor, and Menno could labor here with great success. In about two years (1546), he was obliged to leave Cologne with his sick wife, in order to escape greater perils. The university and clergy had succeeded so far, that pope Paul III, excommunicated the arch-bishop, Hermann, and removed his worthy elector, whereupon the rigid catholicism again in-

truded itself into the episcopacy. To what place Menno went from Cologne, or whether he journeyed in the following years is entirely unknown. Only here and there do we hear of him; that about the year 1552, he journeyed in the vicinity of the Baltic Sea, and as far as Livonia, and that none but he alone, in all that distance, in the churches, performed baptism; so it appears that Menno was the only bishop in all that region. In this time he may well have written, "A kind admonition or instruction from the word of God, how a christian should be disposed; and concerning the shunning and separation of the unfaithful brethren and sisters," from which a few clauses will follow: "Therefore I admonish all our beloved brethren and sisters in the Lord, so precious as is Christ Jesus to you, never to let it go out of your mind, but ever to remember for what purpose you are called, taught, and baptized. Remember the covenant of the most high God, that into which you have so voluntarily entered, desired, and accepted, being taught by the word of God, and operated upon by the Holy Spirit; and remember that according to the doctrine of Paul, you have voluntarily buried in baptism, all your covetousness (desire to sin), and that you are risen with Christ Jesus, into newness of life, Rom. 6; which new life is nothing else but righteousness, unblameableness, love, mercy, humility, patience, peace, truth, yea, the whole, gentle life which is taught by the gospel, and was found in Christ Jesus."

O, brethren, how far some of us are, also yet distant from the evangelical life which is of God! Notwithstanding that they stay out of other churches, and are outwardly baptized with water, they are yet carnal, and devilishly minded in all things, thinking perhaps that christianity consists of outward baptism and non-attendance of the church. No, beloved, No! I tell you as truly as the Lord lives, before God avails no outward baptism, nor staying away from the church, nor supper if not accomplished by the divine commandments, 1 Cor. 7; but faith which worketh by love," Gal. 5: 6.

Of the admittance of a fallen, but repentant brother or sister, Menno says, "If he confess his fall, if he be sorry, promise reformation, show signs of repentance, and acknowledge his transgressions, then no matter how he has transgressed, receive him as a returning brother or sister, but beware, lest he mock his God; for the acceptance of brethren could not avail if we be not accepted of God." He shows from the Scriptures that the ban or separation is not a work of hatred, but is a great work of love, not a work of depravation, but of reformation. (To be continued.)

He that keepeth the commandment (of the Lord) keepeth his own soul; but he that despiseth his words shall die. He that hath pity upon the poor lendeth unto the Lord; and that which he hath given will he pay him again.

Satan's Sacrament.

For the Herald of Truth.

"Ye cannot drink of the cup of the Lord and the cup of devils; ye cannot be partakers of the Lord's table, and of the table of devils," 1 Cor. 10: 21.

It costs us an effort to understand the temptation, to the early Christians, to mingle in idolatrous festivities; and to estimate rightly the danger to which their piety was thereby exposed. We forget that we are living in christian society, in a community where no one worships idols, and no one pays respect to idolatrous usages. It was very different with the Corinthian christians. They were in the midst of pagan institutions. They had to breathe the atmosphere of pagan ideas, and to come in contact everywhere with pagan usages. To separate themselves from all these and to pursue a course which would give no countenance to idolatry was exceedingly difficult. It required thought and study and prayer and no little self-denial. From many an attractive scene must the christian in Corinth (as in all other places) about himself; from many a pleasant companionship must he withdraw himself; many a valuable friendship must he imperil or forfeit; to many a scene and taunt must he subject himself, and to many an imputation of narrowness and conceit and bigotry, if he would be sure of giving all his influence in favor of the spirituality and the purity of christianity.

Probably it would not always be easy to draw the line of separation. There would sometimes be questionable instances, room for sincere doubt, questions in regard to one's personal practice, and questions as to the kind and degree of restraint that should be put upon one's children, and question to the deference which ought to be shown to the opinions and scruples and even to the weakness of one's brethren. We have intimation and traces of all these in Paul's epistles.

It probably would have been interesting to notice in Corinth, at that time, to which side different classes of church members would lean in such doubtful cases; to which side they would give the benefit of the doubt: whether, on the one hand, they would claim (as it is too often done at the present time), as a privilege, every degree of indulgence which could not be shown to be pos-

itively sinful; or whether on the other hand, they would voluntarily deny themselves of whatsoever they saw reason to fear, or knew that their brethren feared, might have an unfavorable bearing upon the cause of Christ. We cannot help regarding such things as indications of character. They always seem to tell the inclination of our minds, and show where the deepest affection of our hearts rests; they indicate how far our hearts are engaged in the cause of religion, and whether we would rather suffer self-denial, than to see the cause of Christ and his church suffer loss, or whether we would sooner see the ordinances of God violated and his Spirit grieved, than to cause ourselves any inconvenience by denying ourselves and keeping the love of God uppermost in our hearts. We can easily see that it must have been so in Corinth in the first century. Let us not doubt that it is so here and now, and it will always remain so.

There is the same occasion for care, and thought, and prayer and self-denial and resolute determination, here and now, as in Corinth then. We are mixed in social and civil relations with worldly and ungodly multitudes. The majority of those among whom we live are no christians; have not "professed and called themselves christians," in any but that general and latitudinarian sense which commits them to nothing that is distinctive of christianity; they have not taken the yoke of Christ upon them; they have not striven to enter in at the strait gate, and have no present thought or purpose of doing so. There are many christian usages indeed, to which these classes assent; such, for example, as attendance, with decent order and decorum, on public Sabbath services, the suspending of ordinary business and labor on the Sabbath, etc. In many such things our society and our civilization and even our legislation and jurisprudence, have become to a certain extent christianized. Yet there remain many usages and fashions among us into which nothing of the spirit of christianity enters; which are manifestly and distinctly of the world, in opposition to Christ; which are loved and delighted in, just in proportion as vital piety is wanting, and for which the really devout and godly have no relish.

Some of these, it must plainly be

said, have their real zest and relish from the same inspiration, and make their appeal precisely to the same susceptibilities as did the pagan rites in the worship of Bacchus and of Venus, the deities of intoxication and lust. These are indeed adorned and concealed by refinement, etiquette and by courtesy which are beautiful and lovely to the outward eye, and the worldly heart, but which cannot hallow that depravity which they embellish.

If Paul, or John, or Peter were alive now, or any of those pious women whom Paul mentions so affectionately, "the beloved Persis, who labored much in the Lord," "Priscilla," his "helper in Christ Jesus," and such as they, or that "elect lady" to whom John inscribed his second epistle, or that Eunice to whose lap young Timothy learned the Holy Scriptures—if any of these were with us, who doubts how they would act in regard to attendance upon, or countenance of the gay and worldly scenes of amusement and fashion? Or who doubts how the discriminating Paul and John would regard those disciples who should frequent such scenes. Who really and honestly doubts how they are regarded by Christ, whose eye does behold every stray disciple of his who consents to be in such places? The book he gives them, if only there eyes were opened to see it, would smite them like that look which he turned and cast upon Peter when he had denied him in Pilate's hall.

In order to be consistent christians, we must renounce and discountenance many worldly practices which may not be condemned on mere grounds of morality, but which are distinctively and characteristically ungodly, devoted and tending to that worldliness which a christian has just as much to get rid of, in order to be ripe and ready for heaven, as of any plain immorality.

Beware of what Paul so bitterly stigmatizes "as the table of devils." Be not partakers of Satan's sacrament. Drink not of "the cup of devils." Not in any of its enticing forms let it ever touch your lips; from its fascinating surroundings keep yourselves far, far away.

Pay no homage at the shrine of Bacchus; linger not near the presence of his temples; smell not the alluring odors of his sacrifices. And Oh, ye christian women, and christian maidens, lend not your influ-

ence, nor looks of approval nor in any way countenance the worshippers who throng the doors of her temple whose way is the way to hell, going down to the chambers of death.

H. A. N.

For the Herald of Truth.

Faith.

The doctrine of faith in common with all Bible doctrines is one worthy our closest and most prayerful study "For without faith it is impossible to please God." Faith acts an important part in the affairs of this world. It precedes all knowledge, for man with his imperfections of judgment and short-sightedness has not the powers of mind to investigate and comprehend all he comes in contact with. All research either of science or revelation points us to God as the great fountain of wisdom and knowledge and beyond this we cannot go, but we must exercise faith in him, or our knowledge is valueless. Without this faith man could not live, for he would not dare to make use of the elements which sustain life without satisfying himself that they contained nothing poisonous. The destruction of faith would be the end of all harmony and order, and from its ruins would spring up chaos and disorder. Knowledge is what we gain through the cognitive powers. Faith pushes its way much farther and gives us the substance of things which the natural senses cannot determine. With our eyes we see the beauties of nature, mountains, valleys, forests, &c. Faith opens the gates of heaven to our souls and we see the great white throne, angels with their harps, and with rapture and delight we gaze on the beautiful temple of the New Jerusalem, the abode of the blest and the hope of those who fear the Lord. Do we truly see these things? Are we sure they exist? Is it faith, or may not we have a mistaken fancy? Has the astronomer any doubt of the existence of a star which he sees only with the aid of the most powerful telescope? He is all the more positive for knowing something more powerful than his own eyes had disclosed. Thus the Christian is assured beyond doubt of the reality of these things, because it is the power of God which discloses them to his view. We know that all faith does not please God. Hence we have what we term natural faith, and saving faith. The first

alone will not make men wise unto salvation. A man may believe the Bible and yet be far from God. Devils believe yet they are not saved. Man has a heart, mind, and will. All these must be consecrated to the Lord if we would please him. Saving faith demands that we believe not only that the Bible is true, but also that our hearts trust in the redeeming power of Christ. To all this the will must freely consent. The faith which pleases God renounces self, lays all upon the altar and says with Job, "Though thou slay me, yet will I trust in thee." R.

The Great Counselor.

"I counsel thee to buy of me gold tried in fire that thou mayest be rich," Rev. 3: 18.

In this text we have presented, a wise counselor, the advice he gave, and the result of adhering to it. Solomon says, where no counsel is, the people fall. The truth of this declaration is frequently demonstrated. When men have so much confidence in their own personal worth or ability as to consider their own judgment superior to all others, they seldom meet with success in things of a temporal nature. We, as the children of one common parent, all sustain a certain relation to each other, and so close is that relation, that there exists a general dependence one upon another. And as we are not all endowed with like capacities, we should feel this dependence, and the opinions of others treated with due respect. If some kind friend should be enough interested in our welfare as to advise us in reference to the retaining of our health, or the best way of conducting a vocation in which we are engaged, we should not disregard it. The counsel of others may be a great auxiliary to the performance of the world's work.

There are those too, who may feel it their duty to advise us in reference to things of a divine nature, and while it is just and proper that we should give their views credence, yet it is also our duty to discriminate between right and wrong. It is merely our duty to receive the counsel of others, and then we must be able to determine of its merits for ourselves. Especially is this so in reference to things of a spiritual nature, for the person who is not able to determine whether counsel is in harmony with the Great Law of Right, will not be held accountable.

Two things are especially requisite to the person who gives counsel in reference to things temporal. First, a good motive. Second, a practical knowledge and experience. When men give us advice in regard to secular affairs, our first consideration is, what is their motive? Have they really my good in view, and is their knowledge

and experience such as will warrant me in adhering to their counsel? The same rule will apply in reference to things of a divine nature. "The heart of man is deceitful and above all things, desperately wicked," and may advise us through sinister motives. This, however, can only be so in reference to the means that God has employed for the salvation of the soul. When we are advised to forsake sin, and accept the means that God has given for the cleansing of the soul, we cannot err in adhering to it, but when it comes to determining what these means are, then we should be on the alert as to their motives and the knowledge they have of true Christianity.

We have now noticed that counsel is good, and it is our duty to receive it from the relation which we sustain to each other. We now have in view a counselor that from the relation we sustain to him, we are placed under obligations to receive his counsel. This counselor is Jesus, and is the one referred to in the text. We have already noticed that it is our duty to receive advice from an earthly counselor, and that we must be able to decide for ourselves whether it is proper to adhere to it; but the counsel that Jesus gives, it is not only our duty to receive, but it should be brought to bear, practically, on the doings and the governing of our lives generally. Neither are we to exercise our own judgment in reference to it, for his ways are above our ways.

To show the consequence of disregarding the counsel of God, we refer to a certain class of individuals that did reject his counsel. The people that heard him, and the publicans, justified God, and were baptized, but the Pharisees and lawyers rejected the counsel of God against themselves, and were not baptized, Luke 7: 29. In this instance the counsel of God was to be baptized, and those who adhered to it justified God, but those who rejected it, met his disapprobation. Many are the evidences to which we might refer to prove that we are in duty bound to adhere to the counsel of God, but let this suffice.

We shall next notice that we should receive the counsel of Jesus from the nature of the relation which we sustain to him. In the earliest period of the existence of all things, man rejected the counsel of God, and by this means brought himself into a position in which there was no arm to save, nor eye to pity. But notwithstanding the wrath of a just God had been kindled, his mercy was again drawn forth, and shortly after the transgression a promise was given that man should again be reinstated into the favor of God. Although this promise was long in the future, the time for its fulfillment finally came, God sent his only Son into the world to suffer the taunts and sneers of a wicked and perverse generation, and finally subject himself to the death of the cross. Thus it behooved Christ to suffer for our sakes. Our redemption is paid for, the price of which is, the three precious blood of Jesus. Thus by the suffering and death of

Jesus we are placed in a relation to him that should bring about a deep feeling of indebtedness, and if we feel this indebtedness, we certainly will try to meet his approbation, which can be done alone by a compliance with his counsel. Saith God, "This is my beloved Son, hear ye him."

And as predicted by prophecy, the government is now on his shoulders, and his name is called, "Wonderful, Counselor, The Mighty God, The Everlasting Father, The Prince of Peace." Now friendly reader, take, if you please, a view of the relation you sustain to Jesus, what he has accomplished, how he suffered, how he died, and all for your sakes, and surely the warmth of God's love must penetrate your hardened hearts. When we look around us and see the apparent indifference that is manifested toward the plan of redemption, it really startles and agitates the minds of those who have tasted of the goodness of God and realized the preciousness of Jesus. Oh, kind reader, how can you be so cold and indifferent? We feel sure you could not treat an earthly friend with such indifference. We have known very small deeds of kindness to be the cause of very strong attachments, so much so that their counsel was sought after and received with the greatest confidence, and their actions, conduct and habits were imitated. Has not Jesus done more than any earthly friend ever can or will do for you? Why not then receive his counsel? Why not have confidence in him and try to imitate his character? May you, dear reader, be enabled more and more to appreciate the love of God, and then indeed will the counsel of God be received, for saith Jesus, "If ye love me ye will keep my commandments."

We shall now briefly notice the latter part of our subject, the result of adhering to the counsel of Jesus. The idea presented in the latter part of the text is an incentive in addition to the one already noticed. The love of God as manifested in the work of redemption should indeed constrain us, but the idea of being made rich is still another incentive. We are counseled to buy gold, — and that too, that has passed through the purifying process, representing the purity and valuable nature of the wealth of Jesus. This gold is the currency which will pass in heaven — it is the blood-bought righteousness of God. God knowing that we are in debt to him and have nothing to pay, offers to sell us this money without price. "Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come and buy without money and without price." Dear sinner, will you not heed this counselor? Do you not desire to be rich? If you do, go to Jesus and buy. "In him dwells the fullness of the Godhead." No matter how great your need he can supply all your wants. Jesus is interested in your welfare. He wants you to be rich, and with this gold he offers to make you an heir of glory. Oh, the glorious result! an heir of glory! rich, inconceivably rich! ever banqueting in the presence of Jesus where there is fullness of

joy forever and ever. May God help us all to adhere to the counsel of God, so that our latter end be a glorious one. — *Pilgrim.*

By the Grace of God I am what I am.

Grace is favor, undeserved love, unmerited kindness. It is pity to which we have no claim. It is mercy shown to those who deserve severity. Those who are saved by grace cannot boast of their own works and deservings. The only hope for sinners is by a gratuitous salvation. No one, who ever walked this earth, entered heaven by his own merits, the man Christ Jesus alone excepted.

The grace of God differs from every kind of favor shown by creatures. God's grace is infinite, shoreless, fathomless. It is high as heaven, deeper than our guilt, as ancient as eternity, as lasting as immortality. It is unparalleled, incomparable. It is full of wonders. It excites envy among the wicked, and admiration among the righteous. It is the great theme of meditation among the redeemed. The songs of heaven are full of it.

It makes great changes wherever it takes effect. It changes the nature, the state, the prospects of all its subjects. It turned Christ's murderers into martyrs and confessors. It makes lions put on the nature of the lamb. It disarms the direst malignity. It brings full forgiveness for the sins of a lifetime. It brings outcasts into sonship with God. It removes mountains of obstacles in the way of a sinner's salvation. It converts persecutors into friends. See what it did for the disciple of Gamaliel. Till renewed, he was a monster of cruelty. Afterward, who was more loving? Hear him: "Who is weak, and I am not weak? who is offended, and I burn not?" "We were gentle among you even as a nurse cherisheth her children: so being affectionately desirous of you, we were willing to have imparted unto you, not the Gospel of God only, but also our own souls, because ye were dear to us." By the grace of God he was what he was.

If men are thus saved by grace, it is wicked to desire, or expect, or pretend to be saved in any other way. To look for salvation through our works is to deny Him, who is the way, the truth, and the life. It is to prefer ourselves to him, who is the first-born among many brethren. It is to attempt to wrest the scepter from him who is the Prince of life.

Nor can he be innocent who teaches men that there is any door of hope for the perishing but by God's unthought kindness. So to teach is like witchcraft and sorcery. So Paul thought when he said to the Galatians, "Who hath bewitched you?"

How delightful will be the harmony of the redeemed! They shall all at last come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ. Then they shall be no more

children, tossed to and fro, and carried about with every wind of doctrine; but they shall see eye to eye, and feel heart to heart and forever sing the same song, "Unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father; to him be glory and dominion forever and ever. Amen."

In this view of the way of salvation, we have a good test, by which to try our feelings and characters. Are we offended in Christ? Is Gospel grace a loathing to us? Or can we say, God forbid that I should glory save in the cross of our Lord Jesus Christ? What I am, I am by mere favor. I deserve nothing but wrath, and yet I am owned a child. Blessed is he who has set his hope in God, through Jesus Christ.

Let the Pharisee boast of his own goodness, the self-deceiver be proud of his works; but let my soul adore the incarnate mystery; let Christ be formed in me the hope of glory. I will make mention of his righteousness, even of his only. When I have offered my best obedience to the law, I will still beg that I may receive the blessing from the Lord, and righteousness from the God of my salvation.

W. S. PLUMER

For the Herald of Truth.

Scripture Facts.

I perceive in the April number on page 62, a communication entitled "Scripture Facts." To these I beg leave to give a few additional facts which may be of interest to the readers of the Herald.

"The middle chapter, and the shortest in the Bible is the 117th Psalm, the middle chapter of the Old Testament is the 29th of Job; the middle chapter of the New Testament is the 13th of Romans; and the middle verse of the New Testament is the 17th verse of the 17th chapter of the Acts. The shortest verse of the Old Testament is the 1st verse of the 1st chapter of the 1st Chronicles.

In the Old Testament the word *Jehovah* occurs 6855 times." H. LANDIS.

Milfersburg, Lancaster Co., Pa.

Profitable Conversation.

A number of friends were dining together in England. To prevent the introduction of sinful or idle conversation, one of them said, "Let us discuss the question whether we shall one and all get to heaven." This most unexpected motion induced all that were present to serious thoughts, and to thoroughly examine themselves. One thought, "If one of our number be lost, I shall be the one!" So thought another, and a third, and so every one of the company. Even the waiters at the table became serious and thoughtful. It subsequently appeared that this word gave the first start to the conversion of all present on that occasion.

Herald of Truth.

Elkhart, Ind., August 1872.

TO OUR SUBSCRIBERS.—If any of our subscribers do not get their papers regularly, or if any persons who send for books, &c., do not obtain them in due time, they will confer a favor by informing us, and we will do our best to have everything properly forwarded to its destination.

HOW TO SEND MONEY.—If in sums more than a dollar, it is best to obtain either a draft, or a Post Office money order, or where these cannot be obtained, get the letter registered.

Those of our subscribers who do not wish to take the Herald of Truth any longer, will please to inform us of the fact by letter and pay up all arrears, and the matter shall have our prompt attention, otherwise it will be considered that they wish to continue their subscriptions.

Wanted.—A copy of "Rupp's History of all Denominations," at this office. Any person having one which they wish to dispose of may find a purchaser by applying at this office. We should much like to have one for our own use.—Editor.

Menne Simon's Complete Works, in the English language are now ready for delivery. All who wish to obtain this valuable work may have it promptly forwarded to them, by sending in their orders to this office. The price of the work is \$4.50 cents per copy. Any person taking 12 copies will receive one gratis. We have gone to a great expense in translating and publishing the work, so that our people might have the opportunity to examine and read the writings of the eminent reformer whose name our church bears, and we hope our friends will feel an interest in selling as many copies as possible. Single copies of the work may be sent by mail, and those wishing to have them thus sent will please add 64cts to the price for postage. It may be obtained at the following places:

J. E. Barr's Bookstore, Lancaster, Pa.
J. C. Hunsicker, Berlin, Waterloo co., Ont.
Jacob Funk, near Line Lexington, Bucks county, Pa.
Jacob N. Brubaker, Mount Joy, Lancaster county, Pa.
John Baer's Sons, Lancaster, Pa.

The Bloody Theatre or Martyr's Mirror (in English) of the defenseless Christians, who suffered and were put to death for the testimony of Jesus, their Savior, from the time of Christ until A. D., 1660. Compiled from various authentic chronicles and testimonies and originally published in the Dutch language, written by Thielem J. Von Braecht, carefully trans-

lated into the English language by I. Daniel Rupp, and first published in that language by David Miller, near Lampeter Square, Lancaster co., Pa., in 1837.

It is proposed by the undersigned to republish the above work, provided a sufficient number of subscribers to warrant the undertaking can be obtained.

The size of the Book will be 8 by 11 inches, bound in leather, will contain about 1000 double column pages, printed on good white paper and will cost \$5.00.

Address. JOHN F. FUNK & BRO.
Elkhart Ind.

The subscriptions for the above work are coming in slowly. It is true a good beginning has been made, but it will require a large number of names yet before we can think of beginning the work. We ought to have at least 1200 names before we dare make the venture of getting up a book which requires so large an outlay of means. Therefore we want our friends to work faithfully in the matter. So important a work ought to be circulated more extensively. Let some person in every neighborhood try to gather subscribers.

The Herald.—Some ill disposed persons, who are so unfriendly to the cause of the Herald that under the guise of christian zeal they are trying to prejudice the people against the paper, by representing that it circulates falsehoods. We pray the Lord that he may forgive them their evil deeds, and lead them in a better way. All such slanderous misrepresentations can only have their origin in such as know not the love of God. O, what a pity that men so love the ways of sin and unrighteousness. Well may we say, "Father forgive them, for they know not what they do".

Writing for the Herald.—A correspondent says, "We would be pleased to hear from our older brethren whose experience enables them to form better ideas than those of younger persons. As a reader of the Herald I am very thankful to those who write for the paper, especially ministers whose public services occupy much of their time and to some extent curtail the opportunities necessary to prepare articles."

We hope all of our correspondents will feel the necessity of earnest and unceasing efforts in this direction. Let the old with ripe experience and mature thought bring their counsel and warning, and let the young,

though of less experience, feel that we need their help, their warm energies and encouragement also. We need the help of all; therefore let us all labor in the good cause. We hope our young friend whose words we quote, will soon favor us again with an article.

The full Name. Our Correspondents will please observe that their articles cannot properly be admitted into the columns of the Herald unless the writer sends his full name with the article. It need not necessarily be published, if the writer prefers to have us withhold it, but the publishers however much prefer all our correspondents to give their full names with their articles to the public. It would be more satisfactory.

New Meeting House. The Mennonite church, at Deep Run, Bucks co., Pa., are building a new house of worship this summer. The old one was a large house and a part of it had stood over 100 years. The new house we understand is to be 55ft by 70 in dimensions.

Statement of Receipts and disbursements of contributions for the sufferers by the late war between Prussia and France.

Contributions received as per acknowledgments in the Herald of Truth. \$511.75

Draft sent to Frederick Schmitt in Deutschhoff, Rhein Bayern for the benefit of the sufferers in Geisburg, Sebafbusch and Guttenhof, March 9th 1871, \$135.00

Draft sent to the same, May the 26th 1871, 75.00

Books sent to I. Rieh for the sufferers in Belfort, France, May 17th 1871, \$100.10

Draft sent to U. Hege in Baden also for the sufferers in Belfort, Aug. 24th 1871, 132.65

Draft sent to the same, July 2nd, 1872, 62.29

Herald to I. Stahly in France who paid the amount to the sufferers &c. 5.71

511.75

The above (all except the last from which we have not yet heard) has been duly received and the receipts duly acknowledged.

THE CONFERENCE in Franklin co., Pa., will be held on the second Friday in October, in the meeting-house near Chambersburg.

The Proceedings of the Amish Mennonite Conference are now published and ready to deliver. Address,

HERALD OF TRUTH, Elkhart, Ind.

Our Family almanac for 1873 will be printed again by about the first of August. If any of our patrons or others have any articles, or items of interest that they wish to have inserted they will please send them soon, in order that they may be ready in time.

To our Readers.

1. Write for the paper as often as you can.

2. Always give your name and full address, and if possible sign your name to the article. The reader of an article always likes to know who the writer is.

3. We are always glad to receive articles from all our readers, on any appropriate subject. We cannot promise to publish all the articles that are sent in, but will always do the best we can.

4. We are not always able to insert all the articles in the next number, but will admit them, if found edifying, as early as possible.

5. We cannot always send written answers to letters.

6. We cannot return rejected manuscripts unless the writer encloses a stamp to prepay postage.

News from the Churches.

The communion of the Lord's Supper was celebrated at Schaum's Meeting-house, in Elkhart Co., Ind., on Sunday, July 7th. A meeting was also held on Saturday afternoon previous and another on Sunday evening. During these meetings three persons were baptized and added unto the church.

On Sunday July 14th six precious souls were baptized and received into the church in Henry Miller's church, in La Grange Co., Ind., where a very large number of people were assembled on the occasion.

On Monday following there was a meeting appointed in Dekalb Co., where one person was added to the church, and the brethren enjoyed a very interesting season. May God bless the good work and may many more be led to see the necessity of seeking their salvation before it is forever too late.

Election of Ministers.—From the church in Owen and Clay counties, Indiana, Bro. Geo. Funk writes us that on 19th of May, a minister was ordained in their church; there were four candidates and the lot fell upon Bro. Jacob Hoffer. On the 9th of June another was ordained in the same church. There were three can-

didates and the lot fell upon Bro. Daniel Royer. The first of these brethren speaks in the German language and the latter was especially ordained to preach in the English language. Bro. Michael Mishler is the Bishop in this church, but by reason of bodily afflictions is often unable to attend to the duties of his office, and being alone in the ministry there it seemed necessary for him to have assistance in the work in both languages, and there is no doubt that they will all have enough to do, for indeed the harvest is great and the laborers few. May the Lord be with these brethren and bless and strengthen them that they may indeed gather souls unto Christ.

Bro. Funk further writes that in almost every number of the Herald he sees accounts of ministers traveling and visiting the churches abroad, but none come to visit his church. "Why is it?" says he "that none of these come to see us? Are we cast off people not worthy of notice? or what is the reason that none of these come to see us?"

No, dear Brother, do not feel thus. Think not that because few or none of these brethren come to see you that they do not regard you as worthy of notice. Not at all. We know there are many who would be glad to do so if time and opportunity would allow them; for we have often spoken of your church and have a number of times considered the matter earnestly, but still it has not been done. We often think of you and sympathize with you, so that indeed the heart is often pressed as with a heavy burden when we think of the great responsibility resting upon the ministers and the magnitude of the work to be done. Every where the Macedonian cry, "Come and help us," greets our ears, and what shall we say? In common with a great many of our fellow ministers we have much to do at home and would still need help here, and so we are not able to go from home as much as we feel would be needful. This much we venture to say for the ministers here in our own church, but still we will try and do all we can and if the Lord will, some one of us may before many months come unto you.

Here a word to all the ministering brethren, every where. Should we not all try and be a little more zealous? Can we not all do a little more than we have heretofore done? Let

every minister make it a point as often as possible to go abroad. It will do you good, and it will be good for the cause, and will encourage both those whom you visit and also other ministers. Let us all try and manifest a little more of that missionary spirit which characterized the apostles. Neither let us be afraid that either we ourselves or our fellow ministers work too hard, or do too much for Christ while they keep within the bounds of the blessed Gospel. Let us work while it is day for the night cometh when no man can work.

The Mennonites in Russia. A Visit from there.

As has been seen in the last number of the Herald, a good deal of interest has been manifested by different classes of people in regard to the emigration of the Mennonites from Russia, for the reason that in about a year the Russian government will begin to enforce the law recently enacted, which will require every able-bodied man to serve as a soldier in the army, regardless of his religion or his conscientious principles. Previous to this time they, in this respect enjoyed their full religious principles. But now that this liberty is to be taken from them, a most important question is presented to them which they must decide, and decide speedily. Shall they now submissively yield themselves to the performance of military duty and thus give up a principle in their faith for which thousands of their brethren in former ages of the world have sacrificed their lives, choosing rather to suffer persecution and die than to take the sword and return evil for evil? or shall they leave their native land, the homes and scenes so dear and so fondly cherished, and seek an asylum of peace and full liberty of conscience in America? I do not doubt it will cause them much anguish, much sorrow, many tears, many a sad heart-struggle to decide, and indeed the question is of the deepest importance. It is no easy matter to give up the faith of our fathers which we love and cherish; it is no easy matter to throw away as worthless pebbles which we pick up on the beach, one of the most precious and consecrated principles of the teachings of Jesus, the Prince of peace, whom we love; it is no easy matter to stretch the conscience to do that which we

feel our heavenly Father has forbidden us to do. Neither is it a small matter to give up country, and all that we hold dear upon earth, cross the great ocean and seek a home in the untitled prairies of the far west, sacrificing property, exposing life and health and adapt ourselves to new scenes, new customs, a different climate, &c. Yet this is exactly the condition in which our brethren in Russia at this very time find themselves. Now what shall they do! Shall they remain and take the sword and learn war which they believe to be directly contrary to the teachings of Christ, or shall they emigrate? There is abundance of good land, where they may find pleasant homes and full religious liberty, and in the name of the brotherhood we extend a brother's hand and bid them welcome. We should rejoice to see them come and cast in their lot with us, though we know it is a severe trial for them; but we believe it to be better to sacrifice earthly treasure than to deny the principles of our faith at the expense of heavenly treasure and the salvation of the soul.

But when we expect or intend to take up our abode in a strange land we always desire to know something about that land ere we go there for a final residence. So also the brethren in Russia, have felt a strong desire to learn everything that they could possibly find out about this country before they would make up their minds to emigrate. Thus through letters, books, papers and maps they have already learned a good deal, but in order that they might learn the more, by actual observation, four young men, three of them Russians and one a German, determined to come to America and see for themselves, the country, its people, its customs, its habits, laws &c.

We had some intimations during the last winter and spring that we should probably be favored with a visit from these far off people, our brethren in the faith, during the present summer, but without any positive knowledge as to when or who should come, so we were not a little surprised when a few days ago it was our privilege to take by the hand and welcome these four young brethren to the hospitalities of our humble home.

They brought us letters from Bro. Cornelius Jansen, and gave us a great

deal of information concerning their people at home. They spent some three days with us, staying over Sunday and attending meeting and Sunday-school here.

These four young brethren have come on their own account simply for the purpose of becoming acquainted with the American people, their country, their privileges, their institutions and their religion. So that they may tell their parents, and friends how it is, and what the prospects for a future home here may be. They are not an authorized deputation, though if their report be favorable, a deputation may be sent hereafter. They propose to remain in this country till October. The probability is as remarked in the last number of the Herald, that a number of these people will emigrate to this country, but it is not at all probable that so great a number as has been represented will come, though as already remarked we should be glad if they could feel so as to come and share with us the blessings of our free institutions which God has so kindly, so freely bestowed upon us.

From here they went on their journey westward, expecting to visit Illinois, Missouri, Kansas, Nebraska, Minnesota &c. &c. May the Lord bless them, go with them and give them a prosperous journey, and finally bring them safely to their homes again.

P. S. Since writing the above we have received several other letters of inquiry from the same place, from different persons, so that there is reason to believe the desire to emigrate to America is growing among our people there. Also another young brother from there by the name of Abraham Warkentin has just arrived bringing us some further information in regard to this subject. Also several pamphlets from Bro. C. Jansen, for which we desire to express our thanks.

Submission.

"Father in heaven! Oh teach me to say,
At the close of each happy or weary day,
With the last lingering rays of the setting sun,
Teach me to say 'Thy will be done.'
"When life seems so bright, so glad and fair,
That we never should think of sorrow or care,
Let me think that o'er all a change must come,
And trusting say, 'Thy will be done.'
"And in the days of sorrow and pain,
When the light of love shall seem to wane,
Teach me to say, 'Most Holy One!
Thy ways are just, 'Thy will be done.'"

Selected by E. MURRELMAN.
Fairfield, Adams Co. Pa.

Correspondence.

A Visit to Pennsylvania.

On Tuesday the 28th of May, I in company with Bro. J. K. Nissley, Sister Nissley and Bro. Ephraim N. Nissley, from near Mount Joy, Lancaster co., Pa., who had been with us in Virginia on a visit, started for Pennsylvania.

We arrived at Mount Joy at three o'clock in the afternoon and went to Bro. Gabriel Baer's. Bro. Baer being from home, we visited Sister Kisser and Bro. Samuel Burkholder and several other families, and remained all night with Bro. E. N. Nissley.

On the 29th we visited a number of families, among others, an aged sister, the mother of Peter Stauffer, who was lying on a bed of affliction with whom also we spent a season of prayer. After making several other visits we went to stay all night with Bro. J. K. Nissley, where we met a brother and sister from Juniata County.

On the 30th we attended meeting at Graybill's Meeting-house, and on the 31st there was another meeting at Kisser's Meeting-house, and on the 1st of June at Landisville Meeting-house. On the 2nd we had meeting at Chrisman's Meeting-house. Here I met Pre. Solomon Hosteler. In the afternoon we visited the aged Bro. and Sister Martin Nissley and wife, and also an aged sister by the name of Bessler who is 86 years old.

On the 3rd we had meeting at Petersburg, where I met Pre. Christian Herr and wife and Deacon Martin. In the afternoon we went to see Bro. Martin Moyer, who was somewhat indisposed. I remained all night with Bro. John Shenk, and on the 4th we went to Millersville meeting in the forenoon, and in the afternoon we had an appointment at Habecker's Meeting-house; after which in company with Bro. Herr we went to Bro. Jacob Landis' and then to Bro. Benjamin Herr's where we remained all night.

On the 5th we had meeting at the Strasburg Meeting-house, and in the afternoon I went to Lancaster city, and in company with Bro. J. D. Hershey took the train to Cumberland county, where we remained all night with Bro. Henry Rupp. The next morning we had meeting at Slate Hill, and in the evening we took the train for Chambersburg, in Franklin county, where we arrived about 7 o'clock and were met by Bro. Levi Horst, who took us to his home, where we met many beloved brethren and sisters, among whom was also our dear young Bro. Philip H. Parret, formerly of Rockham Co., Virginia, who but a few weeks ago was called to preach the everlasting Gospel. O, dear brethren and sisters, let us pray earnestly that the Lord may give him wisdom and strength to discharge the solemn duties of his office with fidelity and earnestness.

On the 7th we again attended meeting at Strasburg, Franklin co., and the same evening took the train for Washington co., Md., where we remained all night with Bro. Michael Horst, and the next morning took the train at Hagerstown for home, where we arrived at four o'clock in the afternoon, and thanks be to God, I found my little family all well. I feel thankful to God, our heavenly Father for his protecting care during my journey. And I also feel very thankful to the dear brethren and sisters for the love and kindness they manifested towards me whilst among them. I feel that I was greatly strengthened and encouraged by this visit among my dear brethren and sisters, and I trust I shall never forget the pleasant times I had among you, and if I shall never meet you again upon earth, I hope to meet you all in heaven. This is the prayer of your humble and well-wishing servant.

Harrisburg, Va. CHRISTIAN BRUNK.

From Pennsylvania.

Dunbar, Pa., June 20th, 1872.

Dear Bro. Funk:

As we are detained here in consequence of a freight train ahead of us being wrecked, I will endeavor to devote the time in giving to the readers of the Herald, at least an outline sketch of our journey thus far.

I, my wife and four children landed safely at Masontown on Thursday morning the 23rd of May, after traveling two nights and a day. It afforded us much pleasure to learn that the brethren C. C. Beery and B. Huber from Fairfield Co., Ohio had arrived there a few days previous. We enjoyed ourselves well during the brief stay of the brethren.

We attended five meetings, in which time we were privileged to participate with our brethren and sisters here, in celebrating the dying love of Jesus, at the Masontown church. After spending two weeks here, we, accompanied by a goodly number of the brethren and sisters, went to attend the sacramental meeting in the vicinity of Mount Pleasant, Westmoreland Co., where we spent a week quite pleasantly, and we hope profitably with the brethren. We attended four meetings, and enjoyed ourselves well. We hope to see the time when many souls here may be gathered into the church and that her light may shine as "a city that is set on a hill."

Here we also met the aged brother Jacob Blouch (minister), from near Johnstown, who had come to attend the communion meeting. From here we had the pleasure of accompanying him to the church in the vicinity of Dale City, where we spent six days, during which time we attended five meetings. There is also here a church of Amish Mennonite brethren, many of whom attended our meetings, and I was happy to form a partial acquaintance with some of them. Our last meeting here was held in Dale City in the Tankers' church, where it

was my privilege to form a slight acquaintance with several of their ministers, Lint, Beard and Barkley. The latter two took part in the services, and so far as our sentiments were expressed, the one could fully endorse what the other had said.

What a pity, I must sometimes think, that those in whose views and sentiments there is, in many respects, so much similarity, can not go hand in hand, and unite their efforts and exertions (for in union there is strength), in promulgating the non-resistant principles of the religion of Jesus Christ, throughout the earth, to the farthest possible extent. Shall we make the effort, or are we too faithless? If faith as a grain of mustard seed is sufficient to remove mountains, shall we not have sufficient on both sides to enable us to overcome all sectarian sympathy and prejudice, and see how the matter would stand then? No doubt many who may read this may think, there is no use trying; but the question is, could there be any harm in it? I presume not if it were done in a spirit of christian love. But my kind readers will pardon me if I have injudiciously or unnecessarily deviated so far from my present purpose.

We left Dale City this morning and came to Connelville, thence took the train for Uniontown, arrived here at 11 o'clock where we have been some hours in patient waiting to get to our destination, but how long we may yet be compelled to remain here is as yet with us a matter of uncertainty.

DANIEL BRENNEMAN.
(To be continued.)

A Visit to Virginia.

According to request, I will give an account of a journey which I made to Virginia.

Bro. Christian Brunk having been on a visit here in Lancaster county, I accompanied him on his return. I met many warm-hearted brethren, both on the way and in Virginia. It was to me a delightful trip which I do not at all regret and shall not soon forget. I hope it has encouraged both them and us, and has strengthened us in the faith. We hope also the brother's visit to Lancaster was not in vain, and that his earnest and faithful admonitions were productive of much good. He was with us about nine days and filled eight appointments, at the following places. In Donegal, at Graybill's Meeting-house; in Mount Joy tp., at Rissor's Meeting-house; at the Landisville Meeting-house; at Ehrisman's; at Petersburg; at Hess'; at Schlabaeh's; and at Strasburg. From there Bro. C. Herr brought Bro. Brunk to Lancaster city, from which place we started for Virginia, stopping in Cumberland and Franklin counties, where two appointments were made for Bro. Brunk, one at State Hill, where but few were present, yet a great deal of good may have been done if heed has been given to the instructions of the brethren. The same day we went in the vicinity of Chambers-

burg, in Franklin co., where in the evening we stopped at widow Weaver's and with Bro. Levi Horst. Many brethren and sisters were gathered there and we had a very pleasant time.

The next day there was meeting in the same county, in the Strasburg meeting-house. The same day we went to Maryland and stayed with Bro. Michael Horst, and from there went on to Virginia. I stopped with my brother-in-law, Daniel Mellinger, in Frederick co., while Bro. Brunk went on home. The next day there were regular services in Frederick co. From there we went to Bro. Moyer's. Then I went home with Bro. Brunk, and the next day started for Harrisonburg and visited the brethren thereabouts, I was received very kindly. I return my thanks for the kindness and love manifested towards me. I hope we shall not soon forget each other. I arrived home safely and found all well as usual. The grace of God be with us all.

Lancaster co., Pa. J. D. HERSHEY

A Visit to Kansas and Missouri.

On the 7th of June, myself and wife left our home in our own conveyance, and went to White Cloud, Doniphan Co., Kansas, a distance of sixty miles, at which place we arrived the 19th, and stopped with Bro. A. C. Hershey. At this place there are three members of our church, and are like sheep without a shepherd. They feel rejoiced when visited by ministers, which is seldom. They regret to hear of ministers passing close by and not calling to see them. Owing to the appointments of other denominations, we could have none here, yet with singing, exhortation and prayer we endeavored to cheer our brethren.

On Monday the 11th of June we took our leave here, and proceeded on through eastern Kansas, towards Jasper Co., Missouri, and on the 15th we arrived at our son-in-law, Bro. H. L. Hoffman, a distance of three hundred miles from home. In this vicinity are three of our children, and the joy manifested at our meeting, cannot easily be described.

We visited our brethren and sisters, eight in number, in this neighborhood, who are like sheep without a shepherd, and they also have an anxious desire to be visited by our ministering brethren more frequently. The brethren here have resolved to meet regularly to worship God as well as they can, in singing praises to the Lord, exhortation and prayer. May God grant them

sufficient grace to press forward in their undertaking, to discharge their duties, and not become weary in well doing. May the Lord of the harvest send forth more, faithful laborers into his vineyard, that thereby many may be brought from the power of Satan to the true God; yea, from death unto eternal life. During our stay here we held eight very interesting and well attended meetings, in different school-houses. From the attention and interest manifested by all, it appeared as though there was a great hunger and thirst after the bread and water of life. I felt as though it was good for us to be here.

On the 28th of June we took leave of our children, brethren and sisters in this vicinity, and proceeded on our journey to Cedar county, where we arrived the 29th at Bro. J. Krichbaum's, with whom we remained over night. Sunday the 30th we attended meeting at the house of Bro. Jacob Yoder, which was well attended. In this neighborhood there are 22 families of our people, mostly Amish, but they have all united in one brotherhood, and labor as one body in Christ, which indeed is very encouraging. The resident ministers are Bishop Samuel Yoder, John Snyder, and Joseph Kaufman, who are zealous in the good cause of salvation.

We took leave of the brethren here on the first of July, and proceeded homeward, where, through the protecting care of God, we arrived on the 7th. Thanks be to God for his protecting care over them and us during our absence.

We return thanks to the brethren and sisters among whom we visited, for the kindness they manifested toward us whilst with them. May God reward them for it.

Oh how good it would be, if ministers who are blest with an abundance of the goods of this world, would feel a lively interest in visiting those sheep who are located in various places, and have no shepherd. They might perhaps do more good than where there is a full supply of ministers. I feel as though the small flocks are too much neglected, and why is it so? May God save us all through the saving merits of Jesus Christ our Redeemer. Amen.

JOHN S. GOOD.

Nodaway Mills, Page Co., Iowa.

Children's Department.

My Travels.

Dear children, last month I told you that I expected to go to Fairfield county, Ohio, to my native home; and when I was about ready to start I received a few lines from Bro. J. P. King, in Logan county, inviting me to stop there on my way, and visit their Sabbath school. I accepted the invitation, and left my home on the 20th of June, and arrived at West Liberty the next day (Friday). I arrived at Bro. King's some time in the afternoon, and staid with him all night. We spent the time together very pleasantly, and I hope profitably.

On Saturday brother King and I visited a few places in the neighborhood, and in the evening went to brother C. K. Yoder's. From here brother King went home, and I staid all night. There was an appointment here for singing, and about forty young people of the neighborhood gathered in. They sang about an hour when it was requested that something should be said to the young people. We talked to them a short time, and I hope the good advice given will not soon be forgotten. They then went home very orderly and quietly.

The next morning we went to the Sabbath-school, where about 130 scholars and teachers, and about 70 spectators had met, and I assure you, my little friends, it was a very interesting time to me. I must believe that Jesus himself was present; and as the children sang, "There is much to do for Jesus," it affected me very much. There is indeed much to do for Jesus, and O how lamentable it is that so few are willing to work for him!

I have visited many Sabbath-schools, but never a more interesting one than this. Every one present seemed to feel an interest in the good work, and I did not notice any disorderly conduct among the children; they were very attentive while they were addressed; in fact some of them were very much affected, and were seen to wipe the tears from their eyes. May the impression made upon their young hearts remain, and may they not only sing, but may they feel the truth of the words, "There is much to do for Jesus," and do all they possibly can for that dear Friend.

I made a promise to a friend that I would be at his house on Monday night, so my little friend Anna, willing and anxious to do something for Jesus, went to all her nearest neighbors and invited her little associates to come to her house in the evening, and when evening came quite a number of little boys and girls, and a good many grown persons came in, and we had a very pleasant time in singing and talking, and I hope we were all benefited, and God glorified.

The next morning I started for my dear old neighborhood, and reached my journey's

end the same evening, and found my friends all well.

Now, while passing through my old neighborhood, the scenes and incidents of my childhood and youth began to come back to my memory. I thought of my old associates, some of whom have moved away, some are dead and some are still there. Some old grandfathers and grandmothers are still there, but the most of them are gone home.

As I looked at my father and mother's graves, and thought of their good counsels, some serious and painful thoughts came into my mind. When I looked at my father's grave (my mother died before I was seven years old), and thought how I had sometimes disobeyed him, I felt sorry that I had ever caused him any pain or anxiety of mind. But what is past cannot be recalled; only I will say to my dear little friends, if you wish to be happy in after years, when your parents are dead, be careful that you do not cause them any pain now by disobeying them.

After visiting my old neighbors and friends for a short time, my wife, who had been here a few months, and I bid farewell to our dear friends, and started for home, where we arrived on the morning of the tenth of July, and found our friends all well.

I do not expect to travel any this month; perhaps later I may make a few visits, but do not know yet where. Perhaps in the next number of the Herald I can tell you.

BROTHER HENRY.

A Letter from Russia.

[The following interesting little letter from Russia, written near the Sea of Azov, came to hand in June, but too late for the July Herald. If my little readers will look at the map of Russia they can see where the letter was written. The Sea of Azov is on the south border of the country, connected with the Black Sea by the Strait of Enikale. Part of the letter, which is of no interest to my readers, is omitted.]

Berdiansk, January 19. 1873.

Dear Brother Henry, we also read the Herald of Truth here in this distant land, at the Sea of Azov, in Berdiansk, and seeing therein that you write to little children such as I am, I also desired to write to you.

Our family consists of papa, mama, Aunt Anna and my five brothers and sisters, Margaret, Peter, Anna, John, Henry and myself. Helene, twelve years old. We also understand some English and read every day from the English New Testament that we may not entirely

For the Herald of Truth.

Procrastination.

Grandly, as the world moves on,
Each one in the foremost throng,
To obtain the greatest name,
And to have a greater fame.

Headless of eternity,
Love for brief mortality:
Thus they live, and thus they die,
Nevermore this world to spy.

Some may think, To-day I live,
And to-morrow I'll instill,
Of these vivid pleasures yet,
Till I view my dying bed.

Then I will my soul prepare,
For a world that's ever fair,
For when I am sick 'tis time,
To survey that heavenly clime.

Or, I'm young and cannot die,
When I'm old, I will rely,
On that heavenly friend above,
And aspire to his dear love.

Ah, my friends! In one short space,
Here may end your earthly race;
Ere you see the dying bed,
You may in the grave be laid.

You may never see the day,
When your hairs are turning gray;
When you think you will prepare,
For that land forever fair.

Ere to-morrow's sun you see,
You may view eternity;
Nevermore to live in grace,
To prepare your soul for bliss.

Thus we see how unconcerned,
Here we live in this *beau monde*;
While our lives are short and frail,
And we all must pass away.

Let us then, with one accord,
Praise our holy, risen Lord;
Who has died our souls to save,
From the cold and doleful grave.

Then, when earthly time shall end,
We may up to him ascend;
In his kingdom have a share,
Where we may forever dwell.

* The fashionable world.

For the Herald of Truth.

A Sad Occurrence.

Sister Anna Shertz of Metamora, Woodford Co., Illinois gives the following account of the death of her son Christian Shertz who, while quietly sitting in his own house one Sabbath evening, was suddenly shot by some unknown person outside.

"On Sunday the 3rd of December 1871 our son came home to our house, to visit his parents and brothers and sisters. He was married and had two children, the younger being six

weeks and the elder, eighteen months old. He brought the elder with him. In the afternoon he again returned to his family in Roanoke township, about eight miles from our house. After supper he said to his wife, 'Lie down and sleep; you did not get much sleep last night on account of the children, and I will now rock them to sleep.' He then sat down to the cradle to the two little boys and rocked them to sleep, his wife having gone to lie down in the sleeping room. His mother-in-law had the Bible and was reading. The two conversed together upon a portion of the Revelations when about half past eight, a ball came whizzing through the window striking him and entering his breast. He arose and said to his mother-in-law, 'I am shot—I commend my soul to God.' He then went to his wife and said, 'Elizabeth, I am shot.' He embraced her and sank to the floor, and in a few minutes expired. How sad the news were for us when the word came that he was dead! But how great the comfort when he said, 'I commend my soul to God.' I would have written long ago, but it was hardly possible for me to do so even now. Do not think unkindly of me for even now tears flow from my eyes, and my heart trembles.

My son was 26 years, 1 month and 7 days old and his wife's name was Elizabeth Farni. He had been a member of the Amish Mennonite church for 13 years. His funeral services were held at the meeting-house, by Peter Gingerich, Peter Stueker, Christian Esch and others; many friends followed him to his last resting place.

I will also inform you that on the 17th of April, 1872, my father, JOSEPH ZEHR departed this life, at the advanced age of about 88 years. He was a member of the Amish Mennonite church. His funeral services were held in the house of Joseph Shertz by Peter Gingerich, C. Esch and Jos. Bachman.

ANNA SHERTZ.

For the Herald of Truth.

Our Sunday School.

On Sunday, May the 5th we organized a Sunday School. J. E. Reihl was chosen superintendent and Joseph Zook assistant.

Though laboring under some difficulties at first we have, by the grace of God and an earnest effort

forget it, as we also intend to go to America. We may perhaps once see you there.

Dear Brother Henry, you write in your letter to little Jacobine Kaufman that you pray for her, and as I also wish to correspond with you, I believe that you will do the same for me, and I shall for you.

I pray you, dear Brother Henry, write me also a little letter some time in the Herald.]

Sincerely yours,

HELENE JANZEN.

A little boy whose name is David, in Woodford county, Ill., to whom I had given a little book as a present made the remark to his mother, "I will not give up until I know what is in it." This is a good resolution and exactly so we should feel about the Bible, that best of all books, that we will not give up until we know what is in it—until we know what God will have us do.

FOOD FOR THE LAMBS.

Trust in the Lord and do good, Ps. 37:3.

Whoso trusteth in the Lord, happy is he, Prov. 16:20.
Thou art my hope, O God: thou art my trust from my youth, Ps. 71.

The following Table will show those who wish to read the Testament in the way proposed what chapter to read each day.

| Days. | Chapter. | Days. | Chapter. |
|---------|----------|---------|----------|
| Aug. 20 | Matt. 25 | Sept. 5 | Mark 13 |
| " 21 | " 26 | " 6 | " 14 |
| " 22 | " 27 | " 7 | " 15 |
| " 23 | " 28 | " 8 | " 16 |
| " 24 | Mark 1 | " 9 | Luke 1 |
| " 25 | " 2 | " 10 | " 2 |
| " 26 | " 3 | " 11 | " 3 |
| " 27 | " 4 | " 12 | " 4 |
| " 28 | " 5 | " 13 | " 5 |
| " 29 | " 6 | " 14 | " 6 |
| " 30 | " 7 | " 15 | " 7 |
| " 31 | " 8 | " 16 | " 8 |
| Sept. 1 | " 9 | " 17 | " 9 |
| " 2 | " 10 | " 18 | " 10 |
| " 3 | " 11 | " 19 | " 11 |
| " 4 | " 12 | " 20 | " 12 |

This table can be written on a piece of paper and kept in the Testament for a mark.

so far succeeded so that all but a few are now co-laborers in the good work.

It is much better to spend the Sabbath in reading and explaining the Scriptures, than to spend it in visiting each other, and conversing about worldly affairs, jesting, and idling away this Holy day. Paul says, "Neither filthiness, nor foolish talking, nor jesting, which are not convenient; but rather giving of thanks," Eph. 5: 4.

Children are frequently allowed to visit each other, and they generally idle away their time in playing, and rambling in the woods, &c; now if they were brought into the house of God, and the truths of the Scriptures explained to them, these things would be obviated. It is the duty of parents to take their children to such places that they may receive instruction from the Scripture; but the Sabbath school is not the only place in which they should be instructed. The command to teach them every where, is in this language, "Therefore shall ye lay up these my words in your heart and in your soul, and bind them for a sign upon your hand, that they may be as frontlets between your eyes; and ye shall teach them your children, speaking of them when thou sittest in thine house, and when thou walkest by the way, when thou liest down, and when thou risest up, and thou shalt write them upon the door posts of thine house, and upon thy gates," Deut. 11: 18-20.

E. R. MILLER.

Lewisburg, Union co., Pa.

For the Herald of Truth.

Benedictions.

O, that rich blessings from above
Might cheer the pilgrim's home!
The blessings which all may approve,
While in this world they roam.

As patriarchs of old were blest,
So now, thy blessings pour,
On all who are devoid of rest,
But seek for Canaan's shore.

May nobler gifts than man can give,
Enliven hearts with joy;
To turn from sin, secure to live,
And see their soul's decoy.

Admitting, may not one forget,
However great or small,
To praise thee for thy blessings shed,
And thank thee for them all?

Yea, every creature here below,
The Lord of hosts extol;
While in his hand all blessings flow,
And he concedes them all.

A. METZLER.

For the Herald of Truth.

Is God Omnipresent?

Aye, verily, God is omnipresent. He is everywhere. His glory in the heavens proves his presence. His mighty works on earth declare it. The clouds above us as they sail through the wide sea of air; the forget-me-nots of the angels, the stars, that bloom in the blue meadows of heaven; the daisy that lifts its slender head by the wayside; the twigs and blades which clothe our fields and woods in green in the spring-time; all declare his supreme presence. God is indeed omnipresent. The transgressors of the sacred law cannot flee from his presence. The preachers of the doctrines of wickedness and wrong, the supporters of the principles of the evil one, will learn in due time his terrible presence, in the everlasting dungeon of hell, by the punishment they will receive from his hands. He is present in the lonely hamlet on the hillside, as well as in the populous city; in the log-cabin as well as in the stately mansion; far out on the prairie as well as in the fertile valley.

Fellow pilgrim! take courage, if thou treadest in the paths of sorrow and wanderest in the ways of affliction, or findest thyself even in the dark valley of death, remember, God is there. Trust in him, and be not dismayed, for he is willing to take all such by the hand and lead them in the paths that lead to the eternal city of happiness and love.

JOHN H. LANDIS.

Millersville, Lancaster Co., Pa.

Pure Religion.

What is pure religion? In the first place it is not a belief, or intellectual assent to any theological dogma or creed whatever; it is no idle, inactive, inoperative, fabulous belief in tenets of doctrine; but it is that belief through the heart into righteousness, which begets in us the faith that worketh by love and purifies the heart, which shows itself in love to God and our neighbor, and brings our wills into complete obedience to the will of God in all the duties of his life. It is a sound, pure, spiritual condition, which enables us to pray—"Thy kingdom come."

The natural man cannot please God. There must be a conversion, a change, a turning round. Before conversion a man is going to destruction, but on being converted he is faced about, and is in a condition to set out for the heavenly country. The work is now fairly begun. The man is tempted of the devil, and wonders if he was really ever

converted to God. The battle waxed hotter, and the man thinks his new heart is but little if any better than his old one; and so he doubts, and fears, and prays that he may receive the blessing of sanctification, or something that will place him in that condition where he never will have another trial, or be so tempted of the devil. The work is but just begun; the wilderness must be crossed before we reach the promised land. We should not be contriving how to escape temptation and trials, but how to overcome and be purified by these adversaries.

The Lord permits many things to try us, that we may be purified and fit for the holier state of the redeemed. It is our conduct that develops character, and by our characters we are known, and it will decide our future destiny. If our characters correspond with the Bible, then our religion is pure, our faith in God, our hope a good one. We are to do the commandments of God, and not say them merely. Such as do the will of God are governed by principle, have eternal life abiding in them, because they believe in the Son of God. We have the witness of his Spirit, and we can know that we have passed from death unto life, and that we possess this good religion that guides us in this wicked world and will save us in the world to come.—Exchange.

Scripture Illustration.

In the Sermon on the Mount, says the *Evangelist*, our Lord says, "Whosoever shall compel thee to go a mile, go with him twain." We can all of us easily understand the other part of this command, that when struck on the one cheek, we should in humility offer the other; because unfortunately, we know what striking is. But many must have wondered what can have given rise to the command of going a second mile with the violent man who has already compelled you to go one mile. Nobody now, in this country, is ever injured by such treatment. But we learn from coins and inscriptions, that the couriers in the service of the Roman government had the privilege of traveling through the provinces free of expense, and of calling on the villagers to forward their carriages and baggage to the next town. Under a despotic government, this became a cruel grievance. Every Roman of high rank claimed the same privilege; the horses were unyoked from the plough to be harnessed to the rich man's carriage. It was the most galling injustice which the provinces suffered. We have an inscription on the frontier town of Egypt and Nubia, mentioning its petition for redress of this grievance; and a coin of Nerva's reign records its abolition in Italy. Our Lord could give no stronger exhortation to patient humility than by advising his Syrian hearers, instead of resenting the demand for one stage's "vehiculation," to go willingly a second time.—Advocate of Peace.

Married.

On the 27th of June, at the residence of Jacob Huber, in Hocking Co., Ohio, by Rev. John Hunsaker, Bro. HENRY A. MUMAW, of Holmes Co., to Sister MALINDA BLOSSER of the first mentioned place.

Upon this bridal pair look down,
O Lord, and with thy favor crown
The union of this nuptial band,
Who gave each other heart and hand,
That they may live in peace and love,
And praise thee in the world above.

Died

On the 17th of May, in McLean Co., Ill., a little son of Valentine and Barbara STEUBER, aged 3 days. Sermon by Christian Kisser, and John Stahly.

On the 20th of May, in McLean Co., Ill., PETER, son of Peter and Anna MOORE, aged 5 months and 15 days. Sermon by John Stahly, from 1 Cor. 15. On the 2nd of June, in Elm Grove, Louisa Co., Iowa, of inflammation of the brain, and bowels, ELIZABETH, daughter of William and Sarah RIZZARD, aged 1 year, 8 months and 18 days. She suffered six days, when it pleased God to take her to himself.

Jesus can make a dying bed,
Feel soft as downy pillows are;
While on his breast I lean my head,
And breathe my life out sweetly there.

On the 24th of March, in Branch Co., Mich., FLAVY CATHARINE, daughter of Abraham and Miriam BLOSSER, aged 8 years, 7 months and 5 days. Sermon by Peter Long, and John Krupp, from 1 Cor. 15: 25.

On the 26th of April, in Lancaster Co., Pa., of consumption, LIZZIE H. LINTNER, aged 31 years and 29 days. She was perfectly resigned to her fate, and conscious to the last. She admonished her friends to lead such a life that they might meet beyond the river. She was a member of the Mennonite church. Funeral services by Amos Herr, Christian Herr and Joseph Burkholder.

On the 8th of May, in Bucks Co., Pa., AWANDA, wife of Mahlon MYERS, aged 26 years, and 5 months. Funeral discourse by Samuel Godshalk and Isaac Myers.

On the 9th of May, on Elkhardt Prairie, Elkhardt Co., Ind., NATHAN SMILEY, aged 74 years, 10 months, and 22 days. Sermon by Benjamin Schrock and Jacob Barkley.

In Ontario, on the 8th of June, Deacon JOSEPH WELLOCK, aged 61 years and 5 months. He had a great desire to depart and be with Christ. He held what a great comfort it is for the bereaved widow and children when a father leaves a testimony like this.

On the 5th of June, in Fayette Co., Pa., NANCY, second wife of Deacon CHRISTIAN STAFFER, aged 83 years and about 8 months. She was a member of the Mennonite church for many years.

On the 5th of June, in Putnam Co., Ohio, of epileptic fits, JONAS, son of Joseph and Elisabeth MYERS, aged 29 years, 2 months and 14 days. Buried in the family graveyard. Sermon by Geo. Brenneman, from Job 14: 1-12. He was afflicted with the disease from his youth, so that he had no knowledge of good or evil.

Dear Jonas is freed from all suffering and pain. They never will trouble nor pain him again; With him it is well, and his rest, Oh, how sweet! Dear brother and sisters, prepare him to meet.

On the 7th of June, in Hilltown, Bucks Co., Pa., ANNA, wife of Samuel DERWEILER, aged 42 years, and 4 days. Sermon by T. Overholzer, at the house, and David Bergey at Gehman's Meeting-house, from Heb. 5: 9, 10, and part of the 11th verses.

On the 12th of June, in Fulton Co., Ohio, of six days illness, BARBARA, wife of Peter EISELMAN, aged 33 years and about 6 months. She was married 24 years, was the mother of 14 children. She leaves a husband and 11 children to mourn their loss. Interred the 14th in the presence of a large concourse of friends. At which time an appropriate discourse was delivered by John Deusch, from Matt. 24: 32-40; and Joseph Rugg from Ps. 139.

On the 16th of June, in Medina Co., Ohio, of apoplexy, ABRAHAM FRETZ, aged 71 years, 11 months and 23 days. Funeral sermon by M. Rohrer, and H. Beery. He was formerly from Bucks Co., Pa.

On the 18th of June, in Marshall Co., Ind., daughter of John and Susanna KEISER, aged 2 years, 6 months and 22 days. Services by Jacob Kessler, and Jonas Troyer, from 1 Cor. 7: 20.

On the 17th of June, on Pretty Prairie, La-grange Co., Ind., of two days illness, SARAH, wife of Samuel K. YODER, aged 37 years, 1 month and 17 days. Her sickness was short, yet she suffered much, which she endured with christian patience. She was a faithful member of the Amish Mennonite church. She leaves a husband and seven children to mourn their loss, yet we hope their loss is her eternal gain. Discourse by Christian Nafziger, and Jonas Yoder in German, and C. D. Beery, in English from John 16: 33.

On the 20th of June, in St. Joseph Co., Ind., of inflammation of the bowels, ELLEN JACOB, daughter of John and Ellen GUSHNA, aged 24 days. Discourse by M. W. Shank, from Mark, 10: 14.

On the 23rd of June, in Perry Co., Pa., of palsy, Bro. PETER ACKER, aged 81 years, 7 months and 4 days. He was confined to his bed about two weeks. Buried in the family burying-ground. He leaves an aged companion to mourn their loss. Services by Jacob and Thomas Graybill.

On the 26th of June, in Woodford Co., Ill., very suddenly, ELBERT MORRIS, aged 31 years, and 14 days. He arose as well as usual, ate his breakfast, and went about 200 steps to assist a neighbor, and when he arrived there, he fell dead instantly. He leaves a wife and 3 children to mourn their loss.

On the 3rd of July, in Juniata Co., Pa., JACOB LAYNER, aged 75 years, 7 months and 16 days. He was confined about half an hour. He was a faithful member of the Mennonite church for many years. Sermon by Jacob and Thomas Graybill, and S. Winey in the German and Wm. Graybill in the English from Rev. 20: 6.

On the 23rd of June, in Osborn Co., Kansas, of dropsy of the heart, CATHERINE LAVINA NICH-SWASNER, aged 28 years, 4 months and 11 days. Last October she left her friends in Canada, and removed to Kansas.—Soon she was removed, as we hope to a better place.

On the 6th of July, in Somerset county, Pa., SARAH, wife of Tobias YODER, aged 59 years, 2 months, and 7 days. Buried on the 7th in the presence of many friends and relatives. Sermon by Moses B. Miller, and Jonathan Hersberger, from 1 Cor. 15: 12-26.

On the 10th of July, in McLean Co., Ill., DAVID ZOOK, aged 64 years, 6 months and 10 days. He leaves a wife and 7 children to mourn their loss. He was sick many years. Funeral services by Joseph Stuckey, in German, and—Haevenen, in English, from Jn. 5: 25; Rev. 14: 13.

On the 21st of July, in McLean Co., Ill., JACOB OSWALD, aged 75 years. He was unmarried, and a member of the Mennonite church over 40 years. Interred in the presence of many friends and acquaintances. He lay sick 7 years from the fracture of a bone in the leg. Sermon by Daniel

Roth, and Jacob Unsicker at the house, and by Peter E. Stuckey at the grave.

On the 19th of July, in Wayne Co., Ohio, of dropsy of the heart, DAVID KURTZ, aged 72 years. He leaves a wife and 5 children to mourn their loss, yet they mourn not as those having no hope. Sermon by John K. Yoder and John Smiley, from Luke 21: 36. He was a faithful member of the Amish Mennonite church.

Now rest thy weary head,
From care and labors free;
Thou dost but sleep, thou art not dead:
Thy face again we'll see.

Letters Received.

Geo Funk, Christian Brunk, Jacob Horning, Michael Kilmer, J C Beil, A M Kauffman, Abm D Ebersole, E R Miller, J B Hoover, Noah Good, Abm B Huber, Michael Sauter, Martha Long.

MONEY LETTERS.

A—John U Amstutz \$1.
B—A Baumgartner \$2; Joseph Bechler sr \$1;
C S Burekhardt \$1; W J Boller \$2; John Bialer \$25; Moses Bechly \$1; John Buzard 10 cts;
Henry B Burkholder 10 cts.
C—James Coyle \$1 10.
E—Henry Erb \$1 25; A D Ebersole \$1 50;
Peter Eby \$1; Menno Eby \$4 50.
G—A Gerber \$2 10; J B Gilet 10 cts.
H—Joseph Hartzler \$1; Jacob L Hartzler 50 cts;
Andrew Hunter \$1; Catharine Heabler \$3;
Jacob S Hershey \$1 75; Benj Hershey \$1; Da-
vid Hartzler \$2 10; Bena Hartman \$1 50; Joel
Hartzler \$2 40; J K Hartzler \$4 65; David
Hilly \$1; J H Huber \$1.
K—Henry Kauffman \$1; Isaac P King \$1 50;
John Keim \$2; Jacob Kindy \$1; J Kinsinger
\$1, Lynn Lintner \$1; the same; Edward Keim
\$12 45; David Koch \$1.
L—D Lathshaw \$2; Benjamin Lapp \$120;
Margaret Lehman \$1; Martha Long \$1; John
N Long \$1; Joseph Leis \$1; John Lapp \$1 50.
M—Samuel Mast \$3 80; S C Mellingier \$1;
S J Miller \$1 10; Samuel Miller \$1; Samuel
Moyer \$1; John Miller 75 cts.
N—Peter Nafziger \$1; Christian Nafziger \$9.
O—Samuel Oberholtzer \$1, send us your P. O.
address.

P—C R Page 20 cts; Hiram Peoples \$8.
R—Isaac Rodgep \$1; David Rousser \$1;
Levi R Reist \$3 50 send the name and P O of the
person for whom you sent the \$2; J F Riehl \$4;
A C Rankin 25 cts; Moses E Reist \$1 50; Chris-
tian Rupp \$1; Frank A Rose 30 cts; John Rife \$1.
S—Stephen Stahly \$1; Martha Symensma
\$1 50; Amos Stoltzfus \$1; Joseph Shertz \$1 50;
David Spitzer 75 cts; Christian Seers 25 cts; Sam-
uel Steiner 50 cts; Ethel Stoller \$1; John
Shenk \$2 20; Joseph Stauffer \$1; Henry L Shel-
ly \$3; M Smetzer \$1; I & P Smith \$2; Geo.
Smith \$2; Mattie G Sherk 80 cts; Hetty Shindie
\$1 50; Christian Staker \$1 50.

T—D T Troyer 10 cts.
W—Michael F Weber \$1; John Weaver 35 cts;
J G Wenger \$3.

Y—J M Yoder \$1 50; C H Yoder \$1; Daniel
C Yoder \$1 50; Reuben Yoder 40 cts.

Z—Peter C Ziegler \$1 20.
For Books.—Elizabeth Good \$3; Peter Eby
\$2 10; Peter Techtant \$11 35; John V Guden
\$6; Noa Bechtel \$16 05; David Shank \$13;
Jacob Kilmer \$5; Joseph J Dontrager \$22 84;
Christian Brenneman \$7 35; Henry Bowman
\$3; Jos B Herig \$13 85; Jacob S Kratz \$33 50;
C H Yoder \$1; L F Lantz \$32 50; Emanuel
Suter \$15 85; Noah Grabill \$5; Jacob Kreh-
biel \$5.

MISCELLANEOUS.—D Martin \$2; Jacob K
Beiler \$3; Holdeman's Church \$13; Church at

crown will be ours. Who would not run to win the prize? Dear young pilgrims, press forward in the midst of all foes. Keep the land in view; a few days more may land us over Jordan's stream, where we will be clad with the robes of immortality, and admitted as welcome guests at the right of the Father, there to drink of the fruit of the vine anew in the Father's kingdom. That God may keep us in the unity of the faith, in peace and brotherly love, until we all meet where parting will be known no more is my prayer.

B. F. NEWCOMER.

Translated from the "Gemeindeblatt."

Origin of the Mennonite Church, and the Life of Menno.

Continued.

In consequence of the bloody persecution (Roosen's life of Menno), which the anabaptists in all places had to suffer, Menno felt constrained once more to entreat the magistracy and clergy for a milder and more just form of treatment toward them, and give them the privilege to make their doctrines known. On this he issued the three following writings: "A very humble supplication of the poor, despised christians to the magistracy." "A brief complaint or apology of the despised christians and exiled strangers, to the preachers." And "A fundamental and clear confession of justification, preachers, baptism, Lord's Supper, and the swearing of oaths."

The first two of these, manifests the spirit of the persecution under which they were written. They show an inward sympathy with the sufferings of his innocently persecuted brethren, and also many humble petitions to the magistracy, and all this with his accustomed power and firmness. The first of these epistles he closes as follows, "The salvation of our souls is worth more than man can comprehend. We shall once hear the gracious, friendly words, 'Come ye blessed of my Father, inherit the kingdom prepared for you,' and also the fearful words which threaten all disobedient christians, which pierce body and soul if rightly believed: 'Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels,' Matt. 25. Happy are they, who are awake at that time, who have their lamps trimmed, and have secured their wedding garments. Yea, blessed are they who are called to the Supper of the Lamb! Beloved, noble lords, it is no flattery nor vain display of words; but that which we write, we mean with our whole hearts, as our sore persecutions testify."

In the second of these epistles addressed to the learned and preachers of the German nation, Menno censures them, for repeating the accusations, devised against them (the anabaptists), by the priests and monks in the Netherlands. They should reflect how they have thereby fallen into sin. At the close Menno desires, with one or two of his

members, to enter into a free, scriptural discussion with them, either before a full assembly, or before twenty or thirty reasonable and pious witnesses.

In the third of these mentioned writings, Menno speaks about the article, on account of which he was so hated and persecuted. In the first place he shows that he did not teach that man could become righteous before God through his works, but that faith must also confirm his actions. "Behold, kind reader, thus we do not seek our salvation in works, words or sacraments, as do the learned, although they blame us therefor, but we seek them alone in Christ Jesus, and in no other means in heaven or upon the earth. In this only means we rejoice and in no other. We trust, by the grace of God, to abide therein unto death."

But that we abhor carnal works, and desire to suit ourselves to his word and commandments, according to our weakness, this we do because he has so taught and commanded us. For whosoever does not walk according to his doctrine, proves in fact, that he does not believe on him nor know him, and that he is not in the communion with the saints." He further says, "Therefore it should be far from us, that we should console ourselves with anything but the grace of God through Christ Jesus; for it is he, alone, and none other, who has perfectly fulfilled the righteousness which God requires." In opposition to infant baptism Menno says, "Say not, beloved reader, as the ignorant do, that we thereby condemn our children because we do not suffer them to be baptized. O, no. For the Scripture does not connect the kingdom to words and water, but to the election and grace of the Father, in the merits of the death and blood of Christ, Eph. 1: 3. Christ has promised the kingdom to small children, without baptism, Matt. 19: 14; Mark 10: 14; Luke 18: 16. On account of this promise we are exceedingly rejoiced, and give thanks unto the Lord for the grace shown our children."

Of the swearing of oaths, Menno says in this epistle, "Therefore, worthy reader, if you fear the Lord, and if it should happen that you are asked to swear, then pray the Most High for wisdom, courage and strength; do not listen to the flatterings of the learned, for they deceive you; do not look to numbers, lest you follow them in their evil ways, as Moses says. Respect no flesh in this matter, no difference who, what, or where they be, but admonish them in a becoming manner and in love, when they ask of you more than the Scriptures command; and let your yea and nay, be your oath, as was commanded, whether life or death be your lot, that you by your courage and firm truthfulness, may admonish and reprove unto righteousness the useless, fruitless, vain world (who, in their faithlessness respect nothing less than the word of the Lord), by your truthful yea and nay; that some might yet be converted from their unrighteousness and thereby

more deeply study the truth, and be saved."

To the accusation of the community of goods, he replies: "This charge is false and without truth. We do not teach and practice the doctrine of having goods in common. But we teach and maintain by the word of the Lord, that all truly believing christians are members of one body, and are baptized by one Spirit into one body, I Cor. 12: 13; that they are partakers of one bread, I Cor. 10: 18; that they have one Lord and one God, Eph. 4: 5, 6. Inasmuch as they are one, therefore it is christian and reasonable that they divinely love one another, and that the one member be solicitous for the welfare of the other, for thus both Scripture and nature teach. The whole Scriptures speak of mercifulness and love; and it is the only sign whereby a true christian may be known, as the Lord says, 'By this shall all men know that ye are my disciples, if ye have love one to another,' Jn. 13: 35. He further says, 'All those who are born of God, who are gifted with the Spirit of the Lord, and who, according to the Scriptures, are called into one body of love in Christ Jesus, are prepared by such love to serve their neighbors, not only with money and goods, but also after the example of their Lord and Head, Jesus Christ, in an evangelical manner, with life and blood. They show mercy and love as much as they can; suffer up beggars amongst them; take to heart the need of the saints; receive the miserable; take the stranger into their houses; console the afflicted; assist the needy; clothe the naked; feed the hungry; do not turn their faces from the poor, and do not despise their own flesh,' Isa. 58: 7, 8; Rom. 12: 13.

Behold, such a community we teach. And not, that one should take and possess the land and property of the other, as we have been falsely charged by many. Again, this mercy, love and community we teach and practice, and have taught and practiced them for seventeen years, so that, glory be to God, notwithstanding our property has to a great extent, been taken from us, and is yet daily taken; many a pious, godfearing father and mother are put to the sword or fire, and we are not allowed the free enjoyment of our homes, as it is manifest; and besides, we have dear times and families, yet none of the pious nor any of their children who commit themselves to us, have been forced to beg.

This I write to shame our backbiters, because of their envy; they are so blinded that they are not ashamed thus shamefully to slander us, and wickedly to convert good into evil. For although we, in accordance with all Scripture, teach mercy and love, and serve the godfearing poor by the sweat of our brow, and would not let them suffer for want, yet we must hear *That we teach community of goods; that every person should become of us; for that we would reach into the chests and pockets of others.*" "Whol-

ly untrue," continues he, "are the accusations; such as permission of polygamy in the church; as if they would refuse penance and grace to those who had received baptism and again fallen into (gross) sins. In his reply to the latter accusation, he says, 'I have continually taught, that all sins, which have been repented of, have forgiveness through the blood of Jesus, whatever they may have been. The adultery of David, and his shedding innocent blood are to me a certain evidence. However, every one should fear the Lord from his heart, do right, and not wantonly sin against his God, that he does not, with the scribes, convert lies into truth, and the truth into lies. For who knows if such an one as has received the gift of grace, and out of wantonness or pride, sins against his God, could again come to true repentance?' Jesus says, 'Whosoever committeth sin is the servant of sin,' Jn. 8: 34. Therefore watch, that you do not wantonly despise nor falsify the word of the Lord, and be not too proud in the carnal designs of your heart, in order that the grace bestowed be not taken at once, and you do not become of a perverted and hardened mind."

Of the ban (or according to our manner of speaking), he says "The same is necessary: First, because he preserves the church from false doctrine, and from the heaven of a carnal life. Yea, my reader, if we had not until now strictly maintained this means ordained of God, then, we and ours, at this day, would have been a reproach and curse to the world, while, now I trust, they in their weakness, will be, by the grace of God, an example and a light to many men, although the world will not acknowledge it. In short, a church without ban or separation, is like a vineyard without an enclosure and trenches, or a city without walls; for the enemies have free ingress into it to sow and plant their pernicious tares, unhindered. Secondly, because the ban must serve to shame and humble the wicked and cause them to repent."

(To be continued.)

For the Herald of Truth.

An Exhortation.

My dear and beloved brethren and sisters in the Lord, I often think perhaps we are not firm enough in our duties, we should at all times, be a good example before the world, with our good deeds and works. Paul says, "I can do all things through Christ which strengtheneth me." We should at all times do as Paul did when he was called before king Agrippa, to explain his religion before the king, and his sister. Festus the governor, and an imposing array of Roman captains and of nobles, had heard of the preaching of Paul and of the stir everywhere, created by the new doctrine, and they wished to hear from Paul himself, who was now a prisoner. Agrippa said unto him, "Thou art permitted to speak for thyself," Paul answered for himself and

gave his history, how he was brought up, and that at first he hated and persecuted the christians, and at last he was converted, and became a christian himself and a preacher of the gospel, and then he told them what it was he preached, it was about the Lord Jesus Christ, of whom Moses and the prophets wrote. When Paul said this, Agrippa felt the power of what Paul said, and answered, "Almost thou persuadest me to be a christian." Did Agrippa become a christian? We do not read that he ever did; almost persuaded to love the Savior, whom Paul loved, but he never was, we may fear, really and truly a christian, his sins were not pardoned his heart was not regenerated. Let this sad story teach us my dear and beloved brethren and sisters in Christ, to be decided in religion. Choose ye this day whom ye will serve, and pray that you may be able to say, with all your heart, as Joshua did, "As for me and my house, we will serve the Lord." Permit me, my dear brethren and sisters, to impress upon you a few thoughts in reference to our neglect of duty both to God and man; it is evident that our neglect of duty towards our God is the effect of an unfaithful heart, for the heart of man is deceitful and desperately wicked. Repentance is the first command of Christ, as may be learned from Matt. 4: 17, "From that time Jesus began to preach, and to say, Repent: for the kingdom of heaven is at hand;" and also his last command, as seen in Luke 24: 46, 47, where he opened unto them the Scriptures, and said, "Thus it behooved Christ to suffer, and to rise from the dead the third day; and that repentance and remission of sins should be preached in his name." "Prepare ye the way of the Lord, make his paths straight," Luke 3: 4; this is the voice of true repentance.

Here sinners, you may heal your wounds,
And wipe your sorrow's dry;
Trust in the mighty Savior's name,
And you shall never die.

See, dearest Lord, our willing souls,
Accept thine offered grace;
We bless the great Redeemer's love,
And give the Father praise.

JACOB C. RUTT.

Elisabethtown, Lancaster Co., Pa.

For the Herald of Truth.

Vanity of Vanities.

The preacher says, "Vanity of vanities; all is vanity." Dear brethren, what have we in this world of which to boast? or, what can we behold of the treasures of this world that will, in the least, encourage us. If we behold our works, and the many beautiful things around us, we may feel somewhat rejoiced at them, yet we must say with the Preacher, "All is vanity and vexation of spirit;" and, "What profit hath a man of all his labor which he taketh under the sun?"

We may labor all our days to obtain wealth, may get an abundance of the treasures of this world, and have an exalted name among men, this also is vanity and a great evil. As we pass through the world we see many things that distress the mind, and gives us pain, yet the eye is not satisfied with seeing, nor the ear with hearing. The thing that hath been, it is that which shall be; and that which is done is that which shall be done; and there is no new thing under the sun." I have seen all the works that are done under the sun; and behold all is vanity and vexation of the spirit."

Dear reader, I perceive that all we behold upon the earth that cheers our carnal spirits is vain and evil to look upon, but we should look upon those things which are not vain. "A good name is better than precious ointment; and the day of death, than the day of one's birth." We ought to be spiritually minded, be faithful in our spiritual walk and conduct; and labor to gain spiritual wisdom. We should not consider any thing to be beneficial to our immortal souls that is joyful or pleasing to the natural eye, for it is all vanity and vexation of spirit; but we should look with a spiritual eye of faith and behold spiritual things, and rejoice therein. We should examine ourselves well and see if we are walking in that narrow way which leadeth to everlasting life and which our Savior, Jesus Christ has opened. We cannot say we rejoice in our good works, because we are striving to do that which is right.

We are traveling on a good road, although we sometimes meet troubles and temptations on our way which causes us to be sad, and our spirits to be downcast. Let us not be discouraged nor turn back, but press forward until we obtain the happy result. The Preacher says, "Sorrow is better than laughter; for by the sadness of the countenance the heart is made sad." We should seek after spiritual wisdom, for, "Wisdom is a defense * * but the excellency of knowledge is, that wisdom giveth life to them that have it;" and "wisdom is good with an inheritance; and by it there is profit to them that see the sun." The Preacher also says, "It is good that thou shouldst take hold of this; yea, also from this withdraw not thine hand; for he that feareth God shall come forth of them all." My ability to admonish you my friends is not so great as some others, yet it is our duty to cast in our mite for the encouragement of one another; and pray that the Lord would endue us with greater wisdom in the Spirit of Jesus, so that when we have finished our course here, we may rejoice in the presence of God, and reap the reward of our labors.

Elkhart, Ind. JACOB G. LONG.

For the Herald of Truth.

On Dress.

It is a common saying, "it makes no difference what we wear if the heart is right." We will readily

admit that if the heart is right all will be right. But now the question arises how will we conduct ourselves if our hearts are right? If our hearts are right we will try to do nothing against the will of God, but we will try to obey him in all things whatsoever he has commanded us, Matt. 28: 20. We will try to leave nothing undone which he has commanded us to do. Now if God tells us to adorn ourselves in "modest apparel," "not with brodered hair or gold or pearls or costly array," 1 Tim. 2: 9, can that heart be right which says it makes no difference what we wear? I think not. We maintain that it *does* make a difference. First because we are taught so in God's word, 1 Pet. 3: 3. Further because it is our nature to be proud, to seek the honor, the applause and the friendship of this world, which is sinful.

If we wish to be humble in heart, which we will be, if our hearts are right, we must overcome and crucify these natural inclinations, and it is evident that the more common and modest we are in our manner of dress, in all our ways of living, and the more separate we keep ourselves from the world, the easier it will be to overcome these inclinations. It is true, it requires cross bearing to be entirely separate from the world, as we must bear the reproaches and scoffs of the world, and this is against nature; but if our hearts are right we will be willing to bear the cross, for this is also a command. If we have become spiritual we must fight against our own flesh. Here there is a warfare "the flesh against the spirit and the spirit against the flesh." So long as we are obedient to God he will help us to overcome the flesh, but if we seek an easier road, one more pleasant to travel, he will forsake us and we will be in danger of being overcome by the flesh.

Dear brothers and sisters, let us not be so much inclined to conform to this world, but let our adorning be the hidden man of the heart, even the ornament of a meek and quiet spirit, which is in the sight of God of great price, 1 Pet. 3: 4. For it is evident that so long as we delight in adorning our flesh we are not against our flesh. We must however by no means think that we can merit anything by our manner of dress. Baptism is a command and duty, yet if we should be baptized in the very

same place and in the very same way which Christ was, this alone would not save us; just so in dress or any other outward ceremony. Let us therefore try to be strictly obedient to God in all things, and when we shall have done all those things which are commanded us, say, We are unprofitable servants; we have done that which was our duty to do, Luke 17: 10. Let us therefore appear as one family and walk as one body. J. S.

Blida, Ohio.

"The Love of Christ Constraineth Us."

"The love of Christ constraineth us." No other force so strong as this can be brought to bear upon the heart. Law can lay its commands upon us, and we will obey, because we feel that the "law is holy, and the commandment is holy and just and good." But after all, the love of Christ will be far more potent. The soldier under the stern rule of military law marches up to his death at the cannon's mouth. But it is not so much his obedience to the law that leads him forward. He is nerved by the example of those about him; the rush of the battle carries him on. He cannot draw back, for necessity is laid upon him. He does desire to face death; but he has no alternative. But many a Christian martyr has gone to the stake with exceeding joy, constrained by the love of Christ. No material necessity has been laid upon him, only the strong love of his Lord. Led by that love he has calmly given himself up, and through the fiery gate of martyrdom passed into eternal peace.

"The love of Christ constraineth us." It is not a merely human love, strong as this often is. It is a divine love, the love of Christ manifested toward us, and so producing love in us toward him. "We love him, because he first loved us." He manifested this love in his *redeeming work*. The purpose to redeem man is as old as eternity. The promise to redeem is as old as the fall. In the fullness of time the Redeemer comes to earth, teaches, blesses, suffers, dies, rises, ascends back into glory. And now man has a mediator. He is a Friend and Brother, "touched with the feeling of our infirmities." He is the omnipotent Savior "unto the uttermost of all who come unto

God by him." He has overcome the sharpness of death, and opened the kingdom of heaven unto all believers.

He manifests his love in his *sanctifying and sustaining grace*. Every Christian knows that day by day, as his need is, this grace is given to him. The world doubts the fact, or sneers at it. But to the Christian it is a most blessed reality. Temptation assails him, but Christ is by, and he comes off more than a conqueror. The cross that he must bear after the master seems too heavy to be carried. But Christ has helped to bear the burden, and it has become light. Sorrow settles in dark clouds around him, the blinding storm of grief well nigh overwhelms him; but Christ has said to the storm, "Peace, be still," and has pointed through the clouds to the clear light of eternal joy.

"The love of Christ constraineth us." It operates in the way of *motive*. This love of Christ reigning in the soul, sways it with a silent, unseen power, but a power that is irresistible, to all that is good and true and holy. It takes hold on that which is highest in the nature. It appeals to all the purest affections, to gratitude, to trust, to self-abnegation, to entire devotion. It is like the warm sunshine that, beaming upon the tree, stirs all the forces of life within it, till they send their influence to the outmost twigs, and the buds swell, and the leaves burst forth, and the fruit appears, and rounds at last into ripeness, fit for the use of man.

This love operates too in the way of *example*. Christ has done so much for us; has done it all so gladly, shall we not follow his example, and do what little we can to show that we are grateful for his goodness, that to the extent of our ransomed powers we will enter into his service? His was a free offering—so will our service be. His was a constant, untiring effort to do good—so will ours be. His was a life of self-sacrifice, so will ours be. Thus we can feel the force of his example, and be led by it into "glory and virtue."

And thus the love of Christ, operating by motive and example, will *constrain* us, shut us up to his service. The current of our lives will flow in the channel of obedience. There will be many and sad failures, for we are only mortals; but

the general tenor of the life will be right. The stream may run in an eddy now and then, or sweep in a sudden curve, almost retracing its course, but still it flows free onward, gathering new volume and strength, and broadens at last into the calm, deep sea of eternal perfection. We must tread the Christian path, we must serve our Lord and Master, not under the pressure of any necessity other than love lays upon us, but forced by its sweet power into obedience, and brought by it at last into everlasting glory. Can you say "The love of Christ constraineth me"? Am. Mess.

The old Land Marks.

Remove not the ancient landmark, which thy fathers have set, Prov. 22: 28.

Unsettled boundary lines between neighbors, lead to animosity and strife. In religion the consequences are still more fatal. Multitudes who live on the border between the church and the world, imagine that they are only on friendly terms with their neighbors, when, in reality, they are in the same spiritual kingdom with them. The world loves them because they are of the world. This is plainly declared by Christ, *If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you,* John 15: 19. By the world here is meant all unconverted persons. When men become Christians they become unlike the world. They have passed from the kingdom of darkness into the kingdom of light.

Their aim is different. Worldly men aim at securing the advantages of the world. They make this their study. Their energies are expended in gratifying their bodily appetites, or in endeavoring to secure wealth, or fame, or pleasure. Real Christians live for an object wholly different. Their aim is to please God. To lay up treasures in heaven engages their thoughts, employs all their powers of body and mind, and nerves them up to ceaseless activity. They are not understood by the world. If they are men of talent, they are pronounced weak and foolish, because, as is alleged, they do not employ their talents to

better advantage. No matter how sound they may appear to be in judgment, or how successful they may be in accomplishing whatever they undertake, the simple fact that they make the service of God the business of life, is taken as conclusive evidence of some concealed weakness of intellect. Though the times have changed, there is a boundary line between the church and the world that no one has the right to remove. Let men who aim at worldly objects stay in the world. That is their place. They have no business in the Church of Jesus Christ. That was made for a different class of persons altogether. Their spirit is different.

He whose claims are worldly, has, of necessity, a worldly spirit.—It cannot be otherwise. It is natural. He may be educated and polished; but under that refined air, pride and ambition and selfishness reign supreme. Strong winds cause the surface of a river to run up stream, but, underneath, the great body of water is making its way undisturbed towards the ocean. So, powerful influences may give to a selfish man the appearance of benevolence; to a sinner the semblance of a saint, but his goodness is short-lived in its duration, and limited in its influence. The Ethiopian cannot change his skin, nor the leopard his spots.

The Christian is a man of meek and humble spirit. So far from seeking the honor that comes from men, he does not receive it when freely offered.—Flattery takes no hold upon him.—He seeks the approbation of God, and with that he is satisfied.

There is a wide difference in the practice of the men of the world and true Christians. This results necessarily from the difference in their aims and spirit. If the trees are unlike in kind, there is an unlikeness in the fruit. Whether Christians act in an organized capacity or as individuals, they act unlike the world. The means employed to build up secular organizations should never be resorted to by the church, no matter how rapidly they might swell its numbers, or multiply its influence. It was not by selling pews, fostering pride, furnishing fine music, and glittering rhetorical displays, that the primitive church was multiplied, but by *walking in the fear of God and in the comfort of the Holy Ghost*.

In his methods of doing business, and in his private walk, the saint differs widely from the sinner. He does not act from impulse, but from a settled principle to do right. He has a due regard to the interests of others as well as his own. He is not only honest when honesty appears to be the best policy, but he is downright honest at all times.

His tastes have been changed—the theatre, the race course, the novel, have no attractions for him. He drinks of the river of God's pleasure, and is happy in the assurance that his name is registered in the Lamb's Book of life.

Cursed is he that removeth the landmark between the church and the world. The line of demarcation was drawn distinctly by Jesus Christ himself, and no body of ministers have any right to obliterate it in any of its parts. Let it stand out so plain that every one may readily know to which side he belongs.

Christ has no concord with Belial, however much Belial may desire it. No matter what overtures of peace Belial may make, the servants of Christ are not allowed to make peace on any other terms than those of unconditional surrender. They must in reality renounce the devil and all his works, before they can be received into the ranks of Jesus Christ. Vice is always ready to associate with virtue. Gamblers and thieves would require no persuasion to consent to live on terms of friendly intercourse and social equality with honest citizens. Virtue is exclusive in its very nature. Christianity is the embodiment of virtue in its highest forms. It cannot unite with the world without losing its distinctive character. It may retain its name, but its essential elements be gone.

Whosoever therefore will be a friend of the world is the enemy of God.—*Earnest Christian.*

Redemption.

REDEMPTION is an exhaustless theme. None has told us the half of its wonders. Its heights are beyond the reach of created intellects. Its depths cannot be sounded by man or angel. It is too broad to be comprehended by any human system. In quest of its objects, it goes such lengths as surprise the redeemed in heaven. The souls of the upper temple have been becoming more and more rapturous ever since the work of saving men by Jesus Christ was begun.

This theme will never pall on the mind of saint or angel in glory.

If I am a believer, I am as much blessed as if I alone were saved. I have an interest in Christ's undivided merits. His blood avails for me as much as if it had been shed for none other. By his intercession I am as great a gainer as if he never prayed for my fellow-sinners. He is no less my prophet, priest, and king; my hope and joy and crown and deliverer, because he is the same to a countless multitude of others.

Nay, more; I am comforted by the comforts he gives to others. I am blessed in their blessings. I am saved by the same grace which rescues them. And so I sing not of salvation by myself alone. Others gladden me by raising the shout of victory, and the song of thanksgiving. I praise God for his love and pity to others; and they bless him for the same to me.

Truly the Lord Jesus is the *Wonderful*. He is called by no more fitting name. I marvel that all do not love him. I am ashamed that I love him so little. One dying said, "O there is a telling in his mercy to me and mine, and I shall be telling it forever!"

Extract from the Martyrs' Mirror.

For our edification and to show what some of our brethren in tribulation had to suffer for the sake of Jesus, we will give an extract from "The Martyrs' Mirror." It is a rare work, and we suppose but few of our readers ever had the pleasure, or perhaps we had better say, experienced the sorrow in reading its pages.

Algerius, a student of Padua, is miserably burnt at Rome, A. D. 1557. The account of his death follows.

A letter full of consolation, written by Algerius, who was offered for the testimony of Jesus, A. D. 1557.

To the beloved brethren, and fellow servants of Jesus Christ, who have come out of Babylon unto Mount Zion, whose names I do not omit without cause: Grace, peace, and mercy, be with you from God our Father, and the Lord Jesus Christ our Savior. Amen. To mitigate, or, at least, partially to alleviate, the pains which you suffer on my account, I would have you to be participants of that consolation which I realize, so that you might rejoice with me, and shout for joy in the presence of the Lord.

I will relate something incredible; that I have found honey in the lion's carcass. Who will believe what I relate? Who can believe it?

I have found great pleasure in a dark dungeon; and in a place of bitterness and death, I have found rest, and hope of salvation. In the abyss or depths of hell, I have found joy; where others wept, I rejoiced; where others feared greatly, there was I strengthened; who can believe this? I have found great pleasure in this sad condition; in a lonely corner, I had glorious company, and in the severest bonds, perfect rest. All these things, beloved brethren in

Christ, I enjoyed at the munificent hand of God. Behold! he that was before afar off, is now with me, and him whom I imperfectly knew, I see plainly; him whom I saw at a distance, I now see face to face; he whom I desired, now tenders me his hand; he comforts me; he fills me with joy; he banishes all bitterness; he renews my strength and consolation. Oh! how gracious the Lord is, who will not suffer his servants to be tempted beyond their ability. Oh! how easy and agreeable is his yoke! There is none like God the Most High, who preserves and refreshes those that are tempted; he heals the wounded. None is like unto him. Beloved brethren and sisters, learn to know how gracious and merciful the Lord is; he who visits his servants in the trials; he that vouchsafes to assist us in our tabernacles. He gives us a joyful mind and a peaceable heart.

Will the blind world believe these things? No! but because they are unbelievers, they will rather say, You will not long endure the heat, the cold, and the inelemencies of the place; how will you then endure the cross, the thousand fold derisions, the wrongs, defamations, and intolerable ignominy? Should you not have regard for your country, your parents, your honor, and your fame? Can you wholly deny yourself of all honor and your acquisitions? Will you forsake so much, and all for nothing, that cost you so much labor and pains; besides much watching, sweating, assiduity, and anxiety? Why did you trouble yourself so much from youth up? Have you no fear of death, which awaits you, though you are innocent? Oh! what a foolish thing it is, when you can avoid all this by one word and escape death, and still you will not do it! Oh! what folly, when you can obtain so many privileges from pious members of the council and enlightened men, that you are unwilling to receive them.

But listen! you blind and dying men, what is hotter and more caustic than the fire which is prepared for you? What is colder than your own heart, which is yet in darkness, and has no light at all? What is more obdurate, confused, and restless, than your life? What is more despicable and envious than your age? Tell me what country and home is more delightful than heaven. What treasure is greater than everlasting life. Who are our parents and friends, except those who keep the word of God? Where is there greater joy, riches, and honor, than in heaven? Tell me, senseless man, is not all knowledge given, that we might know God? If we do not know him in truth, we spend all our labor, watching, toiling, and sweating to no purpose. Answer me, unhappy men, what comfort or consolation can he have, who does not observe the word of God, in which we all rejoice? How can he say that I fear death, if he himself has died unto sin, and thus prefers death before life? For if Christ is the way, the truth, and the life, can life then be found out of Christ? Heat is a refreshing breeze to me; winter is a

time of rejoicing to me in the Lord. I do not fear the burning of fire; why should I then dread a little heat? And can he be punished by cold, who consumes, melts, and falls asleep in the love of God? John 1:5; 2 Cor. 5:1; John 20:31; Luke 11:28; Matt. 30:21; Rom. 1:25; 1 Tim. 5:6; John 14:6.

True, the guilty and evil doers cannot abide in this place; but it is a pleasant place to the innocent and righteous; here flows a honey, here flows the heavenly drink, here flows milk, and here is an abundance of every good thing. It is true, indeed, the place is considered as a filthy glen, but to me it is an open campaign, and one of the finest places in the world.

Tell me, miserable men, whether I could have a park more pleasant than this place; for there I behold kings, princes, states, and people; there I see war, slaying, and killing; some conquering and being conquered; others rising to pinnacles of fame. But here is Mount Zion, where I ascend to the heavens. Christ Jesus is before my eyes; I am surrounded by the fathers, the prophets, the evangelists, the apostles, and all the servants of God. He (the Lord) folds me in his arms, and cherishes me; those admonish me; these show me the heavenly things; some comfort me; others lead me into the midst of music and singing.

Shall I then say that I am alone among so many? For I have companions to imitate, and others to console me, because I see one crucified; one's head cut off; some stoned, others cut asunder; some roasted, or cast into ovens or caldrons of oil; one's eyes are put out; another's tongue torn out, one flayed, others have their hands and feet cut off; some are cast into fiery ovens. Nay, it would take too much time to describe all. Again, I see others who have endured great pains and tortures, and all that they might be free from all pain. For all these there is but one specific, which can cure them all, that gives me power and life, and makes me willing to endure all this anxiety and suffering, which is but momentary, and is but a trifle. This is my confident hope which I have placed in heaven. I fear not those who speak evil of, and persecute me without a cause; for those he will cast out and extirpate, who is in heaven, but these he will heal. I shall not be afraid of a thousand men who shall surround me; for the Lord my God will, at all times, deliver me; he is my Protector and Savior; he is my captain, he will defeat them who oppose me without a cause. He will break the jaws of the wicked; for from him we have salvation and blessing, and to him be the power and the kingdom. The ignominy which we suffer for Christ's sake, brings us exultation and rejoicings. For this it is written: "Blessed are ye when men shall revile you, and persecute you, and say all manner of evil against you for my sake;" for this is the honor, glory, and power of God; and his Spirit shall rest upon you. If we are assured of our salvation, we are not to regard the

unjust derision of those who speak evil against us. Heb. 13:6. Here I have no abiding city or resting place, my city and house is heaven; I seek the New Jerusalem which I see approaching me, Heb. 11:6; 2 Cor. 5:1; Rev. 21:2. Behold I am on the way thither, to the place of my pleasing home, my treasure, my parents and friends, my joy and honor; I doubt not that I will obtain all these. All earthly things are but mere shadows; they are all perishable; a vanity of vanities to those who have not the hope of realizing life everlasting.

The endowments which God has conferred upon me, were at first amusements and recreations to me; but now they yield me holy fruits. It is true, I have labored and toiled, and have watched day and night as far as it was in my power. But all this labor only served to make me more perfect; I have never suffered a day to pass without some improvement. Behold, the countenance of God has been manifested toward me, and the Lord has granted that I enjoy great joy in my heart. In him alone I have perfect peace.

Who will dare say that I have lost my age and years? Who will say that I have lost my courage? For my soul said, The Lord is my portion, therefore will I seek him. Therefore, since dying in the Lord is not to die, but to obtain everlasting life, why does he prevent me from dying, who opposes God? All this will perfect my greatest joy, if I may but drink the cup of the Lord. What surer pledge of salvation could I possibly find? Did he not say that men will do to you as they do to me? Therefore, let this foolish man hold his peace, who has so long erred in the light of the meridian sun. Let the blind world no longer imagine such things. For I will say with the apostle, Nothing can separate us from the love of Christ, neither tribulation, nor fear, nor hunger, nor nakedness, nor care, nor persecution, nor sword. We are killed all the day long. We are led as sheep to the slaughter; but thus we are partakers with Christ, who said, that the disciple is not greater than his master, nor the servant greater than his Lord. He also said, that every one should take his cross upon him, and follow him, 1 Pet. 1:8; Lam. 2:24; Jn. 15:20; Rom. 8:89; Ps. 44:23; Matt. 10:34.

Comfort yourselves, Oh! most beloved fellow-servants, comfort yourselves; for we are tempted on all hands. Let our patience be perfect on every occasion, because it is said that such things should befall us upon earth.

For it is written, that those who will kill us, think that they are doing God service. Therefore, both death and fear are only parts which make known to us our calling; we rejoice and shout in the Lord in prospect of a future life, which we shall enjoy after we shall have been innocently beaten and put to death. For it is better to suffer for righteousness' sake, if it be the will of the Lord, than to suffer as evil doers. We have

an example of this in Christ and the prophets, who spake in the name of the Lord, and were put to death by the children of unrighteousness. Behold! what shall we do? Blessed are they who prove themselves steadfast; we rejoice in our innocence, and in the righteousness which God has granted us.

God will punish those who persecute us. I have been charged with being a fool, because I do not conceal the knowledge of God, and am not circumspect in regard to what I say publicly or privately, which I might answer with but a single word. Oh, poor man! what are you, who do not see the sun, and think upon the word of God.

Beloved, think on the sayings of Christ. Ye are the light of the world. A city on a hill cannot be hid. You do not light a candle and put it under a bushel, but upon a candlestick, so that it may give light to all in the house. And in another place he says, And ye shall be brought before governors and kings for my sake. Therefore, fear not them which kill the body, but are not able to kill the soul. And he that confesseth me before men, him will I confess before my heavenly Father, Matt. 5:14; 16:17; 10:15.

Since then the Lord has spoken so plainly on this subject: by what authority do they oppose and advise me? For I shall never forsake the counsel of God, and follow the advice of men; since it is written, "Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful," Ps. 1:1.

I shall never deny Christ; but I will confess him as often as it is necessary. I will not regard my life more than my soul. I will not barter the future for the present. How little does he know, who thinks that we are in the way of folly, Jn. 12:13.

I do not think it improper, though I may not please the so-called mighty, righteous, wise, merciful, gracious, and enlightened councils of this place, whose favors are promised me if I recant.

But because we are instructed by the apostles of the Lord, that we are rather to obey God than man; therefore, I will not accept of their favors. I wish that they might be perfect in the presence of the Lord. They are indeed high minded; but they should also become perfect in the Lord. They are righteous, but still they are in want of Christ, who is the foundation of righteousness. They are wise indeed, but where the beginning of wisdom is, there is also the fear of God. They are called merciful, but I wish that they might be more controlled by christian love. They are gracious, but I wish them the foundation of goodness, the best and Most High God. They are called the enlightened, but they have not received our Savior, the most enlightened, Prov. 2:6; Rom. 13:14; Matt. 1:21.

Pay attention, Oh kings, and judges of the earth! suffer yourselves to be instructed; serve the Lord in fear, and approach him with trembling. Receive instruction, lest the Lord get angry, and you all depart from

the true way. Why do you cause an uproar, O ye people, and ye nations? Why do you imagine vain things against the Lord? Why have you, ye kings of the earth, stood up, and ye rulers gathered yourselves together against the Lord, and against his Christ? How long will you seek lies and hate the truth? Be converted, and turn unto the Lord our God, and harden not your hearts. For you must admit that he who persecutes God's people, persecutes God. For he has declared, Whatsoever men have done unto you, they have not done unto you, but to me, Zach. 2:9.

But, tell me, in what manner have I deserved to be put to death? If I have not answered the enlightened members of the council according to their pleasure; for if I have said anything, it was not I that said it, because the Lord says, "That it is not we who speak before governors, but the Spirit of our Father that will be in us. If the Lord is then true and faithful, which he is, I am not blamable. It was he who caused me to speak. And what was I, that I should resist the will of God? Therefore, he that would reprove such a reply, reproves the word of the Lord, which he uttered through me; but if he is of opinion that the Lord is not to be reprov'd, then let him not accuse me any more, because I am not to be blamed in this matter; for I have done that which I would not; I spoke what I had not premeditated. But if the words which I have spoken, are not fairly and sincerely spoken, if they be examined, and this be proved to me, then I will confess that they have proceeded from me alone, and not from God; but if I have said anything, and if it is found to be good on examination, and if it cannot with propriety be reprov'd; whether we are willing or not, we have then to confess that it proceeded from the Lord. Now, if all this proves to be so, who will then accuse me? The most wise people? Who will condemn me? The most righteous judges? Those who are indeed unwise and unjust?"

Shall they do as they please; and shall the word of the Lord be made void? Shall the gospel be wholly despised? By no means. For the kingdom of God will be the more acceptable to the true Israelite, so that the chosen of Jesus Christ will obtain it the sooner. But those who do these things, shall experience the great judgment of God. They who slay the righteous shall not go unpunished.

Beloved, open your eyes, and receive the counsel of God. Not long ago the Lord showed you a sign of pestilence, that you should reform; but if you will not receive this, he will then send the sword, and smite the people that oppose Christ with the sword, pestilence and hunger. May God avert this judgment from this place. To all the believers, their zealous servant, the prisoner in bonds, Algerius, Gal. 6:18; 1 Thess. 1:6; Ps. 7:2; Acts 12:3; 25:33.

Written in the pleasure garden of the prison, called Leonia, 12th July, 1557.

Herald of Truth.

Elkhart, Ind., September 1872.

TO OUR SUBSCRIBERS.—If any of our subscribers do not get their papers regularly, or if any persons who send for books, &c., do not obtain them in due time, they will confer a favor by informing us, and we will do our best to have everything properly forwarded to its destination.

HOW TO SEND MONEY.—If in sums more than a dollar, it is best to obtain either a draft, or a Post Office money order, or where these cannot be obtained, get the letter registered.

Those of our subscribers who do not wish to take the Herald of Truth any longer, will please to inform us of the fact by letter and pay up all arrears, and the matter shall have our prompt attention, otherwise it will be considered that they wish to continue their subscriptions.

Correction.—In the obituary of Henry Wanner, in the June No. of the Herald it is stated that "during the war of 1812 he was compelled to join the Canadian militia, who were despatched to protect the Niagara frontier, but in accordance with the peace principles of the Mennonite Church, of which he was a member, he steadily refused to fire a shot and was soon excused from the service." This expression is partially incorrect. He was not, at that time, a member of the Mennonite church. Had he been a member he would not have been called upon to do military service, as the laws of the British Provinces in regard to this matter are very favorable to those conscientiously opposed to bearing arms. The children of conscientiously minded people, are considered as minors until they are 21 years of age; and while they are minors the parent can, by producing a certificate to that effect, pay the exemption money. If they do not become members of a conscientious church at 21 years of age, then, as a matter of course, they are enrolled and subject to military duty. This was the case with Bro. Wanner at the time of his serving in the army. He was over 21 years of age and not a member of the Mennonite church. Had he been he would not have been called upon to go. In the engagement his conscientious principles did not allow him to injure any one. After the engagement he took sick with the camp fever and receiving permission to go home, he was baptized and received into the church, after which he was not asked again to go to the lines.

For the sake of truth, and to the honor and credit of the British government it is due that the above correction should be made. We of course printed the statement in regard to the matter as it had been given to us. We hope our correspondents will try under all circumstances to see that all the statements in the articles sent are correct. We also are informed that the government of the British Provinces, at least in Canada, has never in a single instance denied this prerogative to any of its conscientious people.

[The foregoing article should have appeared in the August number but was inadvertently overlooked.]

Notice.—If the person who writes to us from Millersville, in regard to the obituary of Lizzie H. Lintner will send us his name and address we will reply to his inquiries. We hope all our correspondents will hereafter remember to put their names and addresses to their letters. Please tell us also whose paper it is that does not come regularly, and we may be able to correct the matter.

From the Church.—In the church, in Rainham, Ontario, we learn that four persons have become willing to take up the cross and follow in the footsteps of the dear Savior. We hope many more will follow their example.

The Science of Health is a new monthly devoted to Health on Hygienic Principles, published by S. R. Wells, No. 389 Broadway, New York, at \$2.00 per annum. Single numbers 20 cts. We have received the August number. It promises to be a good journal, giving much valuable information on the subject of health.

Amish Conference Minutes in German, for 1872. There are still a few copies of these minutes left. Any one who may wish to have a copy will please send a two cent postage stamp to pay postage.

Detrich Philip's Works in German. A new edition of this work has just been published. Any one wishing to obtain the work can be supplied by addressing the publishers of this paper. Price, complete, \$1.75. Without the *Elie der Christen*, \$1.60. Any person taking 12 copies will receive the thirteenth copy gratis. If you wish to have the Book sent by mail, please add 20 cents for postage.

The Article, "*The Omnipotent God*," may be admitted if the writer will send his name and say whether the article is selected or original.

Acknowledgement.—In a letter under date of July 21st, 1872, Bro. Jacob B. Huber of St. Morgan's, Moniteau Co., Mo., acknowledges the receipt of \$65.25 from the church in Bureau Co., Ill., and sent by Bro. Joseph Burecky, for the brethren who suffered by the late storm.

The Mennonites in Russia.—In a former number of the Herald we gave an account of a visit to this country of four young Mennonite brethren, from Russia and that it was their intention to spend the Summer in this country, in traveling through the different states, in order to become acquainted with our people, customs and country, with a view of finding a suitable place to emigrate to, inasmuch as they do no longer enjoy full religious liberty in their own country. Our readers, will no doubt, feel an interest in knowing something more about them.

From a correspondent in the *Friedensboten* we learn that they were in Summerfield, Ill., from which place they started away on the 22nd of July, visiting Missouri intending to go Westward on the North Pacific Railroad as far as the Rocky Mountains, and return on the Southern Pacific line. We therefore suppose they are somewhere in the West at the present time.

They have no prospect of ever regaining their full religious privileges again, and in their native country, their only alternative is to submit to military service or emigrate. We wish them God-speed on their journey, and may the care of our heavenly Father be over them; may he lead them aright and so shape the course and the fortunes of these people that they may all remain faithful to Jesus and his commandments.

From Kansas.—We received the following letter from Bro. Noah Good, who moved from Page Co., Iowa, to Marion county, Kansas.

"We are now residing here and expect to make this our home. We like the country; the soil looks well and we have fine growing weather. Crops of all kinds look well.

We feel well satisfied, but somewhat lonesome, because we cannot enjoy the privileges of a church of our own faith. We met a brother and sister who paid us a visit the other day, and we hope our ministering brethren also will not forget us in their prayers, and will visit us occasionally. It would be a great consolation to us. The harvest truly is great here but there is no leading laborer. It is true we have a leader, namely, Jesus Christ, our blessed Re-

deemer in whom we trust, and we hope our heavenly Father may bestow his rich blessing upon his church both here and elsewhere, that it may prosper and grow and extend itself unto all the ends of the earth, to the honor and glory of his blessed name. Let us all be faithful so that in the end we may meet in that glorious home above; where we shall rest from all our labors, praising God forever, through Jesus Christ our Redeemer. Amen. NOAH GOOD.

REMARKS.—We trust our friends will feel, that, though not in communion with the brotherhood, Jesus is to them just as near, where they are as in any other place. Though we be separated from friends and brethren in the faith, we yet have this comfort and consolation that if we abide in Jesus, he will abide in us. And we have no doubt that some of our ministering brethren who travel will not fail to stop in Marion county and see how the brethren are doing there, and speak to them a word of encouragement. There seems to be a great desire in that place to hear the Gospel, as also in many others. There is much to do everywhere and we should all labor for this end, that the name of Jesus be preached among all men.—*Editor.*

Special Notice.

Some of our correspondents still do not seem to understand that in order to receive attention their full names and addresses must always accompany their articles. We have just lately received one of this class from Versailles, Mo., signed with the initials J. S. Who J. S. is, we of course have no way of knowing. The cause for which he pleads however is a worthy one, but if a request of this kind be made, let the brethren agree upon the matter and send a statement signed by at least several of the brethren, and then we will know how to do in the matter, but for a man to send us a request such as the friend sent, and not even give us his name, leaves the matter in too indefinite a form for us to do anything with it.

Menno Simon's Complete Works, in the English language are now ready for delivery. All who wish to obtain this valuable work may have it promptly forwarded to them, by sending in their orders to this office. The price of the work is \$4.50 cents per copy. Any person taking 12 copies will receive one gratis. We have gone to a great expense in translating and publishing the work, so that our people might have the

opportunity to examine and read the writings of the eminent reformer whose name our church bears, and we hope our friends will feel an interest in selling as many copies as possible. Single copies of the work may be sent by mail, and those wishing to have them thus sent will please add 64 cts to the price for postage. It may be obtained at the following places:

J. E. Barr's Bookstore, Lancaster, Pa.
J. C. Hunsicker, Berlin, Waterloo co., Ont.
Jacob Funk, near Line Lexington, Bucks county, Pa.

Jacob N. Brubaker, Mount Joy, Lancaster county, Pa.
John Baer's Sons, Lancaster, Pa.

The Bloody Theatre or Martyr's Mirror (in English) of the defenseless Christians, who suffered and were put to death for the testimony of Jesus, their Savior, from the time of Christ until A. D., 1660. Compiled from various authentic chronicles and testimonies and originally published in the Dutch language, written by Thielem J. Von Braecht, carefully translated into the English language by I. Daniel Rupp, and first published in that language by David Miller, near Lampeter Square, Lancaster co., Pa., in 1837.

It is proposed by the undersigned to republish the above work, provided a sufficient number of subscribers to warrant the undertaking can be obtained.

The size of the Book will be 8 by 11 inches, bound in leather, will contain about 1000 double column pages, printed on good white paper and will cost \$5.00.

Address. JOHN F. FUNK & BRO.
Elkhart Ind.

The subscriptions for the above work are coming in slowly. It is true a good beginning has been made, but it will require a large number of names yet before we can think of beginning the work. We ought to have at least 1200 names before we dare make the venture of getting up a book which requires so large an outlay of means. Therefore we want our friends to work faithfully in the matter. So important a work ought to be circulated more extensively. Let some person in every neighborhood try to gather subscribers.

Our Family Almanac for the Year 1873.

Is now ready for delivery. It contains the Usual Astronomical Calculations in which the old-fashioned characters of the constellations are used; also an Extract from

the Centennial Almanac; a table by which the day of the week on which any date in the present century fell or will fall, with other useful and interesting tables; also a Fragment of Mennonite History, an extract showing the estimated numerical strength of the Mennonites, both in Europe and America; Calendar of Conferences, together with moral and religious essays, incidents, recipes, &c., &c., making an Almanac such as every family will find interesting, useful and edifying. The calculations are made by Lawrence J. Baeh of Pennsylvania, after the manner of the old Pennsylvania Almanacs; it is well printed on good paper, with several illustrations, bound in a good cover and put up in a neat and substantial form.

It is printed both in the ENGLISH and GERMAN languages.

PRICE: By mail, postage paid, per single copy, 10 cts.; per dozen, 70 cts.; 17 copies for \$1.00. 100 copies, sent by Express, \$5.00. All orders will be promptly attended to.

Address, J. F. FUNK & BRO.
Elkhart, Ind.

Conferences.

THE ANNUAL CONFERENCE for Indians, will be held on the 11th of October, being the second Friday in the month, at Yellow Creek Meeting-house, in Elkhart county. On behalf of the church we hereby extend a cordial invitation to all brethren and sisters from other places, and especially to all our ministering brethren to meet with us on that occasion. We expect that particularly those belonging to this immediate district will all feel it their duty to be present. Those coming by railroad will stop either at Elkhart or Goshen. We shall be happy to entertain all who may feel disposed to come, and will see that they may have means of conveyance to the place of meeting. It is expected that the communion of the Lord's Supper will be observed on Sunday the 13th at the same place.

THE SEMI-ANNUAL CONFERENCE in Virginia will be held on the 27th of September, being the last Friday in the month.

THE SEMI-ANNUAL CONFERENCE in the Eastern District of Pennsylvania, will be held on the first Thursday in October (Oct. 3rd), in Franconia Meeting-house in Montgomery county.

THE SEMI-ANNUAL CONFERENCE in Lancaster Co., Pa., will be held on the first Friday in October, at Mellinger's Meeting-house, about three miles East of Lancaster City.

THE SEMI-ANNUAL CONFERENCE in Franklin Co., Pa., will be held on the second Friday in October, in the Meeting-house near Chambersburg in that county.

A General Conference.

The question of a general conference has at different times during the last several years, received a good deal of attention by many of our people, and by referring to the minutes of our conference, held in Elkhart county, Indiana, in the fall of 1864, we find the following, "Whereas slight differences exist among the Mennonite brotherhood in different parts of the United States and Canada, both in views and practices, it would be well to hold a general conference, and invite the brethren from all parts of the country, from the East and West, from the North and South, that they might meet together and in the free interchange of views and opinions become more united and more of one mind." This subject was brought before conference simply for the consideration of those present, and no special action was taken upon it. At our last conference in Columbiana Co., Ohio, the same subject was again brought up and discussed to some extent, and a number of those present expressed themselves in favor of it. Yet no action was taken upon it.

We have heard a great many ministers and others speak of this matter, and we have the first one to find yet who is opposed to it, or who does not feel that it would be beneficial.

Then there are a number of good and strong reasons why we should have a general conference, but at this time we will only mention a few. I have observed that there is a considerable difference both in the views of the people, in their practices, and even in points of doctrine. All do not quite think alike, while the apostle speaks of one Lord, one faith, one baptism, and exhorts the Ephesians to endeavor to keep the unity of the Spirit in the bond of peace, Eph. 4:1-6. And again 1 Cor. 1:10 he says, "Now I beseech you brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing and that there be no divisions among you, but that ye be perfectly joined together in the same mind and in the same judgment."

Now one of the principle objects of a conference is to counsel with one another in regard to the wants and necessities of the church, and to adopt such measures, rules and ordinances by which the church may be preserved in a pure and healthy condition, through which the objects and purposes of the church may be advanced, the name of God glorified, and sinners brought to Christ.

These measures, rules and ordinances must never be at variance with the word of God. Such measures may be adopted as are not especially named in the Scriptures, but in their spirit and bearing they must always agree with the word of God. Indulgences of any kind which have a tendency to lead the christian professor away from God must be prohibited, while the practice and cultivation of such virtues as will lead men nearer to God, and make them better men be recommended and encouraged. Espe-

cially should the duties of ministers and lay-members be set forth and impressed upon their minds.

Now then inasmuch as we are one church, professing to worship the same God, having one faith, claiming to hold the same doctrines, we should also in all points have the same ordinances, the same rules and the same practices. But inasmuch as this is not the case, and as we differ in some points, and these differences often cause trouble in different congregations of our church, ought we not to make an effort to have them as nearly alike as possible, and in what better way could this be done than for the ministers to meet together and in the spirit of love, to reason over the points of difference, and agree upon them, and then all teach the same doctrines, inculcate the same principles, and adopt the same rules of church government. It is impossible for the church to come to a unity of sentiment in these respects as long as the ministers and leaders in the church do not fully agree upon them.

Again by thus meeting and having a free interchange of thoughts and sentiments we would become the better acquainted. Such acquaintance cultivates a spirit of friendship and a sympathy one for another which goes far to bind us together in the bonds of a common fellowship, and would make us feel a much deeper interest in one another, and this is what we very much need—a common interest. We as christians are much too selfish. We do not feel bound together by that fraternal feeling which should characterize a christian brotherhood. And for this we should labor and pray, and this we believe would be greatly advanced by such a course.

Again by having a uniform church discipline, all the churches would be accustomed to the same rules, and all the members would be taught the same thing, and when they remove to other congregations, those difficulties which now often meet us, in the members who have been admitted into the church at other places, disagreeing with the customs and practices which are followed there, would be avoided.

In every case we believe there would be much to gain by this course, for the unity of the church, for the glory of God, and for the good of the people. The apostles met for this purpose at times, as we read in the Testament. The early christians often had similar meetings, and we believe it would be a benefit to us, especially do we feel the necessity of it in these times when there seems to be so much discord and disagreement among the professed followers of Christ all over the world. And besides, we should do all we can to spread abroad the gospel and to labor for the cause of Christ. The harvest is so great and the laborers are so few, that we all ought to make greater efforts for the salvation of souls.

As our fall conferences are approaching and the brethren will meet here and there in the district conferences, it would be a proper

subject for them to consider and to decide upon whether it would be wise and prudent to call a general conference some time next year, or whether they think we would be better off without it.

Brethren think of these things. Talk about them. Ask God to give you wisdom to decide them properly. And when you meet in your district conferences take the matter into consideration there, and as God would direct you by his unerring Spirit, so do.

We have presented this matter, simply for the purpose of bringing it before your minds. As a matter of course we must be united in the matter before we can act, and the district conference is the proper place to counsel over it, and if the older brethren and bishops can agree upon this step it can easily be made known through the Herald and the time and place appointed.

We ask each reader, and especially our older ministers to think over this matter with unprejudiced minds and to send their views in regard to it for publication. We shall be glad to hear from you all.—Editor.

A Sad Occurrence.

On Monday August 26th, near Elida, Allen Co., Ohio, the barn of Pre. John M. Brenneman was struck by lightning, instantly killing his second son, Bro. H. A. Brenneman, who with a neighbor was in the barn at the time tying up grain sacks. A horse belonging to the deceased was also killed at the same time. The particulars will be given in the next Herald.

Correspondence.

Visit to Pennsylvania.

(Continued from August Herald.)

After some five hours patient waiting at Dunbar the Railroad track was again repaired and we proceeded to Uniontown, where we were met by Bro. Joseph Johnson, who conveyed us to his house. In this neighborhood we attended one meeting. From here Bro. Jacob Johnson took us to his neighborhood where we also held one meeting which was well attended; a number of the brethren from Masontown were also here with whom we returned and attended three meetings there, and also one in Greene county. As we had been from home about six weeks, and the time for communion meeting in Elkhart was drawing nigh, and at the earnest request of the brethren that we should be there by that time, we bade farewell to the brethren and sisters and started homeward; notwithstanding our intention to have gone farther East. We came on the boat to Pittsburgh, accompanied by the brethren and sisters, Jacob Durr and wife, and Jacob Johnson and wife. From Pittsburgh they returned home again. In less

than twenty-four hours we arrived at Elkhart and found our children and friends in usual health.

We owe many thanks to God and the many brethren and friends with whom it was our happy privilege to meet and form an acquaintance during our visit which we enjoyed very much. Eleven persons were added to the church in Fayette county whilst we were there, among whom were an aged grand-father and grand-mother, nearly four-score years old. May God help them all to be faithful in his service.

Our aged brother, Bishop N. Johnson, although 84 years of age is yet enjoying a reasonable degree of health. It was his intention to accompany us to Indiana, but he finally concluded to defer the visit a few months later, and now he intends to be at the Conference in Elkhart Co., Ind., in October if life and health are granted. We regret to see that with our people in some places of the East, that plainness in manner of dress, which has ever been a distinguishing feature in the Mennonite church (and which we still feel desirous that it should be preserved amongst us), has in a measure been lost sight of. We feel encouraged however to learn that many of the brethren and sisters feel concerned that the matter might be restored again to its former simplicity; and we believe that by an earnest effort on the part of those interested much might soon be accomplished in this direction; and he who hath said in his word, "Mind not high things but condescend to men of low estate," and also declares that "That which is highly esteemed among men is an abomination in the sight of God;" would evidently not withhold his blessing. Let every one of us be willing to deny ourselves and take up the cross and follow Jesus, praying and laboring together for the prosperity of the church, having our lamps trimmed and burning; for soon the midnight cry may be heard "Behold the bridegroom cometh." Are we ready and prepared for that fearful solemn event? Oh, let us all think upon it! and may God give us wisdom that we may improve our time well, for the apostle says, it is short.

Elkhart, Ind. DANIEL BRENNEMAN.

From Marion County, Kansas.

Feeling it a duty, as well as a happy privilege, I will endeavor to write a few lines which I hope may not be entirely in vain.

On the 10th of June I took leave of my friends near Atkinson, Ill., purposing to visit this place, not expecting however to be pleased with it, and arrived the 20th at Florence, the nearest R. R. Station to this place, distance eleven miles. I expected to find some of our Mennonite brethren here around Marion Center, but was sadly disappointed. Bro. Noah Good and family who have recently come in here, expected to find Bro. Daniel Brenneman here, but notwith-

standing our disappointments we have endeavored to make the best of them, and thus far we are doing well. There are now six Mennonite brethren and sisters here.

We expect to make this our home. I am making some arrangements for my friends Henry Brunk and Charles Rogers with their families to move out here from Ill., in the spring, kind Providence permitting. Then there will be nine of us here belonging to the Mennonite faith, and more than that number are only awaiting an opportunity to join with us. If Bro. Brenneman, or some one of our ministers would move out here, I feel confident that others, who, like us, are away from the watchful care of the church, would hasten here, so that our little number would soon be increased to a large one.

The religious aspect of the Center and surrounding country is good. There is a union Sunday-school here and preaching regularly every Lord's day by the various denominations. There are about 300 inhabitants in the town, and so far they have been without a saloon in it. North-west of town there is a Tunker settlement. They have preaching by Joseph Elliot every two weeks.

July 13th I was in McPherson Co., at Bro. Michael Kilmer's, distance thirty miles south west. Here I took part in their Sunday-school, which is under the supervision of Bro. Kilmer. The school is doing well. The number in attendance that day was twenty-five, since that they inform me they have had as high as forty.

In my journey westward from Ill., I have seen much that has caused my heart to go out in gratitude to God. It has been very encouraging to me as I have met with those who were prepared to join in prayer and praise to him who is so worthy the adoration of every heart; and to see the sacred and wide spreading influence of the glorious gospel of the Son of God. I would that we all might love him more and serve him better, that as we grow in days and in years, we might grow in grace and in the knowledge of the truth as it is in Christ Jesus our Lord. Many thanks to God the Father and the brethren and friends for favors rendered since I have left home. May the Lord bring us to a happy end is my earnest desire.

As there are rumors abroad unfavorable to us and our country, I will endeavor to state some facts. Bro. Kilmer's of McPherson Co. are doing well, and are cheerful, and are very well pleased with their new home and country. The country there is pleasantly rolling, and the splendid appearance of the sod corn speaks very well of the productiveness of the soil. Their country is settling fast, though there are still chances for homesteading. They have plenty of good water at a reasonable depth.

In reply to inquiries concerning the country surrounding Marion Center, I would say, it is well watered, there are many spring fed streams; along the larger ones there is timber enough to supply the farms through

which they run. One and a fourth mile south of town there is a new mill in progress which is expected to be in operation soon. There are many splendid stone quarries, until you get about six miles west of town, where they cease almost entirely.

Lumber and furniture are exceedingly high. It is possible we may never have a R. Road to this place, or coal mines in the county, but it is not at all probable from present prospects. The road was surveyed to this place the 24th. There have been bonds voted for the road by the counties through which it is surveyed. Coal at Florence can be had at six dollars a ton. The old and new orchards here speak well of this as a fruit country, and the present grain crops as a farming country.

I would advise all who desire to settle here to first come and see for themselves. Those who are used to a prairie country, knowing what to expect, will be apt to like it, I think. The brethren desiring to settle here would do well to come immediately. If any of the brethren coming to Florence will inquire for Wilhelm, a grocery man, he could find them a conveyance to the Center, as the mail comes from there daily, and sometimes there are other teams coming this way, or if they will write to me I will try and meet them there. If you come to the Center, inquire for me at the office of Baxter & Doster, land agents. I close, hoping the Lord will direct us in all things to his name's glory.

R. J. HEATWOLE.
Marion Center, Aug. 4th, 1872.

From McPherson County, Kansas.

"Westward the star of empire takes its way" and near it, in the same constellation, moves on the star of Bethlehem to give the light of life to the nations that sit in darkness. The signs of the times are auspicious. Some, it is true, seem, when they emigrate, to leave their religion behind them, as something too heavy too bring along or as a commodity of but little value in the West; but there are others of far different character; there are men and women, who have been comparatively inactive at home, who feel a weight of responsibility settling upon them, as they assist to form society anew from the incongruous elements thrown together so promiscuously in a western settlement, which leads them to become lively members of the church and active workers for morality, temperance and religion. It seems to me that this sifting of professing christians somewhat resembles their classification at the last judgment, for I doubt not that in that day many whom we have looked upon as the lights of the church will be seen enveloped in darkness; while others whom we pass without bestowing upon them a second thought shall be clad with glory, far exceeding the brightness of the noon-day sun.

I have been almost irresistibly led into this train of thought by a visit made a few

days since to a new settlement in McPherson county. There, where a few months since no sound was heard but the howl of the wolf, or the hiss of the rattlesnake, and where no sight was seen but one interminable stretch of grass beneath, and sky above; the deceiving mirage giving the only variety, there is now a thriving farming community established, and though they are yet without preaching, they endeavor to consecrate the Sabbath by meeting to study the Bible. They have a Sabbath-school organized with Father Kilmer, a Mennonite, as superintendent, and all orders of christians unite in the work. The school is well attended, the children seem interested, and I think it must prove a blessing to all connected with it.

I write at Father Kilmer's suggestion and chiefly for the purpose of presenting the need of these people to their spiritual pastors. There is a scope of perhaps twenty to twenty five miles square, pretty well settled, and containing a town of (I suppose) five or six hundred inhabitants without a single Gospel minister of any order. There are several Mennonite families settled in the vicinity, and a minister of this church, or, indeed, any evangelical preacher will meet a hearty welcome from all. I think there is not a finer country in the West, in any sense of the word, and land being easily obtained, yet, there is a splendid opening here for some preacher who desires to emigrate. No one will be able to find a place where he is more needed, or where he will be more welcome.

LOUISIANA E. ABBOTT.

Emporia, Kansas, July, 1872.

REMARKS.—The foregoing letter indeed shows a great want of more laborers in the vineyard of the Lord. Truly the harvest is great and the laborers few, and I have often thought, Why might not some of our ministers (where there are two or three in one church) go to dispense the Gospel to such hungry souls. Are there not churches where one could be spared for a time? Or why could not some one make up his mind to go and settle in such a place and labor there for the Savior. I believe the church ought to do something in regard to this matter. Are we not neglecting a great deal by letting such opportunities go by? Where is that earnest spirit to-day which characterized our church in the days of Waldo and of Menno?

Kansas.

To those interested in the Kansas Colony I would simply say that, "If we shall live and the Lord will" a company of us from Elkhart Co., Ind., intend going to Kansas soon with a view of seeing the country, and purchasing homes. We intend being in Marion county, Marion county by the 1st of Oct. Those wishing to see the country with a view of buying lands would perhaps find it to their advantage to be there at that time also.

Elkhart, Ind. DANIEL BRENNEMAN.

From Canada.

Hay, Huron Co., Ont.,

Bro. Moses Bowman was with us on the 16th and 17th and Bro. Henry Shantz on the 17th of June at which time a deacon was chosen. There were three candidates and the lot fell upon Bro. Henry Baer. May the Lord bless him in the important duties of his office.

Zurich, Ont.

ABM. WAMBOLD.

Children's Department.

A Talk to the Children.

Dear little friends, I have written you a good many stories, and tried to give you the best advice I could, and I hope many of you try to do as I have often told you. I believe, of all the things I tried to have you fix in your minds, so that you would do it, I tried the hardest to persuade you always to obey your parents.

The reason why I talk about this so much, is because I know that it is very displeasing to God, and I know that it pains the hearts of parents when their children disobey them, and I know, yes there is nothing more true than this, that all the pain children cause their parents by disobeying them, will come back to their own hearts, and cause them as much, if not more pain than they ever caused their parents.

There are still other reasons why I talk about it. Children that disobey their father and mother, often become to be bad men and women. When they are told by their parents how dangerous it is to go into bad company, and that they want them to keep out of such company, they still take their own way; keep company with the wicked boys and girls of the neighborhood, and they are apt soon to become as bad as their associates.

When children are told to keep away from the dancing party, the drinking saloon, the circus, theater and other worldly gatherings, and they disobey, they soon get in the habit of going to them, and would rather go to such places than to religious meetings, and are almost sure to become bad men and women.

O, my dear little friends, I most earnestly tell you again DO NOT DISOBEY YOUR FATHER AND MOTHER, for they always know what is best for you, better than you do yourselves; and if you take their advice you will be a thousand times glad for it when you get old.

Children, as I have often told you, I cannot tell you how much I love you, and this is why I write so much for you. I want you all to become happy. I know there are many of you that I shall never see in this world, but I wish I could meet every little boy and girl that reads this, in heaven.

Children, do you all love to read in the Bible, the book that God has given us?

What do you do these long, beautiful Sabbaths? I go to Sabbath-school every Sabbath, and talk to the children about God, and about Jesus, and how they must try to be good children, and how Jesus loves them, and died for them, and a great many other things.

I wish I could see you all, and talk with you; but as I cannot do this, I will try every month to write something good and interesting for you in the Herald. Did you read the little letter in the Herald last month from the little girl in Russia? It is nearly ten thousand miles from America to Russia. Cannot some of you also write me little letters?

Now do not forget what I have told you. Try to be good little boys and girls; but do not forget to pray and ask God to help you. If we try to be good without asking God to help us, we will soon find out that we cannot do it. Here is a little prayer for the children to learn.

O, Lord, thou great God who hast made all things, and who seest us always, and knowest all that we do; do thou be pleased to hear a little child like me, and help me to be good. Help me to obey my dear father and mother, to be kind and loving towards them. Help me also to be kind to my brothers and sisters; help me to be kind to everybody, and help me not to become angry towards any one; and O, I pray thee, Father, create in me a clean heart, and help me to love and obey thee; help me to love Jesus, and follow him and be one of his little lambs. Bless my father and mother, and all my friends. Hear me now O, Father, and watch over me day and night, and when I die, take me to live with thee in heaven. All these blessings I ask in the name of Jesus. Amen.

The Bible.

Oh, what a precious book is the Bible! How thankful we ought to be to God for giving it to us. How miserable we would be without it. It is a lamp unto our feet, and a light unto our path, to guide us along the dark pathway of life, and makes all around us look bright, pleasant and cheerful.

It shows us the way to a better and happier dwelling-place than this earth. It also makes this earth seem like a beautiful paradise, which without it would be a dark, gloomy, dreary wilderness, in which no one could be happy.

Let us just think how terrible would be our situation, if we were placed in some dark and dreary wilderness, in which were deep pits and fearful precipices; also numerous, ferocious, wild beasts; if night should come upon us, and these beasts of prey should begin to roar and howl around us, filling our hearts with fear and terror, we would be afraid to move, for fear of falling into one of the pits, or over a precipice. Let us think, if while in this situation, we should discover a light coming towards us, and as it

came nearer and nearer, these wild beasts, which are afraid of a light, would begin to flee, and in a few moments the light is before us, carried by one whom we recognize as a friend—Oh! the joy, the gladness, the thankfulness of our hearts at that moment, could not be expressed. Would we not embrace this dear friend, and kiss him, and weep for joy?

Now, instead of darkness, all around us is light and cheerful; the wild beasts have fled out of our hearing; the pits and precipices can now be seen, and passed in safety; and this friend, with his light, and pleasant conversation drives away all our fear and terror, and he guides us through the wilderness, and we reach our home in safety.

Such would be our situation without the Bible—it is the light which we discovered; the wilderness is this world; the pits and precipices are the sins and wicked crimes into which men unavoidably fall when going carelessly and heedlessly along without this light, the Bible; the wild beasts are the temptations and snares of Satan, to catch men and lead them into destruction; this friend is none other than Jesus, who came from heaven, bringing us this glorious light.

My dear young friends, ought we not to be thankful for the Bible? Ought we not to love this dear Friend, for bringing us this light, and offering us his help, his Holy Spirit to guide us safely through the wilderness of this world, and bring us safely home to heaven? Ought we not to embrace him with joy, and pray him not to leave us or take his Holy Spirit from us?

O, how sad it is that so many are so foolish as to refuse this light, and reject this Friend, who so kindly offers them his help. We see thousands thus going along in this world. We see them committing the most horrible deeds, engaging in all kinds of wickedness; falling into many dangerous snares and pits, and their end is everlasting destruction, just because they will not accept this Friend with his light to guide them.

Now, dear young friends, let us all love the Bible more; take it as our daily guide; and let us pray that Jesus, our best friend may always be with us, and then we will be safe; no harm can come near us, and he will at last take us home to himself in heaven. O Lord, grant, for Jesus' sake, that this may be the portion of every one who reads this.

The Bible, O, the precious light,
That shows our feet the way!
It makes our pathway clear and bright,
And leads us not astray.

If, when in trouble or distress,
We look its pages o'er;
It makes our pains and troubles less,
And we lament no more.

When we with sins feel sorely pressed,
And weep with bitter tears;
It soothes and calms our troubled breast,
And drives away our fears.

When we are wounded sore with crimes,
And covered o'er with stains;

It tells of One who kindly binds,
And lessens all our pains.

When from our Father's house we stray,
In distant lands to roam;
The Bible tells us how we may
Again be welcomed home.

O, let us prize this heavenly light,
And let it daily be
Our lamp, to make our pathway bright,
That we may clearly see.

Then, when our journey's end we see,
We joyfully may sing,
"O grave! where is thy victory?
O, death! where is thy sting?"

BROTHER HENRY.

Happy Children love each other.

"Love is the golden clasp
That bindeth up the tree,
Oh, break it not, lest all the leaves
Shall scatter and be lost.

Little girls and boys, have you any brothers or sisters? If you have, love them a great deal, for you do not know how long you may be together. And even if you should live to be old men and women, do you not think it would make you very happy to remember when you were children you never quarreled? And if you have lost a darling, little brother, or a gentle, loving sister, there is nothing that makes you feel so sad as that sometimes you were unkind and angry.

"Children, do you love each other?
Are you always kind and true?
Do you always do to others
As you'd have them do to you?"

We heard of a brother and sister who loved one another very much. He was the older, and was taken ill and died. They laid him out on his own little bed, and his mother took his little sister to look at him. I cannot tell what she felt and thought as she stood and gazed at his sweet face, as white and cold as marble; but she wept very much. At last she said:

"Mother, may I take his hand?"
After a little time she placed it in hers, when the dear child, lifting it up and stroking it gently, said:

"This little hand never struck me!"
Oh, how pleased she was to think of that! "Little children, love one another."

"Little children love each other,
Never give another pain;
If your brother speaks in anger,
Answer not in wrath again."

Good, kind, true, holy words dropped in conversation may be little

thought of, but they are like seeds of flower or fruitful tree falling by the wayside, borne by some bird afar, haply thereafter to fringe with beauty some barren mountain-side, or to make glad some lonely wilderness.

FOOD FOR THE LAMBS.

Lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal, Matt. 7: 20.

Thou God seest me.

The following Table will show those who wish to read the Testament in the way proposed what chapter to read each day.

| Days. | Chapter. | Days. | Chapter. |
|----------|----------|--------|----------|
| Sept. 21 | Luke 13 | Oct. 7 | John 5 |
| " 22 | " 14 | " 8 | " 6 |
| " 23 | " 15 | " 9 | " 7 |
| " 24 | " 16 | " 10 | " 8 |
| " 25 | " 17 | " 11 | " 9 |
| " 26 | " 18 | " 12 | " 10 |
| " 27 | " 19 | " 13 | " 11 |
| " 28 | " 20 | " 14 | " 12 |
| " 29 | " 21 | " 15 | " 13 |
| " 30 | " 22 | " 16 | " 14 |
| Oct. 1 | " 23 | " 17 | " 15 |
| " 2 | " 24 | " 18 | " 16 |
| " 3 | John 1 | " 19 | " 17 |
| " 4 | " 2 | " 20 | " 18 |
| " 5 | " 3 | " 21 | " 19 |
| " 6 | " 4 | " 22 | " 20 |

This table can be written on a piece of paper and kept in the Testament for a mark.

A Remarkable Adventure.

A very singular accident took place at the residence of J. S. Kreider, in this town, on Monday August the 26th, which might have resulted in very serious consequences. A little after seven o'clock in the morning the two brothers, sons of friend Kreider, aged about seven and four years respectively, were engaged in raising a bucket of water from the well, the older brother was turning the windlass and the younger was leaning over the curb, looking down into the well, no doubt watching the bucket of water slowly ascending in the well, as his brother was turning away from the windlass. When the pail had come up about half way to the top, the little fellow by some means or other, suddenly, lost his balance and fell in to the well. In his descent he struck the well bucket with such force as to knock the crank of the windlass out the hands of his

brother, and the little fellow and the bucket went down together to the bottom of the well, a distance of about 24 feet, with a depth of two and a half feet of water. Not having sustained any serious injury he immediately rose to his feet and called out, "O take me out! take me out!" When told to take hold of the rope he did so, and was drawn about half way up, when his little hands became tired and unable to hold any longer, he let go his hold and dropped to the bottom again, a distance of about twelve feet. A neighbor then came and descended into the well with another rope and fastening it to the boy, he was safely drawn out. But what seems the most remarkable, is the fact that he was only slightly hurt, having received a slight bruise on the back of his head and a cut about one and a half inches in length on his upper lip and nose. It was indeed a singular adventure for a boy of four years of age, and shows us how remarkably the hand of God can preserve us even under circumstances of the greatest danger.

For the Herald of Truth.

The Day Is Far Spent.

Dear friends, and readers of the Herald of Truth, The day of grace may be far spent with many of us who read its pages. We know how long we have lived until the present time, but we have no knowledge of the time that may yet be granted to us. Some may have lived more than half their years. Every thing depends upon the time in which we now live. At the hour of death we will all wish to be a child of God. It is also the desire and will of God our heavenly Father that we all should come to newness of life, and live. God has done his part towards us; he has left a portion for us to do towards the salvation of our souls. We must watch the moments as years; for a whole lifetime is merely composed of moments. We are moved on towards eternity by moments, breath after breath, and step after step.

Dear friends, Could we have prayerful hearts, honest hearts, faith, hope, charity every moment of our time, we need not then be afraid to die. Let us not deceive ourselves by depending on the future, for we know not what to-morrow may bring forth.

We all wish to enter heaven, and have it in our view; but if we then after all would be disappointed, O how lamentable it would be! Are we then willing this present moment to meditate upon our condition and see if we are doing the very best? Then I would say, I press forward; run the race that is set before you, and you will be rewarded when it is ended. But if you should yet find themselves unconcerned—careless and willfully sin; pray for love and grace that you might be constrained to forsake all that is wrong, and do that which is required. Be not discouraged; repent, and all shall be forgiven, for "where sin abounded grace did much more abound."

There is this consolation; every one may

be aware of his own shortcomings. But as we are endowed with an understanding we can easily discern which we should do, and which we should leave undone. The imagination of man's heart is evil from his youth—is prone to evil, yet we should not be so, therefore it requires watchfulness and striving to keep from it. Through the grace of God we can overcome all things so that we may be accepted. May we all continue faithful.

J. D. H.

From the Children's Paper.

The Massacre.

BY J. S. FLORY

Not long since while traveling through a very mountainous district of West Virginia, I overtook a man traveling the same way I was. He was one of the old settlers of that section of the country and told me of many occurrences of "old times" while the Indians yet inhabited this country. Among others he told me of the killing by the Indians of two little children which circumstance I will write for the readers of the Children's Paper that they may understand what dangers our fore-fathers had to endure and how thankful they should be that not many of them these times have such dangers to encounter. First, I will say the Indians naturally were disposed at first to treat the white people kindly but there were some whites that mistreated the Indians and that caused them to be an enemy of the white man, and killed many of them.

There was a family by the name of Morris, living on a small stream of water in what was then Kanawha Co. They had a boy and girl that I imagine were the delight of a fond mother's heart and joy of a father's love. They lived thus in the wilderness as free as the deer that drank at the clear brook or browsed upon the mountain side. Those children no doubt were happy in their forest home; playing by the water side, gathering wood from the hill-side and at evening bringing in the cows made up a good part of their happy lives. But little did they fear the howling voice of the wolves or cry of the panther. They felt secure under the protection of a home. One evening, as was their custom, they went to bring in the cows. Probably the boy astride of his stick horse, and platted hickory whip in hand, the girl as happy as a singing bird frisking along the path that led through the wood; thus they were thinking not of danger. But alas for those happy innocents! From their hiding-place sprang forth some dusky Indians and with their tomahawks struck down those children, the scolding knife severed from their heads a tuft of hair and portion of scalp and thus were they left in the arms of death—a death so terrible and speedy.

As the evening closed in and the children did not return uneasiness came over the mother's mind; night coming on and the father returning from his work and the father

yet out, caused a dread to seize their hearts. The father went on the search of his children—he found them where they were stricken down. What must have been the sorrow felt by that father and mother to have their children thus rudely torn from them by the hands of human beings. Side by side they laid them in the silent grave. Two little martyrs to the vengeance of a savage people.

Little readers we do not wish to dwell on the sad occurrence but would say, think of the blessings you are enjoying surrounded by a good and kind people. You can often go to preaching and Sunday school and learn of Jesus; have papers published for your instruction. You need not fear the tomahawk of the Indian or the wolf, bear, or panther. But you are in danger of a great "beast," one that "goeth about as a lion." He is often called Satan. He waylays every path you have to travel, is hid where you least expect him; and he will if you let him get a hiding place in your heart. If he does you can often see him peeping out through an ill temper, cross words, dishonest spirit, vain or proud mind. Satan peeps from under those ribbons and ruffles and foolish head dresses, has his fingers in those rings, earrings and breast-pins. If you would not be led captive at his will, keep a sharp lookout for him. Keep clear of all his nets. Keep in the narrow way with Jesus, who is meek and humble in heart. May God give you grace to be like Jesus.

Another Week Is Past.

Another week has passed away! This tells us that we can not stay in this dark wilderness of woe; But time does ever onward flow, And bears us with incessant speed To endless woe, or heavenly sweet.

Another week has past and gone! And we are nearer to our home, Than we have ever been before; The flight of time I'll not deplore, It only moves us to sweet rest, If we do truly love care.

Another week has passed away! Then let us labor, let us pray, That we may each succeeding week, More zealous be our God to seek, And walk the strait and narrow gate. Before it is, alas! too late.

Another week has past and gone! Who knows the nearness of my home? Before another week I live, I may lie mouldering in the grave; Then grant us grace, dear Jesus give, That we may live and die in peace.

New Springfield, O. JOSEPH M.

He that has inherited the love of God, what has the world more to give him? What can the world reach to take away from him? He has the chief thing already.

Lines

Addressed to Claud L. and Frankie Marsh, on the death of their son, Orson G. Marsh, who died on the 7th of Aug., 1872, aged 4 months.

By Mrs. S. R. Rorer.

Dear sister, what can feeble friendship say, To soothe thy heart and wipe thy tears away? 'Tis they alone whose hearts like thine have bled, Know how the living sorrow for the dead. Weep sister! yes! 'tis meet that we should mourn, When a loved one from our embrace is torn; I've felt the pang that now thy bosom swells, Ah, yes! I've felt the same and know too well.

Each voice that now thy wounded heart would cheer

In coldest accents falls upon thine ear, I've felt it all—Alas too well I know, How vain all earthly power to hush thy woe! May God support thee now, for 'tis not given For man to heal the wound that's made by heaven. I've felt it all dear sister just as thou dost feel, And know that naught but heaven thy heart can heal.

I too have sat beside a dying infant's bed, [shed; And o'er its lovely form the hopeless tear have I've watched its fading beauty, its sparkling eye grow dim, I've touched its marble brow, its cold and palsied

Ah, yes! I've gazed upon that sweet but pallid face, And vainly, vainly tried, some comfort there to trace;

And oft I've listened to the short but strangling breath Until all was silent, all was hushed in death.

I've lain the lovely form beneath the cold, cold sod, And tried within my heart to give my child to God, I've looked within the grave, there was all dark and drear,

In it I saw no hope, my drooping heart to cheer, God help thee then, dear sister, look not on the tomb,

Within it you will find there's naught for thee but gloom;

Thy lovely babe's not there, its spirit now is free, Oh! lift your thoughts to heaven, it's waiting there for thee.

Elkhart, July 8th.

Died

On the 29th of March, at the residence of her uncle, D. H. King, in Livingston Co., Ill., of Measles and intermittent fever, *Jacobi Kaufman*, aged 19 yrs., 1 mo. and 23 days. She was a member of the Amish Mennonite church. She had been in feeble health a long time, and often expressed a desire to die and be with her Savior.

On the 16th of June, in Bucks Co., Pa., of the infirmities of age, *John Urmy*, in the 81st year of his age. Buried on the 19th in the Mennonite burying-ground at Springfield. Sermon by Samuel Moyer.

On the 6th of July, in Somerset Co., Pa., *Sarah*, wife of Tobias K. Joder, aged 59 yrs. and 2 mos. Buried on the 7th, in the presence of a large concourse of friends and acquaintances. Sermon by Jonathan Herschberger and Moses B. Miller, from 1st Cor. 15: 12-26.

On the 18th of July, in Montg. Co., Pa., *Reuben*, son of Samuel and Catharine Swartzley, aged 15 yrs., 10 mos. and 14 days. Interred on the 21st, at the time appropriate remarks were made by Wm. Mack and H. Nice.

On the 20th of July, in Bucks Co., Pa., of cholera morbus, *Sarah*, wife of Joseph Wister, aged 75 yrs., 4 mos. and 22 days. Buried at Deep Run burying-ground. Sermon by John Gross and Isaac Moyer.

On the 25th of July, in Snyder Co., Pa., of diphtheria, *Jacob*, aged 6 yrs., 6 mos. and 14 days; *Anna*, aged 4 yrs., 3 mos., and 12 days; *Samuel*, aged 17 yrs., 11 mos., and 3 days. These children died within 6 hours of one another, and were laid in one grave. Sermon by Samuel Winey, and Thomas and Wm. Graybill.

Also on the 28th of July, of the same family and the same disease, *Barbara*, aged 16 yrs., 4 mos., and 9 days; on the morning of the 29th, *Catharine*, 16 yrs., 1 mo., and 23 days, and on the evening of the same day, *Sarah*, aged 1 yr., 7 mos., and 1 day. They were buried on the 30th, in the same grave. These were the children of John and Catharine Kurtz. Service by Jacob S. Graybill and Samuel Winey. Brother and sister Kurtz have had twelve children, and have now but one living.

Happy children gone to rest, Removed so soon by fever king, But in Jesus they are blessed, And in heaven, glory sing.

On the 28th of July, in Juniata Co., Pa., at the residence of John Gingerich, *Mary Ellen Gingerich*, aged 18 yrs., 6 mos., and 24 days. She leaves a brother and a large circle of friends to mourn their loss. May these afflictions be the means of bringing them nearer their Savior. Funeral service by Jacob Graybill in German, and William Graybill in English, from 1 Peter 1: 24, 25.

On the 18th of June, in Wayne Co., Ohio, of long suffering of bronchitis and consumption, *Bro. John Baumgartner*, aged 38 yrs., 9 mos., and 18 days. He leaves 5 children to mourn their loss. Sermon by Chas. Schneck and Chas. Sommer.

On the 2nd of August, in Montg. Co., Pa., of cholera infantum, *Catharine*, daughter of Abraham G. and Francis Nice, aged 2 yrs., 1 mo., and 1 month. Sermon by Josiah Clemmer and Jacob Loux.

On the 9th of August, in Hilltown, Bucks Co., Pa., of consumption, *Suanna*, wife of Henry Culp, aged 26 yrs., 2 mos., and 14 days. Buried in Perquesset burying-ground, at which time appropriate remarks were made by Abm. Moyer, Samuel Gotshall, Isaac Moyer and Isaac Oberholzer.

On the 13th of August, at Arcadia, Ind., of cancer, *Elias Kaufman*, aged 37 yrs., 10 mos., and 25 days. He was a member of the Mennonite church. Funeral discourse by Elias Caylor from Isa. 38: 1. "Set thine house in order; for thou shalt die, and not live."

On the 14th of July, in Logan Co., Ohio, of inflammatory rheumatism, *Jacob*, son of Samuel and Nancy Headings, aged 8 yrs., 5 mos., and 11 days.

"Dearest Jacob, thou hast left us, Here thy loss we deeply feel; But 'tis God that hath bereft us, He can all our sorrows heal."

Yet again we hope to meet thee, When the day of life is freed; Then in heaven with joy to greet thee, Where no farewell tear is shed."

In Line Lexington, Bucks Co., Pa., on the 21st of July, of cholera morbus, *Elicia*, wife of Isaac Crouthamer, aged 34 yrs., 3 mos., and 7 days. She was sick only 4 days. On the evening before her death she administered to her children, to be taken when she would soon die and leave them. She was buried at the old Hilltown church. Services by W. R. Yearick from 2 Tim. 2: 11-13. She leaves a bereaved husband, who was just recovering from an attack of fever, and four children to mourn their untimely loss.

On the 30th of July, in Elkhart, Elkhart Co.,

Ind., *Benjamin Franklin*, son of E. B. and Samantha J. Kindy, aged 8 mos., and 16 days. He was buried on the 31st. Funeral services by—Rule and J. F. Funk.

On the 7th of August, in Elkhart, Elkhart Co., Ind., of consumption, *Samantha Jane*, wife of Elias B. Kindy, aged 22 yrs., and 15 days. Funeral discourse by C. Christophel, J. F. Funk and J. G. Biddle.

Sister Kindy was afflicted for several months, and by the grace of God, during the last stages of her life was led to seek for that sure hope which is in Jesus. She was baptized on the same day of her death, and only a few hours before her departure. But she left us the evidence of having found Jesus precious to her soul. She acknowledged that she had the assurance of the divine favor and that she was willing and ready to die. Her little boy (see above) preceded her only about 10 days and we hope the mother and child have met again where death and parting are never known. O may God give us grace that we may be all gathered there; let us not put off the preparation, remembering that thus saith the Lord, "Set thine house in order, for thou shalt die and not live."

On the 16th of August, in Snyder Co., Pa., of dysentery, *J. C. Graybill*, at an advanced age. He was a deacon in the Mennonite church.

On the 20th of August, in Branch Co., Mich., *Anna C. Holdeman*, aged 1 year, 3 mos. and 12 days. Funeral services by C. D. Beery and John Krupp, from Jas. 4: 14.

On the 19th of August, in Cumberland Co., Pa., *Samuel*, infant son of Abraham and Barbara M. Strickler, aged 4 mos., and 20 days. He was buried on the 21st in the family burying-ground. Funeral discourse by H. Weaver in the English, and Geo. Rupp in the German, from Matt. 19: 13, 14.

"Dearest Sammy, thou hast left us, Here thy loss we deeply feel; But 'tis God that has bereft us, He can all our sorrows heal."

Letters Received.

John P. King J. D. H. Jos. Bally, Levi S Reist Peter H. Stauffer, M. Kilmer, David Brunk, Harvey Friensen.

MONEY LETTERS.

A Christian Augsburgsger \$1.00.
B A B Brubaker \$1.35; Joseph Byers \$1.10;
John Bechtel \$2; A Baer \$1; Naomi A Breckbill \$1.60; Geo. Beecher \$26; Peter Blough \$1.60;
Amos Bruce \$3; John Brubacher \$1.
D John C Driver \$1.
E M H Engle \$1.
F John S Frederick \$25.
G Anna Gerig \$1; Isaac Good \$1.10;
H J D Hershey \$3; R J Heatwole \$1.10;
C P Honsour \$3; H H Heatwole \$1; Peter Hoover \$25; Jonas Harshberger \$1;
John Heraly \$2; J K Hartzler \$45; Abm H High \$1; Henry R Hurst \$20; Daniel Hochstetler \$1; A C Hershey \$1.10; B F Hamilton \$3.
I and J Mary Imhof \$1.50; N D Johnson \$7.40.
K John Kaufman \$2.75; Isaac B King \$1.75; Benjamin Kaufman \$2.
L John F Landis \$2.10; C B Lehman \$3.95.
M Wm McElhenny \$5; J Musser \$1; D H & Sol Martin \$2; Christian May \$2; Abraham Mast \$1.60.
N Benjamin Nisley \$25.
O Joseph Shertz \$1; Rudolph Stauffer \$35; Joseph Schlatter \$1; Henry Stager \$1; M W Sheek \$75; Eli Schrock \$10.
P Catharine Witmer \$1.60; Anna M Z Weber \$2; J D Wenver \$2; John Witmer \$3.25.
Q M H Yoder \$5.40; Chas Yoder \$10; Chr G Yoder \$3.35.
Z S D Zook \$60.

FOR BOOKS. Adam Mader \$2.30; Elias Shantz \$3; Peter Neff \$10; C. Stoner \$25.13; Abraham Baer \$22.50; E. Steiger \$4.50; J. K. Hartler \$10.61.

Missouri Relief Garret Bean \$2.
Relief for Persia. Samuel M. Landis \$13.

TIME TABLE.

Lake Shore & Michigan Southern Railroad.

Passenger trains on and after June 2nd, 1872, leave Elkhart as follows:

GOING EAST.

Accommodation, (Air Line), 12.05, p. m.
Special New York Expr., (Air Line), 1.40, p. m.
Atlantic Express, (Air Line), 9.55, p. m.
Night Express, (Main Line), 1.10, a. m.
Mail, (Main Line), 12.10, p. m.
Grand Rapids, 2.45, p. m.

GOING WEST.

Special Chicago Express, 4.00, p. m.
Night Express, 2.40, a. m.
Pacific Express, 4.10, a. m.
Accommodation, 5.00, p. m.
Elkhart Accommodation, 6.00, a. m.

Grand Rapids train arrives from White Pigeon at 1.30 p. m., and returns at 2.45 p. m.

Cincinnati, Wabash and Michigan train arrives via Goshen at 11.35 a. m., and departs via Goshen at 1.45 p. m.

All trains run on Cleveland time which 20 minutes faster than Chicago time.

Sleeping cars on all night trains.

Time and fare the same as by any other route.

CHARLES PAINE, Gen. Supt.

C. W. GREENE, Agent, Elkhart.

Books for sale at this office.

The following books are sent by mail, postage prepaid.

THE ENGLISH MENNONITE HYMN BOOK. A new edition of the English Mennonite Hymn Book has just left the press, and is now ready for delivery, at the following price:
Single copies, by mail postage prepaid 60
Per dozen, " " " " 6.00

" sent by express at purchasers' expense 50

Pocket edition, " " " 75

THE GERMAN SPELLING BOOK, a work of 160 pages, adapted for schools, Sunday schools, and those who wish to study the German language without a teacher.

Price per copy, by mail, " 25

Per dozen, by express at purchasers' expense 2.50

For larger quantities special rates will be given on application.

WE HAVE yet a small number of the Virginia edition of the Confession of Faith, translated by Joseph Funk and also published by him, which we will send, postage prepaid, to any address in the United States, for 75 cents.

ANGENEHME STUNDEN IN ZION. The little Book, "Angenehme Stunden in Zion," written by Ulrich Steiner, a Mennonite minister in Switzerland, to the Sonnenberg church in Wayne county, Ohio, has been reprinted and may again be obtained at this office, at the following rates:

Per single copy, postage prepaid, " \$0.10

" dozen, " " " 1.00

" hundred, by express, at purchasers' expense, " 7.50

This is a beautiful little work, in the German language, worthy of being read by all

GERMAN CATECHISM OF QUESTION BOOK. We have just republished a small German Catechism, which was originally published by the Mennonite church in Germany, and republished in 1824 by the brotherhood in Canada. This little book is especially adapted to the use of children in schools and Sabbath schools, and wherever our brethren maintain German Sunday schools, they should have of these books.

The little Catechism may be had at our office, at the following prices:
Single copies, per mail, postage prepaid, \$ 0.10
Per dozen, " " " 1.00
" hundred, by express, " 7.50

REPENTANCE EXPLAINED, is the title of a little book of 80 pages, written by Chas. Walker, D. D., and published by the American Tract Society, and is a choice little work for young people and children, though it may be read with profit by older people also. It is a book which we would recommend to be read by all. The price of the book is 25 cents, by mail 30 cents.

A new Edition of *Christianity and War*, in the English and German languages has been issued. Send for a copy. Price, 10 cts.

Also a new Edition of *Pride and Humility*, Eng. and Ger. by J. M. Brenneman, has been issued. Price per single copy 10 cts, per dozen 75 cts.

English Mennonite Hymn Book, \$.60

Conversation on Saving Faith, } .75

(Confession of Faith), English } .60

" " German } .75

English-German Testaments .65

German Bibles, small size 1.00

English Bibles, " " 1.00

German Testaments, small size .20

" " large size, with clasps 1.50

" " with notes 2.00

English Testaments, small size .15 to .20

" " large size .40 to .60

Dymond on War .50

Should Christians Fight? .10

Peace Manual .20

Prince of the House of David, English, 1.65

" " German, 1.65

American Tract Primer, Eng. or Ger. .40

German and English Primer .45

German Spelling Book by B. Eby. .45

Bible Text Book .45

Bible Reader's Help 1.25

Ahn's German Grammar .40

Heinrich Funk's Erklärung 1.60

Oehlschlagers Eng & Ger Dictionary, 1.70

Adlers " " 2.80

Adlers large " " by express 7.50

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A RELIGIOUS MONTHLY JOURNAL.

"How beautiful are the feet of them that preach the Gospel of Peace."

Vol. 9.—No. 10.

ELKHART, INDIANA, OCTOBER 1872.

Whole No. 106.

Consecration.

O gracious Lord, my Savior, King,
A broken heart to thee I bring;
Accept the gift, and make it pure,
That to the end I may endure.

My all to thee I freely give—
O a trembling sinner live—
Impress thine image on my heart,
That I from thee may ne'er depart.

O blessed Savior, sovereign Lord,
Now help me trust thy faithful word;
And fill my heart with love divine,
Then shall I know that I am thine.

Thine, wholly thine I now will be—
To thee I'll bow the knee;
Nor will I bow to wealth or fame,
While I can hear thy precious name.

The name of Jesus ever dear,
My tower of strength when filled with fear;
My resurrection from the fall,
My tree of life, my hope, my all.

I'll help to sound thy praise abroad,
And cry, Behold the Lamb of God!
That men may feel thy saving grace,
And boldly run the christian race.

For the Herald of Truth.

We shall find Pasture.

"I am the door; by me if any man enter in, he shall be saved, and shall go in and out, and find pasture," John 9:10.

In the words of our text, the Savior calls himself the door, namely, the door to the sheepfold, and says, How good and how pleasant those shall have it who enter through this door, that is, through him, for he says, "They shall be saved, and shall go in and out, and find pasture." We can also understand in the words of the text, that there is no other way given by which we may become happy, or enter into the kingdom of heaven, than through the door,—Jesus Christ, who is the way. In the beginning of the chapter from which our text is taken, Jesus himself says, "He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber." Peter also saith, "There is none other name under heaven given among men, whereby we must be saved." The command of Jesus to his servants is "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you."

We are obliged to keep all that the beloved Savior has commanded us in his gospel, if we would be his faithful followers. He is the door to the sheepfold, and whosoever striveth to enter by any other way, is a thief and a robber; and thieves and robbers have no promise that they can enter the kingdom of God. As long as we are not willing to renounce the world with all its amusements and vanities, and to follow the meek and lowly Jesus in all things, we do not love him with the whole heart above all things else, which is the first and greatest commandment. If we do not keep his commandments we are not worthy of him. He says, "He that loveth father or mother more than me is not worthy of me,"—and he that taketh not his cross, and followeth me, is not worthy of me." "He that hath my commandments, and keepeth them, he it is that loveth me." If we belong to his herd, or sheep, we will follow his voice, for he says, "My sheep hear my voice, and I know them, and they follow me." Then we will not seek to enter elsewhere, that is, we will not seek with cunning and deceit to come around it and say, "It does not depend upon this; or this or that makes no difference, &c., but we will walk before our Savior with upright hearts, and seek to be faithful to him in all things, and go in and out through the door and find pasture.

Here we perceive that if we enter through the door, that is, through Jesus Christ, we can go in and out and find pasture; we shall find and have all that we need and desire, to the fullest fruition. We will then, in truth, acknowledge that the loving Savior, who is the good Shepherd, does much more for us and blesses us with more glorious privileges than we have ever deserved or are worthy of receiving. He desires that we shall be a prosperous and a happy people, and such a people he will cause us to be if we willingly submit to him. We need this pasture, and if we seek we shall find it. Already have many of the Patriarchs rejoiced on this beautiful plain, they have gone in and out and have found pasture. David says, "The Lord is my shepherd; I shall not want; he maketh me to lie down in green pastures; he leadeth me beside the still waters." David was made glad and rejoiced in the Lord, and was therefore of good cheer and contented. He went in and out and found pasture for his soul.

There is no more fortunate condition in the hearts of those who go in and out

which man can find himself than when he has yielded to his Savior, the good Shepherd, with his whole heart, in faithfulness and with upright humility. Jesus has said, that they who seek him shall find him, and that he will be with his people always, even unto the end of the world.

When a soul has once fed on the green pastures of the glorious gospel; has once tasted how friendly and gracious the Lord is towards his poor creatures, and has experienced how much good he daily bestows on him, he will be moved to exclaim with David, "Bless the Lord, O my soul and forget not all his benefits." The Lord is very good and friendly, and gives us all we need; all that we have, we have received from his kind and bountiful hand. If we could once rightly acknowledge the unbounded goodness of God, we would be cheerful and contented in the position in which the Lord chooses to place us. We would not murmur, and complain about things of minor importance, as if the Lord could do nothing right, or did not know our wants; but we will willingly yield ready obedience to his will, and rejoice in his grace, well knowing that he knoweth all our necessities, and what is for our greatest good, better than we ourselves do. We shall go in and out and find pasture.

Herein consists the great benefit of serving Jesus faithfully, of following his voice, and of loving him above all things else, that we may have love, one for another, and that we may walk in his ways with joy. The worldly minded man may, at times also have feelings of joy, however, those feelings are of short duration, for the world with all its lusts and glory shall pass away, and terrible will be the punishment for obstinacy and wickedness. But the joy and the gratification, or the love of Christ, which is poured out upon the hearts of his faithful followers, will never pass away, or have an end, but will become more perfect when it shall once appear what we shall be. Paul, being filled with this love, says, "Who shall separate us from the love of Christ?—For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." Behold such a love, joy and glory is caused in the hearts of those who go in and out

through this door, and feed on the green pasture of the saving gospel, for they shall be blessed!

We should, however, closely examine our hearts, to see if we really belong to the followers of Christ; follow his voice; and go in and out and find pasture, in the glorious pasture of his gospel—that is, if we love him supremely above all things, serve him faithfully; with upright and peaceful hearts, believe his gospel, and rejoice in the abundance of his grace. His sheep enter upon this pasture in peace, for he, the good Shepherd, herds them himself. They have Jesus, and David says, "Whom have I in heaven but thee? and there is none upon earth that I desire besides thee," Ps. 73: 25. If we have found Jesus precious to our souls, we have found a treasure that exceeds all the treasures and glory of this world, a treasure which the world cannot take from us, through which we may be happy.

All of us are anxious to become happy, and why should we not walk with candor before the peacemaker, and yield all unto him? especially since he so affectionately and friendly invites us to come and partake of the water of life freely, and there are no other means whereby we can be saved but alone through Jesus. Therefore let us seek to follow him faithfully, through evil report, as well as through good report, and not murmur, if every thing does not go according to our will or desire. We desire to be saved; and for this purpose Jesus came into the world, hence he can present himself as a representative, and say, "I am the door; by me if any man enter in, he shall be saved, and shall go in and out, and find pasture." N. N.

Translated from the "Gemeindeblatt."

Origin of the Mennonite Church, and the Life of Menno.

Continued.

In number 4, of the "Gemeindeblatt," it is stated that in the year 1546, Menno was obliged to depart from Cologne with his sick wife, and to what place, or whether he sojournd in the following years is entirely unknown. But in the year 1553 he again had a fixed residence in the city of Wismar, in Mecklenburg, where he was suffered for a time, although he was obliged to live in retirement. This city, as also the whole country had originally received the rigid, Lutheran doctrine. Indeed, for a time, under an earlier Franciscan monk, Henry Neverus, the doctrine of the reformed communion was proclaimed with approbation (1535), but later the Lutheran doctrine was again admitted, and from the year 1542, nothing else was heard; and here and in the North German cities, no other doctrine was tolerated.

"In the year 1553, on the Sunday following the 1st of August, the six confederate cities, Lubeck, Hamburg, Rostock, Stralsund,

Wismar, and Lueneburg, again issued a very rigid edict (proclamation), against the Sacramentarians (Reformed), and Anabaptists (Re baptists), whereby all who adhered to them should be severely punished, as soon as they should be overtaken within the limits of these cities. At the same time it appears that Menno also had fled. He made his way to Holstein, where he found refuge, and liberty for the free exercise of religion on the Friesenburger estate, in the dominion of the Earl of Bartholomew of Ahlefeld. The Earl, in his youth, during his military service in the Netherlands, learned how the Catholic priesthood, and the ruling powers oppressed, and distressed the Anabaptists, and the sympathy for them which was awakened in his mind by these circumstances, induced him, here, when he obtained possession of that estate, to which he fell heir, in the year 1543, to secure to these persecuted people, a place of refuge. In a short time, many Anabaptists came hither from the Netherlands, and especially since 1546, from the arch-bishopric of Cologne, among whom were many skillful mechanics, who brought the estate into great repute.

During the time of Menno's sojourn here, he permanently established important churches in different villages, and ordained more teachers. The residence of Menno was in the village of Wuestenfelde, which, alas, in the thirty years war was entirely destroyed! Here he established a printing-office to publish his own writings. Notwithstanding the great enmity of his envious, aristocratic neighbors, which the Earl brought upon himself on account of the protection which he permitted the refugees to enjoy; and though at their request, the Danish government ordered him not to tolerate these people any longer on his estate, he knew how to calm the storm; and this church existed until the following century."

"Already in this time Menno laments a great deal of approaching age, which the continued oppressions, necessity, persecution, and bitter attacks make so burdensome. But the most bitter experience yet awaited him; experiences which threatened to deprive him of his mind, if the Lord had not assisted him. It was the controversy about the ban, which caused these difficulties."

The ban or excommunication has been held at all times, by all the Anabaptists, as being ordained of God as an absolutely necessary means (which it also is) for the purification of the church; but concerning the application, or practice of the ban there were different opinions. Many times has this been the cause of controversies, and about which, especially in the year 1554, a very severe contention arose, which caused Menno, as age advanced, a great deal of distress.

"These controversies had at that time affected all the Anabaptists, and put them in commotion. Therefore there was again a large meeting of the German Anabaptists in

* Roosen's life of Menno.

this year held at Strasburg, as had been heretofore in other places, whither bishops and teachers, from every portion of Germany assembled themselves; namely, from Alsace, Brisgau, Swabia, Wurtemberg, Moravia, and also from Switzerland to counsel concerning the ban. There it was reported that from Eifel to Moravia there were fifty churches, some of which had from five to six hundred members, and most of them were represented.

Under the protection of the above mentioned, noble Earl, Menno was permitted to close the last year of his life, undisturbed from persecution at his dwelling place in Wuestenfelde; although in his old age he could no longer travel; for in addition to the general infirmities of old age he had received, in Wismar, while residing there, a severe injury of the leg; therefore he labored by means of the pen; and promulgated the doctrines of Jesus through the press, by which means also such governments as were impartial were led to see the false accusations which were brought against him and his doctrine. He died the 13th of January, 1561, in the sixty sixth year of his age, and was buried in his own garden, in Wuestenfelde.

I have now endeavored briefly to present the life and labors of Menno, faithfully and truly, according to the best authenticated information, whereby, as I hope, it can be clearly made known, that he was not one of the Munsterite Anabaptists, but a faithful witness, disciple and follower of Jesus, and who has given himself, in love, zeal and earnestness, as a sacrifice in the service of the Lord, and for the cause of the kingdom of God; hence he became worthy to suffer ignominy, scorn, hatred and persecution for his name's sake. From this it can be seen that the Mennonites are not descendants of the Munsterite faction, as the great common church hold them to be, but entirely erroneous, and thence, designated by many by the malicious name of "Anabaptists."

In a former number, I recommended to those readers who desired to have a detailed life of Menno, that written by B. K. Roosen; since that, however, I have learned from the author that the work is not to be had. Yet those readers can have this work from me, entitled, "*Kurzgefasstes Kirchen-Geschichte und Glaubenslehre der Taufgesinnten Christen oder Mennoniten*." Compiled and published by Benjamin Eby, a Mennonite minister. Printed by John F. Funk, Elkhart, Ind., 1868. Price, 60 cts.

Whilst the Anabaptists, since 1543, could live in quietness and peace under the protection of the noblemen of Friesenburg, in Holstein, many fled thither from other countries, and the persecutions continued against these people, more or less for a long time in Germany, Holland, and Switzerland. In Holland the persecution raged furiously, whereby a great many brethren and sisters, for the sake of their faith, were put to death by fire and sword, and by many other barbarous and inhuman ways, until the com-

menement of the seventeenth century. At this time the Hollanders became liberated from the Spanish yoke, under the inhuman duke of Alba, and his followers. The Anabaptists, under the reign of the prince of Orange, were not only protected from their enemies, to which the Calvinists and the Catholics belonged, but also enjoyed full religious liberty, and freedom of conscience.

In Switzerland the persecution continued to a later period, especially in the cantons of Zurich, and Berne. In the year 1614, in Zurich, a brother, and minister of the gospel, named John Landis, was beheaded on account of his faith, and the scriptural baptism. An account of these things is given in the Martyr's Mirror, in the following impressive words: "That the bloody restraint or dominion over the minds of the people is still in vogue, is a sorrowful thing; and especially is it to be lamented that those (more than others), who boast to be followers of the defenseless Lamb, no longer partake of his nature, but are of the nature of the wolf."

In 1637, the Anabaptists of Zurich were summoned, under a pretense of giving an inventory to the authorities of all they possessed. It was said that not one grosechen would be taken from them; notwithstanding this, they were afterwards robbed of all, and threatened with imprisonment for life, without any prospect of mercy. They entreated them for permission to leave the country with their property, but it was denied them. In Berne, several teachers and leaders of the church were arrested; with poor provision they were obliged to labor hard; and on account of their faith a great deal of ignominy disgrace, and slander were imposed upon them. Finally, the choice was given them. First, To return to the church; or, Second, to be condemned to the galleys; or, Third, to be put to death by the executioner. What became of them, or how it went with them, historians could not ascertain. The greater part of the Anabaptists were poor, yet many of them were more or less wealthy. What these had, was taken from them by their intolerant oppressors.

In 1637, one church was robbed of two thousand dollars, in the following manner: The treasurer and his wife were both apprehended; the latter was brought into the torture room, the executioner came and threatened her with severe torture, if she would not disclose to him the place where the money was concealed. The poor woman, overcome with fear, made the confession, and the church was quickly robbed of all what she had collected for her poor, suffering members. In 1640 Peter Brubach was robbed of nine thousand dollars. In the same year, two large lumber yards were taken from another Anabaptist. Thus they continued, with imprisonment, banishment, and confiscation of goods; and occasionally one was beheaded, or put to death by other means, until the greater part of those who were opposed to infant baptism and religious tyranny were driven from the cantons of

Switzerland, into the Netherlands, or to other countries.

In 1660, in Holland, where it had been otherwise for a long time, they could no longer quietly bear to see the massacres in Switzerland.

The United Provinces addressed a petition to the city of Berne, in which they, prompted by the great numbers of Anabaptists in Dortrecht, Harlem, Leyden, Amsterdam, Gouda and Rotterdam, interceded in the most impressive and appropriate manner, for the Anabaptists in Switzerland. This petition sets forth in an especial manner, that no crime or transgression could be laid to the charge of these people. It is dated Hague, the 19th of February. Nor did the United Provinces let the matter rest here. They also addressed a petition to the government of Zurich, and sent a Minister extraordinary, in the person of Lord de Vrede, to Switzerland, to attend to the business. Besides this the government of the city of Rotterdam sent a communication to the authorities of Switzerland, entreating for the Anabaptists; but all these well-meant efforts appear to have been in vain.

(To be continued.)

How can I be Accepted as Righteous?

No one can have a moment's true peace until he knows that the great questions between God and himself about his sins is settled; for God is so holy that he never will admit sin into his presence. The Lord Jesus said of those who should die in their sins, that whither he went they could not come. The sinner, then, who dies with his sins upon him, will assuredly be shut out of heaven, and condemned to eternal darkness. Whosoever is to be accepted, his sins must be put away. He cannot be accepted as a sinner. If he be accepted, he must stand before God as righteous. He must have a righteousness which fits him to appear before God.

Now, then, is this righteousness to be had? This is the important question about which so many and such lamentable mistakes are made. Many, like the Jews of old, are seeking to establish their own righteousness, instead of submitting themselves to the righteousness of God, Rom. 10. With them, righteousness is a thing which they are to work out for themselves. They are sensible they have not got it; but they hope, by what they are to do, or not to do, to be all right at last. They hope to make themselves better, to fulfill their duties, to experience a change of heart, and that then Christ will receive them.

Now this is not God's way, by which a man can stand as righteous before him. This is not obtaining salvation through Christ, but seeking to obtain it on the ground of our own merits. This is not trusting in Christ for salvation, but trusting in ourselves. It is like saying, "It would be presumptuous to trust in Christ alone as my righteousness; I

must have something else in order to recommend myself to God." This may be a popular doctrine; but common as it may be, this is not Christianity. It is a false religion, which men have invented. God's religion teaches us that there is nothing really good in us. It teaches us also that we are to be saved, not by what we can do for ourselves, but by what the Lord Jesus Christ has done for us. And, moreover, it tells us in the plainest language what he has done. The Scripture says, "He put away sin by the sacrifice of himself." It tells us that his work on the cross for sinners is a completely finished work—a work which has perfectly satisfied the mind of God. Christ has thus wrought out a righteousness for sinners, and that righteousness is now laid down at our door. It is offered to our free acceptance. This righteousness is not a long way off. It is not to be reached by some long process of self denial, and inward experiences of one sort or another; but God says of it, "I bring near my righteousness," Isa. 46: 13. It is brought close to us—so close, that we must either receive it, or put it away; and if we put it away, we do so with the fearful guilt of rejecting a salvation which Christ has not only wrought out for us, but which he has brought nigh to us.

This righteousness is *divine*, for it is God's, not ours; and, by the Apostle, it is contrasted with *man's* righteousness. It is contrasted with all the vain attempts of men to gain a righteousness by what they do, or by what they suffer, or by what they feel. And thus has God provided salvation for us, because he knows that if salvation depended on what we could do, it would be all over with us. The law requires absolute perfection; and to fulfill it perfectly is out of the question with us. The law says, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength." And again, "Thou shalt love thy neighbor as thyself." Now which of us would dare to think of standing before God on the ground of having fulfilled these two commandments? No one in his senses would pretend that he had fulfilled them. Has the love of God been the spring of our every action? Have our hearts been as much distressed by the sorrows and need of others as by our own? Do we seek the good of others as we seek our own? Our consciences must tell us that if eternal life were only to be thus obtained, we never should obtain it. We might as well give up at once.

Our case, in fact, would be hopeless, if salvation were to be obtained only by our own doings, and to depend on our own righteousness. But thanks—eternal thanks to the God of all grace, it is not so. God has not left us to be consumed in the "filthy rags" or "fig-leaves" in which we are so inclined to clothe ourselves, but has provided for us a righteousness in which the sinner, who believes in Jesus, stands perfect before God.

Reader, have you ever considered why

Christ died? Death is the consequence of sin; and he was "holy, harmless, and undefiled." "He knew no sin," and yet he died. How was this? Ah! he died for the sins of others. He suffered in our stead. We have broken God's holy, pure, and perfect law—broken it ten thousand times; and if the majesty of that law is to be maintained by inflicting the penalty on us, alas! where are we?—condemned—eternally condemned. But, look on Jesus. Look to Calvary; and there you see the Son of God bearing the sentence of the broken law—broken not by himself, for he magnified it, and made it honorable. His obedience was so perfect that it was an honor to the law; but yet he placed himself under its penalty. Why? Out of pure love for us he took the transgressor's place, and died, "the just for the unjust, that he might bring us to God." Thus did he become "the end of the law for righteousness to every one that believeth," Rom. 10: 4.

Jesus died. His body was taken down from the cross, and committed to the tomb. The world thus got rid of him; and as far as it knew or cared, his course ended thus. But was it so? Did his body moulder in the tomb? No, no. Jesus had glorified God by displaying both his love and his righteousness, in the most signal manner. He had obeyed him in all things, having humbled himself even unto death for our salvation. And because Jesus had thus perfectly accomplished his will, God raised him from the dead, and has crowned him with glory and honor, and has given him a kingdom, in which every knee shall bow, and every tongue acknowledge him LORD, to the glory of God the Father, Phil. 2.

Now, dear reader, do you inquire how you are personally interested in the resurrection of Jesus? If you have been anxious about your salvation, and have been looking to Jesus as the one who has stood in your stead, and are rejoiced you should make this inquiry. If you have seen the transfer of your sins and responsibilities to him, there is no subject so important for you to understand, as his resurrection from the dead.

For, if Christ be not raised, there is no hope for you. You have sought to save yourself, and you have found it a hopeless task. You cannot conquer your sins; and if you could, that would make no atonement for sins already committed. But you have begun to see how Christ has taken up your case; you have begun to see how your sins have been reckoned to him, and how he undertook to settle the whole question as to sin between you and God, and to put away your sins by suffering in your stead. And now, if the thought could, for a moment, have a place in your breast, that Christ has not risen—that he still remains under death, what would be the effect? *Christ not risen!* Then, in the language of the Apostle, "Your faith is vain—you are yet in your sins." But, blessed be our God! it is not so. Christ is not dead, but risen. It was impossible for

him to be holden of death. All that made it possible for him to die, was, that he took our sins—he took them from us, and bare them in his own body on the tree; and in doing this, he put them away for ever. And the full proof that he has put them away, lies in this fact, that *God has raised him from the dead.*

And now, reader, if thou really believest this, thou shalt be saved, Rom. 10: 9. For, if thou really believest that Christ went down into death, under the burden of thy sins, and has been raised again by the glorious power of God, all is done. The victim has been provided in thy stead. The sacrifice has been offered. The righteous law of God has been magnified. The ransom has been accepted. The proof of it is here—God has raised him from the dead.

Reader, whosoever thou art, think over these things. Here is a righteousness wrought out by Christ for the ungodly. Here is a salvation for those who are lost. Give up every proud thought of being able to do any thing to save thyself. Cast thyself altogether upon Jesus *as thy righteousness.* Renounce thyself, and let Jesus be all thy hope and all thy confidence before God. Then thy burdens fall off; thy fears of death and hell vanish; God is thine everlasting friend; and Jesus, whom thou trustest in, and glorifiest as the Author of thy salvation, will enable thee to live to his praise, and be a witness for him in an ungodly world. *In him* thou art righteous; *in him* thou art secure. He will keep thee unto the end, and will bring thee, with all his redeemed ones, into his eternal kingdom and glory.—*Dublin Tract Repository.*

For the Herald of Truth.

An Exhortation

It is dangerous to live in iniquity one day, as life is very uncertain. We may rise with the greatest vigor in the morning, and before the setting of the sun we may be asleep in death. We are surrounded with dangers on every hand as we pass down life's rapid stream. At any moment, sickness, or instantaneous death may overtake us. If we wish to be safe we must be on our guard—must be ever ready.

How many there are who desire the salvation of their souls, and even console themselves with a hope of attaining it, yet they are careless and negligent about doing their duty, and spend years in sin and iniquity.

If we behold the actions of man in a temporal sense, when there is any thing in danger of being lost, how eager they are and how soon efforts will be made to secure it, although of a perishable or transitory nature, and which, in the hour of

death, must be left behind. Notwithstanding all this, these temporal things are necessary for the sustenance of our bodies, and it is fit and proper for us to labor, and give attention to them in a proper manner. It is not to the use of these things, but to the abuse of them to which I refer.

Now, if it is essential to care for the perishable things, of how much more value, and how much more should we be interested in eternal things. Every one of us has an immortal soul, that will live forever, and be everlastingly happy, or eternally miserable. There is no one who does not wish to die the death of the righteous; but if we do not prepare now while time, place and opportunity are granted unto us, the time will come when it may be too late, for

"There's no repentance in the grave,
Nor pardon offered to the dead."

The soul is immortal, and is of great importance, hence we should labor to bring it to that rest prepared for all those who love the Lord. When the body dies it ceases to move, it becomes food for worms, and returns to dust from whence it came; but the spirit goes to God who gave it.

The carnal minded man loves the pleasures and gayeties of this world; but the spiritual man careth for the things which pertain to the spirit. Seek the Lord while he is near—while he may be found—while reason remains, and the privilege is granted. "I have no pleasure in the death of him that dieth, saith the Lord God; wherefore turn yourselves, and live ye." J. D. H.

Incentives to Youthful Devotion

SELECTED BY JACOB B. CULP.

I earnestly wish that I could induce all young persons to divest religion of every gloomy and repulsive association; I would feel that it does not consist, as some would fain represent it, in solemn looks and a sanctified demeanor, or in an affected fondness for long sermons or long prayers; but that, properly understood, it is (and especially for the young) a cheerful and lightsome spirit, reposing with affectionate confidence in an Almighty Father, unalloyed with fear, unshaken by distrust. Would you have within your bosom, that peace which the

world can neither give, nor take away? Would you possess a source of the purest and sweetest pleasures? Would you have that highest of all blessings, a disposition to relish, in their highest perfection, all the innocent and rational enjoyments of life? Then, let me conjure you to cherish a spirit of devotion; a simple hearted, fervent and affectionate piety. Accustom yourselves to conceive of God, as a merciful and gracious parent, continually looking down upon you, with the tenderest concern, and inviting you to be good, only that you may become everlastingly happy.

Consider yourselves as placed upon earth, for the express purpose of doing the will of God; and remember, if this be your constant object, whatever trials, disappointments, and sorrows you may be doomed to experience, you will be sustained under them all, by the noblest consolations. With a view of keeping up a perpetual sense of your dependence upon God, never omit to seek him habitually in prayer, and to connect the thought of him with all that is affecting or impressive, in the events of your lives; with all that is stupendous and vast, and beautiful, in the productions of his creative power and skill. Whatever excites you; whatever, in the world of nature, or the world of man, strikes you as new and extraordinary; refer it all to God; discover in it some token of his providence, some proof of his goodness; convert it into some fresh occasion of praising and blessing his holy and venerable name.

Do not regard the exercises of devotion as a *far* duty, which has a merit in intelligence, however it is performed; but recur to them as a privilege and a happiness, which ennobles and purifies your nature, and binds you, by the holiest of ties, to the greatest and best of all beings. When you consider what God is, and what he has done; when you cast your eyes over the broad field of creation, which he has replenished with so many curious and beautiful objects, or raised them to the brilliant canopy of heaven, where other worlds, and systems of worlds, beam upon the wondering view; when day and night, and summer and winter, and seed time and harvest; when the things nearest and most familiar to you, the very structure of your own bodily frame, and that principle of conscious life and

intelligence which glows within you; all speak to you of God, and call upon your awakened hearts to tremble and adore; when to a Being thus vast, thus awful, you are permitted to approach in prayer; when you are encouraged to address him by the endearing name of a Father in heaven, and with all the confidence and ingenuousness of affectionate children, to tell him your wants and your fears, to implore his forgiveness, and earnestly to beseech him for a continuance of his mercies; you cannot, my young friends, if you have any feeling, any seriousness about you, regard the exercises of devotion as a task; but must rejoice in it as an unspeakable privilege, to hold direct intercourse with that great and good Being, that unseen but universal spirit, to whose presence all things in heaven and on earth bear witness, and in whom we all live, and move, and have our being. Thus excite and cherish the spirit of devotion.

Whenever any thing touches your hearts, or powerfully appeals to your moral feelings, give way to the religious impulse of the occasion, and send up a silent prayer to the power who heareth in secret. And, in your daily address to God, do not confine yourselves to any stated form of words, which may be repeated mechanically without any concurrence either of the heart or of the head; but after having viewed the mercies of your particular condition; after having collected your thoughts, and endeavored to ascertain the wants and weaknesses of your own character; give utterance, in the simple and unstudied language which comes spontaneously to the lips, to all those emotions of gratitude and holy fear, of submission and trust, which cannot fail to arise in your hearts, when you have previously reflected what you are, and find yourselves alone, in the presence of an Almighty God.

"Peace."

I have sometimes thought that the words of greeting which are used when people meet and part from each other are an index of their social life, and national peculiarities. What is most prominent in every one's daily thoughts, will reproduce itself in these half-spontaneous expressions of consideration and courtesy. From these curt salutations of meeting and parting, history, if not written may be well illustrated.

Thus among the northern nations of Saxon blood, restless, untiring, and energetic, the expression of good fellowship and kindly feeling is the bidding one another what is uppermost in their own minds, a "good day." But they are also the *work-people* of the world—the pioneers in the mechanic arts, the inventors of nearly every useful implement of industry, and the leaders in both the material and intellectual civilization of mankind; hence the natural inquiry, "How do you *do*?" Their habits of life and action lead them forth from their homes on enterprises of pith and moment, and the best wishes of their stay-at-home friends are put into prayers for their safety on their journey in such phrases as "Good by," "Farewell."

Perhaps no people's national life is reflected in their words of salutation more than in those used by the Oriental nations, and especially by the ancient Israelites. Their universal greeting to each other was, "Peace!" "Peace be with you," "Peace be to this house." But why *peace* rather than a good day, good health or a good journey? Simply this: From the time of their first entrance into the Promised Land until long after the coming of our Savior, scarcely a generation passed by without war. They were in conflict with their neighbors or with each other almost continually. Tranquillity was of brief continuance, and very significant is the historian's record: "And the land had rest for forty years"—a period unusually long. Now, in the midst of these wars and wars' alarms, what blessing so desirable as *peace*? This was the good thing which they desired; it was the longed-for possession which they seldom obtained. So when they went out to fight, their first thoughts were of *peace*; when they returned to their homes, their last wishes were for the continuance of *peace*. They wished it for themselves; they pronounced it upon their neighbors; it was the prayer of their priests and the song of their prophets. It was the name of their capital city, it was the crowning benediction of their religion. Their coming Messiah was the Prince of Peace, and the kingdom he was to establish was quietness and assurance forever. It pervaded their sacred writings, mingled in all their worship, built their magnificent temple, and extended their commercial relations to the ends of the earth.

Now this constant desire for peace, this longing for the time when every man might sit down under his own vine and fig-tree, showed itself in their social greetings throughout the entire course of their history.

Almost the last salutation of our Savior in parting with his disciples was peace—"Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you." And O, what a peace is his! The world's peace is easily broken; Christ's peace endures always. The treaties which we sign to-day may be violated to-morrow; the quietness which we enjoy this week may be invaded the next by the din of war and its horrid alarms; our fancied security may be the calm which reposes upon the breast of the earthquake or beneath the surface of the volcano; ravage may succeed to gain, and waste to thrift; but the peace of Christ knows no change or diminution. It is like a river which never flows out, a sea which the waters never desert. "Of the increase of his peace there shall be no end," and it has been promised to his Church in "abundance so long as the moon endureth."

Let us return thanks for the peace which we enjoy. We have peace in our nation, in our State, in our city, in our neighborhood, in our homes, and we may have a better peace in our own hearts. For this peace let us supplicate him who is the giver of peace!—*West. Chr. Advocate.*

For the Herald of Truth.

The Object in View.

The effort to acquire heaven should be the sole object of every person. There is none in existence equal to it, for it promises peace and comfort to every soul in this life, and never-ending happiness in that which is to come.

Every individual has some object in view, whether it be good or bad; some leading object in life which he desires to pursue, and to which he is devotedly attached, and Oh, what a pity if that object should be contrary to the word or will of God, and thus be an abomination in his sight. Man's mind is inclined to evil—one desires to excel another in wealth, in splendor, fame, honor, pride, ambition or dress. Of such it is said, "Every one that is proud in heart is an abomination to the Lord; though hand join in hand, he shall

not be unpunished," Prov. 16:5. According to the walk and conversation of men it is feared that there are many so disposed. It should be remembered that they who exalt themselves must become humbled before the hope and promise of heaven can be attained. "God resisteth the proud, but giveth grace unto the humble."

If we desire, or have a hope of heaven, our whole object must be to love and serve Jesus Christ in spirit and in truth, with the whole heart. Jesus says, "Whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple." We should be careful that our hearts do not become too much attached to the forbidden things or objects of this world. Lay them aside, suffer them not to enter our hearts, and defile them. Christ will not enter where sin reigns. The Lord has favored us with many earthly gifts, which we have need of for the support of our perishable bodies. We should not abuse them, that is, to sin with them, or worship them; but give God the glory and praise, and worship him alone, for there is salvation in no other. "There is none other name under heaven given among men, whereby we must be saved."

J. D. H.

For the Herald of Truth.

To think about.

"But to do good and to communicate (German mitzuteilen) forget not, for with such sacrifices God is well pleased," Heb. 13:16. "I tell you, Bro. Funk, we as christians do not do our duty in this respect, therefore urge on your subscribers, the church and all to be mindful of this commandment." So writes a subscriber. We well know that there are many professors of religion, and no doubt many of our members who are not as free, generous and charitable when members are in want as they ought to be; there are many who do not do their duty with the means which God bestows upon them; but on the other hand we find there are many who always do their share and give liberally to benevolent and charitable causes. And I have no doubt that in giving, all must feel that there is a pleasure, an enjoyment, a happiness and a comfort in giving to the poor and needy which none can experience in any other way than in giving. Let

us therefore all remember when our fellow mortals are in want that the "Lord loveth a cheerful giver."

EDITOR.

For the Herald of Truth.

A Call to Sinners.

May the blessed Lord be with all his Churches and all the followers of Jesus Christ. He will give his followers grace to conquer if they will only put their trust in him. He has promised that he would send his comforting Spirit to all who would accept it. He is ever ready to receive all that come willingly unto him. O, then let us come to Jesus, and ask him to bless us; and pray that he might lead us safely through this world of sin and sorrow. When our sins rise before us like mountains and our way looks dark and gloomy, we have the blessed hope that he will lead and guide us safely through and bring us into his fold. O, dear sinners who ever you are, turn, O, turn, and come to Jesus before it is forever too late. Come, while the door of mercy is open. Come, while it is yet called to-day; to-morrow it may be forever too late; when once the door of mercy is shut, we may cry for mercy, but Jesus will say, Depart, I know you not. Let us then flee to Jesus and seek refuge for our weary and never dying souls.

While in this world we are often pressed down with grief and sorrow, troubles and trials. Let us then come boldly to the throne of grace, repent and mourn over our heavy load of sin, and ask Jesus to forgive us. If we truly repent we have the promise that we shall be saved. Let us walk in the path that leadeth to true happiness; then if we lay our bodies down to rest and slumber in the grave, our souls may take their flight and be with Jesus at home. Let us lay hold on the good work; let us not be so slothful, but let us be persevering and skillful in the cause of Jesus. We shall then be crowned with a crown of righteousness that shall never be taken from us. Therefore, I say take warning in time. The day of life may soon be past and then if we are not prepared, it will be forever too late.

O happy day, when my soul shall take its flight and dwell in peace at home and be forever blest.

Mount Clinton, Va.

DAVID BRUNK.

For the Herald of Truth.

Be Strong in the Lord.

The apostle had given the Ephesians many kind admonitions. He had laid before them the great work of salvation, he had declared unto them the infinite love of God, the abounding grace of our Lord Jesus Christ, and the blessed privileges which the children of God may enjoy. Then with fatherly affection he comes and teaches them to be pure, and good, and honest, and truthful, and sincere; he remembers in his admonitions,

husband and wife, children and parents, and forgetteth not even masters and servants, telling them to be obedient unto their masters; and again the masters to be kind and forbearing to their servants; thus setting before the church all these solemn and blessed duties, and knowing their weakness and their frailties, he now says in the language of the text, summing up the whole matter, "Finally my brethren, be strong in the Lord and in the power of his might."

Be strong when tempters assail you. When by any means whatever you may be inclined to depart from the ways of truth and righteousness. Be strong when sinful companions would lead you to do that which is wrong—when unprincipled and unscrupulous men would have you do that which is dishonest; be strong when you see the suffering poor, strong enough to help them; be strong when, by any means, you may feel inclined to misspend the Sabbath-day to keep it holy; be strong when wicked associates would teach you to swear, or lie, or steal, or deceive and wrong your neighbor. Always be strong enough to do right, to serve the Lord, to keep his commandments; be strong enough to let the world know that you are a christian, not that you should blow a trumpet before you and boast of your good works, but let your light shine; when your friends or companions mock and despise the name of Jesus, prove them; if they would scoff at you for your love to God, and your christian piety, be strong enough to bear it; be strong enough to walk in humility; to wear plain clothes and to condescend to men of low estate; and to show yourself an earnest, zealous christian whenever you are remembering that the Savior says, "For whosoever shall be ashamed of me and of my words, of him shall the Son of man be ashamed when he shall come in his own glory, and in his Father's and of the holy angels."

"They will not come unto me."

"I have tried as hard as I can to become a Christian" said one in answer to an earnest appeal to seek the Savior, "and there is no use in trying any longer." She was evidently much dissatisfied that the Lord had not seen fit to grant her salvation, and regarded it as God's fault that she was not converted. Instead of humbling herself before him, she hardened her heart against his loving influences, and, as far as I have ever learned, she has never become a Christian.

Is not this feeling a common one with those who are left, when others enter into the marriage Supper of the Lamb? They feel that there is partiality with God. They sought the way of life as well as others, yet one was taken and another left. Hear the words of our Lord with regard to such: "Ye will not come unto me, that ye might have life." It was not that God was not willing to save them, that Jesus did not stand with outstretched arms to welcome them, but they

would not come unto him that they might have life.

The expression "Come to Jesus," though so plain and clear to one who has sought the narrow way, is a blind one to the impenitent heart. It can see neither the "wicket gate" nor "yonder bright and shining light." But God has not left us alone in this dark cavern of guilt, to grope our way out through its labyrinths with no light to guide us. Any one who begins in earnest to seek the way of life will have the Holy Spirit sent down into his heart to guide him aright. No matter how ignorant, nor how sinful, if but the soul will turn toward God and sincerely desire to find salvation, the Spirit is ready and waiting to help him. Suppose a thousand massive bars of gold were to be weighed down for each one the moment he accepted Christ for his Savior, do you not think there would be more earnest seekers of the way? No one ever studied the map to learn the best and nearest route to the land of gold more eagerly than crowds of busy brains would study over the now neglected Bibles, to find the surest way of finding this salvation which was to yield them such large returns. Bibles would be the staple in every book-store, and other dealers would appropriate a section of their shelves to such profitable, salable articles. You would see them in the railroads and the steamboats. No one would be ashamed to read the Bible before others then. Its teaching would become a subject of discussion in mixed society, from which it is now so carefully excluded. What an object of envy some humble soul new born into the kingdom would become to thousands of others.

But what are all the mines of earth compared to heaven? Think you that Demas would not gladly give all he ever enjoyed of the riches and honors of this present world for the very lowest seat in that kingdom he once esteemed so lightly? We must search after this priceless gem as those who are indeed seeking after hidden treasures. We must be as much in earnest as the gold hunter, and as unwavering in our purpose. We must feel our need of Christ, or we shall never come to him.

We must come to him with faith in his blood. This is the second great requisite, without which all else will be unavailing. "Without faith it is impossible to please him." Believe on the Lord Jesus Christ, and thou shalt be saved. It must be a humble faith, like that of a poor man who could give no other statement of his religious experience than—

"I am a poor sinner, and nothing at all, But Jesus Christ is my all in all."

Oh there is no place for pride in God's kingdom! The door is too lowly for any to enter in with this burden upon them.

If we come to Christ with the secret feeling in our hearts that now we have wept so much, and prayed and labored so much, he ought to accept us and give us peace, we shall be turned away empty. We must be willing

to lie in his hands like clay in the hands of the potter, willing to be shaped and molded into whatever he wills.—*S. S. Times.*

Brevities.

SELECTED BY J. K. HARTZLER.

If a truth is established, objections are nothing; for the first is the result of knowledge, and the latter the result of ignorance. Perfect valor is to do without witnesses what one would do before all the world.

If a man has the right feeling he will do his duty and not make a fuss about it. It is the empty kettle that rattles.

Nothing more impairs authority than a too frequent or indiscreet use of it. If thunder itself was to be continual, it would excite no more terror than the noise of a mill.

That peace is an evil peace, that doth shut truth out of doors. If peace and truth cannot go together, truth is to be preferred, and rather to be chosen for a companion than peace.

Quietness under God's discipline is simply the willingness to let God have his own way. It is ready to go where he sends us, to bear what he lays upon us, to sit still just where he places us. Why should we try to get away from his blessed discipline?

An Indian, when asked what the Lord had done for him, gathered some dry leaves into a circle, and placing a worm in the center, set them on fire. As the flames drew nearer on every side, and were about to consume the worm—he lifted it out, and placing it on a rock, said, "This is what Jesus did for me."

Even the wicked cannot help admiring the boy who has the heart to stand by his principles—to keep patient though others are rude and insulting, to keep pure though others are vile, and not even be ashamed to own Jesus as his supreme Friend and Savior, even though others revile him.

If your son or daughter has accomplished some difficult piece of work, rendering you essential assistance; or has climbed some step in the daily drill of study; or has acquired some new accomplishment or added grace, or, better than all, has gained the victory over some bad habit or besetting sin, acknowledge it, see it, praise them for it. Let them see, by your added tenderness, the deep joy and comfort it gives you. Thus you will create a great incentive to right conduct, and lay a broad foundation for a character which shall be redolent with succulent fruit and fragrant flowers.

SYDNEY SMYTH says, "The greatest curse that can be entailed on mankind is a state of war. All the atrocious crimes committed in years of peace, all that is spent in peace by the secret corruptions, or by the thoughtless extravagance of nations, are mere trifles compared with the gigantic evils which stalk over this world in a state of war. God is forgotten in war, every principle of christianity is trampled upon."

Herald of Truth.

Elkhart, Ind., October 1872.

TO OUR SUBSCRIBERS.—If any of our subscribers do not get their papers regularly, or if any persons who send for books, &c., do not obtain them in due time, they will confer a favor by informing us, and we will do our best to have everything properly forwarded to its destination.

How to SEND MONEY.—If in sums of more than a dollar, it is best to obtain either a draft, or a Post Office money order, or where these cannot be obtained, get the letter registered.

Those of our subscribers who do not wish to take the Herald of Truth any longer, will please to inform us of the fact by letter and pay up all arrearsages, and the matter shall have our prompt attention, otherwise it will be considered that they wish to continue their subscriptions.

Autumn.—How rapidly the time passes! It seems to be but a very short time since we welcomed the pleasant spring, and now the chilly winds, the fading of the leaves, the gathering of the fruits of autumn, the shortening of the days, &c., are indications that Autumn is at hand. The people are busily employed in gathering their fruits, and preparing to be ready for the approaching winter. In practical things all appear not to be clothful.

Thus should we also be in spiritual things; prepare in time, observe and improve every opportunity to choose that good part, and first seek the kingdom of God and his righteousness; for a long and perhaps a very severe winter is at hand to all those who are not ready. Our Savior commands us to be wise, to enter into the vineyard and labor while it is day, and says, "Whoever is right, I will give you," and, "Whoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man." Solomon says, "Ho that gathereth in summer is wise."

O let us all be wise, and give ear to the words or doctrine of Jesus, and be diligent in gathering the fruits of grace, which are ripe unto the gathering. Behold, "Lift up your eyes, and look on the fields; for they are already white to the harvest." Terrible will it be with us if we neglect the time of harvest (time of grace) and let it pass by unemployed. Therefore let us all be earnestly reminded of our duty on the approach of winter, that every one may observe his calling; wisely employ his pound, that it may return with profit, and when the harvest has passed and stern winter is upon us we do not complain and say, "The harvest is past, the summer is ended, and we are not saved."

The Russian Brethren.—The four brethren from Russia of whom we have previously given accounts, have recently again made a short visit with us on their return trip from the West. They have traveled through Illinois, Missouri, Kansas, Nebraska, Colorado, Iowa, and Minnesota. They have learned a good deal about America and American institutions, and we believe, they have received a very favorable impression generally of our country and people. Two of them are spending some little time in Canada after which they will meet the third of their company and the three will sail, if the Lord will, about the first of October for Europe, to bring to their friends and kindred an account of what they have seen and heard.

It is possible that by next spring a deputation will be sent for the purpose of choosing a place to settle.

May God speed them on their journey and bring them safely again to home and friends. We feel sure that many prayers have followed these young men and many hearts are looking forward with deepest emotion to the reports they shall bring. We are confident that all our readers feel a deep interest in this important matter, and all the brethren and sisters often think of them and the trying circumstances into which they are placed by the restriction of their religious liberties, and often pray for them too.

Oh! how thankful should we feel to God for the free institutions which we enjoy and how earnestly should we try to live right and serve God, and thus endeavor to make ourselves worthy, as a Christian people, of the enjoyments of these high and glorious blessings.

The Harmonia Sacra.—We have just received a fresh supply of the Harmonia Sacra. These books are generally used among our people and contain tunes adapted to all the Hymns in our Mennonite Hymn Books, the name of the tune to which each hymn is adapted stands at the head of each hymn in the hymn book. In these books the patent note system (*shaped notes*) is used, and the book contains a good selection of church music. We shall constantly keep a supply of these books on hand and will furnish them at publisher's prices.

Detrich Philip's Works in German. A new edition of this work has just been published. Any one wishing to obtain the work can be supplied by addressing the publishers of this paper. Price,

complete, \$1.75. Without the Ehe der Christen, \$1.60. Any person taking 12 copies will receive the thirteenth copy gratis. If you wish to have the Book sent by mail, please add 20 cents for postage.

Menno Simon's Complete Works, in the English language are now ready for delivery. All who wish to obtain this valuable work may have it promptly forwarded to them, by sending in their orders to this office. The price of the work is \$4.50 cents per copy. Any person taking 12 copies will receive one gratis. We have gone to a great expense in translating and publishing the work, so that our people might have the opportunity to examine and read the writings of the eminent reformer whose name our church bears, and we hope our friends will feel an interest in selling as many copies as possible. Single copies of the work may be sent by mail, and those wishing to have them thus sent will please add 64cts to the price for postage. It may be obtained at the following places:

J. E. Barr's Bookstore, Lancaster, Pa.
J. C. Hunsicker, Berlin, Waterloo Co., Ont.
Jacob Funk, near Lino Lexington, Bucks county, Pa.
Jacob N. Brubaker, Mount Joy, Lancaster county, Pa.
John Baer's Sons, Lancaster, Pa.

The Bloody Theatre or Martyr's Mirror (in English) of the defenseless Christians, who suffered and were put to death for the testimony of Jesus, their Savior, from the time of Christ until A. D., 1660. Compiled from various authentic chronicles and testimonies and originally published in the Dutch language, written by Thieleman J. Von Bracht, carefully translated into the English language by I. Daniel Rupp, and first published in that language by David Miller, near Lampeter Square, Lancaster Co., Pa., in 1837.

It is proposed by the undersigned to republish the above work, provided a sufficient number of subscribers to warrant the undertaking can be obtained.

The size of the Book will be 8 by 11 inches, bound in leather, will contain about 1000 double column pages, printed on good white paper and will cost \$5.00.

Address. JOHN F. FUNK & BRO.
Elkhart Ind.

The subscriptions for the above work are coming in slowly. It is true a good beginning has been made, but it will require a large number of names yet before we can

think of beginning the work. We ought to have at least 1200 names before we dare make the venture of getting up a book which requires so large an outlay of means. Therefore we want our friends to work faithfully in the matter. So important a work ought to be circulated more extensively. Let some person in every neighborhood try to gather subscribers, and send them in as soon as possible.

Our Family Almanac for the Year 1873,

Is now ready for delivery. It contains the Usual Astronomical Calculations in which the old-fashioned characters of the constellations are used; also an Extract from the Centennial Almanac; a table by which the day of the week on which any date in the present century fell or will fall, with other useful and interesting tables; also a Fragment of Mennonite History, an extract showing the estimated numerical strength of the Mennonites, both in Europe and America; Calendar of Conferences, together with moral and religious essays, incidents, recipes, &c., &c., making an Almanac such as every family will find interesting, useful and edifying. The calculations are made by Lawrence J. Bach of Pennsylvania, after the manner of the old Pennsylvania Almanacs; it is well printed on good paper with several illustrations, bound in a good cover and put up in a neat and substantial form.

It is printed both in the ENGLISH and GERMAN languages.

PRICE: By mail, postage paid, per single copy, 10cts; per dozen, 70cts; 17 copies for \$1.00. 100 copies, sent by Express, \$5.00. All orders will be promptly attended to.

Address, J. F. FUNK & BRO.
Elkhart, Ind.

Conferences.

THE ANNUAL CONFERENCE for Indiana, will be held on the 11th of October, being the second Friday in the month, at Yellow Creek Meeting-house, in Elkhart county. On behalf of the church we hereby extend a cordial invitation to all brethren and sisters from other places, and especially to all our ministering brethren to meet with us on that occasion. We expect that particularly those belonging to this immediate district will all feel it their duty to be present. Those coming by railroad will stop either at Elkhart or Goshen. We shall be happy to entertain all who may feel disposed to come, and will see that they may have means of conveyance to the place of meeting. It is expected that

the communion of the Lord's Supper will be observed on Sunday the 13th at the same place.

THE SEMI-ANNUAL CONFERENCE in the Eastern District of Pennsylvania, will be held on the first Thursday in October (Oct. 3rd), in Franconia Meeting-house in Montgomery county.

THE SEMI-ANNUAL CONFERENCE in Lancaster Co., Pa., will be held on the first Friday in October, at Mellinger's Meeting-house, about three miles East of Lancaster City.

THE SEMI-ANNUAL CONFERENCE in Franklin Co., Pa., will be held on the second Friday in October, in the Meeting-house near Chambersburg in that county.

Further account of the death of Henry A. Brenneman.

In the September number of the Herald, page 138, it was mentioned that my son Henry A. Brenneman was killed by lightning in my barn on the 26th of August. It occurred however in his own barn, about one-half mile from mine. A. Seitz, the man from whom Henry and his brother Moses Brenneman bought their land, and upon which Henry lived, had come to draw wheat that he yet had in the barn, and was engaged in filling his sacks, while it was lightning and raining. Henry said he would go to the barn and help Seitz, but his wife (who was sick), and his sister persuaded him not to go out; he then called to Seitz, and said that they did not want him to go out now, and was quiet for a short time. He then said he would yet go and help Seitz a little and soon return. He soon hurriedly went out for the last time, and helped Seitz to fill the sacks, and then to tie them; and as they were standing near to each other tying the last two sacks, the terrible and death-dealing stroke of lightning came, and smote them both, together with a horse that stood near by, to the ground, but Seitz alone through God's permission arose again to tell what occurred. Henry was already in eternity—within one minute he was in health and death. It is remarkable that Seitz stood between Henry and the post from which the electric fluid came and received no injury. We can well imagine the sudden fear that came over his sick wife and his sister, who were in the house with the little child, when Seitz communicated the sad affair to them.

At the time this occurred I was from home; in the mountains of Virginia, at the Union, or Mineral Springs, where people resort to recuperate their health. It is not only the water that is considered healthful, but also the pure, mountain air. It was here where my son Henry was three years ago, and remained a short time, and desired me to go thither. As I was there at the time of Henry's death, my friends sent a neighbor after me, intending to preserve him in ice and a metallic coffin until my return, but with all

their care they were obliged to inter him on Wednesday the 28th.

On Thursday evening, the 29th about 10 o'clock one of my neighbors, accompanied by Samuel Coffman, a minister of that place, came to me, where I was quietly reposing upon my bed, in a deep sleep as was Jonas in the ship. O, how little was I aware of the waves of affliction that were rolling over my family and friends, in which they were almost sinking! I am unable to express my feelings when Bro. Coffman awakened me and said, "Your Henry is dead." It first appeared to me as a dream, but when I came to myself, and saw my neighbor, I became convinced that it must be true. Sleep at once left me. O, if I had only remained at home! At three o'clock in the morning we left the Springs, descended the mountain on horseback preceded by a brother with a torch, and after a ride of twelve miles, we came to Bro. Coffman's house, where we breakfasted. We then went three miles to Harrisonburg, where we took the cars the 30th, at 11 A.M.

Imagination fails to depict with what a heavy and sorrowful heart I pursued my journey homeward, with the hope that I might yet see my beloved son once more after my return. We arrived at Lima, safely at ten o'clock in the evening of the 31st. (We had now come a distance of over seven hundred miles). Here we were informed that Henry was already buried. I must now wait until we meet in a glorified condition. It was nearly midnight when I arrived at home; but ah, what a sorrowful meeting it was! Instead of meeting cheerful countenances as usual, there was nothing but grief and woe, weeping and lamentation. To me it was the most mournful time I have ever experienced, and were it not for the glorious hope that Henry had obtained grace and peace from God before his removal, the grief would have been unendurable to me. It is truly a very weighty and severe trial; but we must endure it with patience, and not murmur against God, for he is too wise to err, and too good and merciful to do us any injustice. We might perhaps think that if Henry had not gone to the barn, he might yet be alive, but this we do not know; and we must believe that if not a sparrow is forgotten before God, and if the very hairs of our head are numbered (Luke 12: 6, 7), that not one soul will be forgotten by him, and that he will not permit one of his children to lose his life by accident without his will. God asked Job, "Who hath divided a watercourse for the overflowing of the waters, or a way for the lightning of thunders?" 38: 25. Doubtless God himself has done it. He maketh the lightning together with the rain, Ps. 135: 7.

I must believe that Almighty God permitted this fatality to come upon us with a good design, to humble us, and to bring us nearer to him. Oh, that his good design might produce its desired effect, and that henceforth we might serve him better and love him more than we have heretofore done.

It is a matter worthy of mature reflection that Henry should be called so suddenly and so young into eternity. He will never return to us, but we may go to him, and how soon, none knoweth. "Lord, make me to know mine end, and the measure of my days, what it is; that I may know how frail I am. Behold, thou hast made my days as a hand-breadth; and mine age is as nothing before thee: verily every man at his best state is altogether vanity. Selah. Surely every man walketh in a vain show; surely they are disquieted in vain," Ps. 39: 4-6.

The age of the deceased was 27 years, 11 months, and 19 days. He leaves a sorely bereaved wife, one little son, father, mother, and eight brothers and sisters, besides many relatives and friends to mourn his early departure, yet they mourn not as those who have no hope.

"Bedenke, Mensch! das Ende,
Bedenke deinen Tod;
Der Tod kommt oft behebend;
Der heute frisch und roth,
Kann morgen und geschwinder
Hinweg gestorben sein;
Drum bilde dir, o Sünder:
Ein taeglich Sterben ein."

Although I know that it does not benefit the dead in the least to praise them (for whatsoever man soweth, that shall he also reap), yet I feel it a duty to acknowledge that he was an obedient son to me, and that he frequently did more for me than I could have required of him, or I thought I was worthy of receiving. Frequently he reminded me of my duty. In his 22nd year he united with the church, and so far as is known to me, was a faithful brother, and by all, considered as a worthy brother in the church until his death. The 13th of February 1870, he married a faithful and worthy sister, with whom he lived in peace a little more than two and a half years. He was a regular attendant at church; and at home he seldom sat without a book in his hand—generally the New Testament. It appeared to be a pleasure to him to assist any one, or to do them a favor. He was benevolent, compassionate, and friendly towards all; he was a great friend to children, and could frequently pass his time in friendly conversation with them. I hope he is now surrounded with an innumerable company of happy children in eternity.

Here follows an extract from a letter which I received from Henry while he was in Pennsylvania, about three years ago.

"Kind father, It appears that I am still spared and blessed with the privilege of writing to you again. I received your kind letter, and was truly glad to hear from you. It appears that you are considerably interested about my affairs. Your letter contained just what I was looking for. I thank you for your sentiments in such plain words, and for your advice. But now what could I say that would prove beneficial to you, or that would give you peace of mind about this subject? Methinks if you would know that I have given myself up in the hands of God saying, not mine but thy will be done in all things, and praying to him to take charge

of me, take me into his care and keeping, watch over me for good, I suppose if you could feel confident that I have thus given myself over, you would not trouble yourself; now this is what I am trying to do."

Beloved brethren and sisters in the Lord, let us also give ourselves into the care and keeping of God; be diligent, that we may be prepared and ready for the important change, which perhaps is near, "For the Son of man cometh at an hour when ye think not."

"Spar' deine Buzze nicht
Bis dass du alt wirst werden;
Du weisst nicht Zeit noch Stund'
Wie lang' du lebst auf Erden.
Wie bald verlieschet doch
Der Meuschen Leben's Licht!
Wie bald ist es geschach'n!
Spar deine Buzze nicht."

J. M. BRENNEMAN.

Correspondence.

From Branch Co., Mich.

J. F. Funk, Dear brother in the Lord, I will endeavor by the help of God, to write a few lines for the columns of the Herald of Truth. This is my first effort. My principal object is to say something concerning our Sunday-school lately commenced. It is doing very well, and numbers about seventy-five scholars and teachers. Is it not a pleasure—is it not joyful to see the young children coming every Sunday with their books in their hands to learn the ways of righteousness? It not only learns the young, but older ones may learn too. The important duties of the teacher require him to examine and search and gather information from the Holy Scriptures, so as to be able to instruct the young, and point out to them the way of truth.—yes that little word *truth* which so many times is denied. If the truth only could be more spread abroad in our land, many difficulties would be avoided. There are those who would rather tell that which is false than to tell the truth, especially if anything is to be gained by it.

We should all feel an interest in writing for the Herald of Truth, which is worthy of its name; it is a welcome visitor in our family, and I wish it would come semi-monthly. I would try to find time to peruse its pages, also to pay the difference of cost, for I think it very often is a light to my path. The accounts of the journeys of our ministers and brethren are very interesting to me.

I would be pleased to hear from all the Sunday-schools throughout the country. We would be glad to have Brother Henry, or any others to make us a visit and talk to the young. I learn through the columns of the Herald that this seems to be his chief concern to visit Sunday-schools and admonish the young. I myself am young, and feel the need of information in the cause of Christ

our great Redeemer, who has done so much for us; and yet many times we fail to do his will. I almost shudder at times to see and hear the great wickedness that prevails through the land, and yet people will continue in their ways of wickedness, and put off from day to day that all important duty of seeking Jesus.

When in church I frequently think of this little verse,

"Why should we murmur and complain,
When thus privileged to meet again;
Our heavenly Father in the skies,
Provides, and all our wants supplies."

HARVEY FRIESSNER.

Noble Center, Branch Co., Mich.

For the Herald of Truth.

The Kansas Colony.

For the satisfaction of all whom it may concern, I would say, that notwithstanding we have failed in the accomplishment of our purpose, of removing to Kansas last spring, as we had intended, the testimony of those who have removed thither, and those who have been there to see the country is altogether favorable; and from present prospects, the colony may yet prove a success, and we trust a blessing to the homeless. The idea held forth in the March number of the Herald with reference to our brethren in Russia is worthy the earnest consideration of our people in this land of freedom, and religious liberty. That our brethren who may no longer enjoy that liberty of conscience, which we so highly prize, in the land of their birth, may become sharers with us in the enjoyments of Christian liberty is indeed a matter in which we should all feel deeply interested. As intimated in the September number of the Herald, some of us think of going to Kansas soon in order if possible to learn more with reference to the prospects of the country, that we may be better able to give satisfaction to our inquirers.

To those who have been disappointed in us by not moving thither last spring as we had fully intended, I would say, that in consequence of not finding a purchaser for our property here, we could not possibly go.

DANIEL BRENNEMAN.

Elkhart, Ind.

QUIETNESS under God's discipline is simply the willingness to let God have his own way. It is ready to go where he sends us, to bear what he lays upon us, to sit still just where he places us. Why should we try to get away from his blessed discipline.

Children's Department.

Seed-Sowing.

Did you ever see a farmer's man sowing seed in a field? He first ploughs the land, and then with a bag of grain he walks over it and scatters the seed in every direction. It looks as though he were throwing it away. But for every few handfuls sown in the spring he will reap a bushel in harvest; and he will reap the kind that he sows. If he sows wheat, he will reap wheat; if he sows rye, he will reap rye; if he sows barley, he will reap barley.

Have you ever thought that in one sense, and in a very important sense too, we are all of us farmers? We are all sowing seed. The present is our spring time; the future will be our harvest. And as with the farmer in the field, so with us; we shall reap of the same kind as we sow. The seed that we sow will produce other seeds of the same kind. Let me show you how.

A little boy once did wrong; he disobeyed his father. That was a seed. It led to another act of disobedience, and then to another; and thus he went on, growing worse and worse. When he went to school he disobeyed his teacher; first once, then twice, then always. When he became a young man he disobeyed the laws of the land, and continued so doing until he committed a crime, for which he was tried in a court of justice, found guilty and sent to prison. His first act of disobedience was the seed, and all his other acts of disobedience were the fruits which that first bad act produced.

A little girl did something wrong, and when she was asked about it she was afraid to confess her fault, and so denied it. She told a lie. That was a seed, and it produced a harvest of other lies. Not long after she told another falsehood, and then another; and

so she went on until she became such a habitual liar that no one could believe her.

But, on the other hand, if we sow good seed, we shall have a good harvest. If we begin life trusting in Christ, obedient, truthful, gentle, and kind, we then sow good seed; and as this will produce fruit, we shall become more and more obedient, truthful, benevolent, and Christlike as we grow old.—S. S. Visitor.

Something for Boys to think of.

TIMES SERVING APPRENTICES.

We wouldn't give a bauble, says the Philadelphia Herald, for the young man who is continually watching his employer and the clock during working hours, who is never at his post a minute before the appointed time for beginning work, and who is always ready to abandon it the moment the hour for quitting arrives. Such youths think they are smart. They pride themselves upon being able to give the least possible amount of the agreed-upon time to their employer, and appear to have no ambition beyond that of putting in the daily work hours and getting out of sight and smell of the shop or office as speedily as possible. This is a great mistake, and one which the young man only realizes in after years.

The boy who thinks he is accomplishing a shrewd thing when he deceives his employer is indulging in a fatal delusion. Employers as a general thing are not fools. They readily detect which of the employees manifest an interest in their business, and join heart and hand in with them in endeavors to render it prosperous. The youth who displays proper zeal in regard to his master's business welfare rarely goes unrewarded, and when such an one is promoted to a more comfortable situation, is given more privileges, afforded better opportunities for learning his occupation, is paid better wages, and at the close of his apprenticeship, appointed to places of trust and profit, his time-serving companions wonder why he is thus favored. They forget, if they have failed to receive equal favors the fault is their own. They have not deserved them, are not entitled to them and consequently do not obtain them. They are properly served.

Boys, if you would be successful in life, stay away from these unworthy subterfuges. They can prove detrimental to your own interests only. They lower you in the estimation of your employer, and cannot fail to lower you in your own estimation. Be manly and honorable in all you do. Go to your place of business determined to deal fairly with your employer. Be faithful to his interests, and you will therefore promote your own. Re-

solve that you will master your profession, whatever it may be, so that when your apprenticeship is ended you can start in life a competent workman, and with habits of diligence and faithfulness to duty, which cannot but lead you on to success.

A Good Name.

A LITTLE SERMON FOR LITTLE FOLKS.

"A good name is rather to be chosen than great riches," Proverbs 22: 1.

When we say of a man that he has a good name, or a bad name, we do not mean the name which was given him when he was a child, as John, Samuel, Henry, or whatever his name may be, but we mean his character, or his behavior.

If a man is honest and kind, and does to every one as he would like to have others do to him; if he loves God, and obeys him; if he loves Jesus, and keeps his commandments, then he is a good man, and we say he has a good name. He has the name of being honest, kind, and good to every one; he has the name that he is a Christian.

Dear children, Suppose a man tells lies, curses and swears, taking the name of God in vain, steals, gets drunk, and abuses his wife and children; do we call such a man a good man? No, we say he is a bad man; every body says he is one of the worst men in the neighborhood; he has a very bad name. No one loves such a man, but all good people pity him, because he makes himself miserable and wretched by his bad acts; when a stranger asks anything about this wicked man, every one who knows him will say, he has a very bad name; he does everything that is mean and wicked.

Nearly every one would like to have a great deal of money and property,—would like to be rich. When people make good use of their riches; when they give food and clothes to the poor, or sometimes give a Bible or other good books to those who are wicked, that they may learn to love God and be good; when they try to glorify God with their riches, then it is good to be rich. People who try to do good with what God gives them in this world, make others happy, and themselves also; happy in this world, and a thousand times more happy in that world above.

Solomon was very rich, and was perhaps as happy as a rich man could be; yet he says, "A good name is rather to be chosen than great riches." Is it not strange that nearly every body tries to get rich, and yet not one half the people try to have a good name, which would be much better? It is not possible for everybody to get rich, even if they would try, but everybody can have a good name if they try real hard.

My dear little friends, little boys and girls who read this, which do you think you will try to get when you get to be men and women, riches, or a good name? If it is a good name, then you should begin now, and

try to be good boys and girls, and you will be sure to make good men and women.

There was once a little boy who used to think this to himself, "When I get to be a man, I will be honest, I will be good to everybody; I will try to love everybody, and do all the good I can; will try to be a good man, a Christian." This little boy has long since grown up to be a man, and although he is not rich, yet riches could not make him as happy as he feels when he can do good and make others happy.

Now, dear little friends, you all know that I love you very much, and wish that you might all be very happy in this world, and happy after you die; and I know there is nothing besides a good name that will ever make you real happy. O, I hope you will all try more than ever, to be good children.

Oh, dear Lord, All our help must come from thee, and thou art very good; we pray thee in the name of Jesus, help every one who reads this, to be good. O, help them that they may all love thee, and get a good name, and be all gathered into thy kingdom. Amen.

O, what can make us happy?

Can riches, honor, fame?

No—nothing else will satisfy

So much as "a good name."

The wicked have their pleasures,

In frolics, dance and play;

The rich man, with his stores and treasures,

Fares sumptuously every day.

The king who rules the nation,

And calls it all his own,

Is pleased when those of lofty station

Bow down before his throne.

Yet all these worldly treasures,

The honors, and the fame,

Cannot afford us half the pleasures

As that of "a good name."

BROTHER HENRY.

Speak the Truth.

Speak the truth at all times. Never yield to those who would mislead you into telling even the smallest falsehood, with the idea that there is no harm in it. Remember that an untruth is an untruth, be it small or great. The Savior says, "That every idle word that men shall speak, they shall give account thereof in the day of judgment." Remember also that there is not an act we do, not a word we speak, nor a thought that enters our minds, but it is seen and known by the great God who created us.

Out of love to God we should fear to tell a lie, and if we are ever tempted to utter an untruth, let us think of the fate of all liars. Read the fifth chapter of Acts and see what befell Ananias and Sapphira for telling falsehood. Solomon, in his Proverbs says, "A proud look, a lying tongue, and feet that are swift in running to mischief," are things which the Lord doth hate.

J. S.

FOOD FOR THE LAMBS.

Go to the ant, thou slug-gard; consider her ways, and be wise, Prov. 6:6.

The soul of the sluggard desireth, and hath nothing; but the soul of the diligent shall be made fat, Prov. 13:4.

The following Table will show those who wish to read the Testament in the way proposed what chapter to read each day.

| Days. | Chapter. | Days. | Chapter. |
|---------|----------|--------|----------|
| Oct. 23 | John 21 | Nov. 8 | Acts 16 |
| " 24 | Acts 1 | " 9 | " 17 |
| " 25 | " 2 | " 10 | " 18 |
| " 26 | " 3 | " 11 | " 19 |
| " 27 | " 4 | " 12 | " 20 |
| " 28 | " 5 | " 13 | " 21 |
| " 29 | " 6 | " 14 | " 22 |
| " 30 | " 7 | " 15 | " 23 |
| " 31 | " 8 | " 16 | " 24 |
| Nov. 1 | " 9 | " 17 | " 25 |
| " 2 | " 10 | " 18 | " 26 |
| " 3 | " 11 | " 19 | " 27 |
| " 4 | " 12 | " 20 | " 28 |
| " 5 | " 13 | " 21 | Rom. 1 |
| " 6 | " 14 | " 22 | " 2 |
| " 7 | " 15 | " 23 | " 3 |

This table can be written on a piece of paper and kept in the Testament for a mark.

A Pure Language.

In parts of Pennsylvania, the people of German descent, speak a language that is not well understood either by Germans or Americans. It is a dialect of their own. Both languages are corrupted and mixed. It answers their purpose. They can use it as a means of intercourse in buying and selling; but if any would send forth a literary production to be read by the world, or to be handed down to future generations, he has to employ a pure language.

So among the professed followers of Jesus a mixed language is spoken. Terms are taken from the Bible, but employed in a sense which the Bible never contemplated. A dialect is formed which neither saints nor sinners comprehend. Who can understand what is meant, when a gentleman, dressed in the height of fashion, adorned with all the ornaments that are permitted by good taste, asks before the altar of God, in his holy presence, and in the pres-

ence of a large, fashionable congregation. "Dost thou renounce the devil and all his works, the vain pomp and glory of this world, so that thou wilt not follow or be led by them?" the words are plain and simple. But when she answers, I RENOUNCE THEM ALL, without giving up, or being expected to give up, a single article of dress which fashion prescribes and the word of God forbids; or forsaking a single fashionable pleasure, one is at a loss to know in what sense this language is understood. Is it all a mockery, and a farce? Or is there a tacit understanding between the parties that the words are to be taken in a sense entirely different from their obvious import? A Sister of Charity need not employ stronger language to express her renunciation of the world. The merest worldling might not ask for a wider latitude than is, by common consent of the minister and the church, granted to those who have taken this solemn vow upon them, of the total and final renunciation of the world. So in reference to Christian experience; so in reference to the punishments of the wicked; so in reference to many other things. Scriptural terms are used to which an unscriptural meaning is affixed. New wine is put into old bottles. New pieces are sewed upon the old garment until no part of the original is seen. Supernatural words are employed to designate a purely natural religion. Philosophy steals the garb and the language of christianity, in order the more effectually to supplant it.

If we would be the Lord's when he makes up his jewels, and have our words written in his book of remembrance (See Mal. 3:16), we must see to it that we speak a pure language. We must not mingle unnecessarily with the world, lest we drink in their spirit and adopt their language.

To destroy the nationality of a people, you have but to destroy their language. Russia does not allow the inhabitants of Poland to use the language of their fathers, because she would absorb them as a part of her empire. Christians who have had a good experience, are certain to lose their spirituality when they smooth down their words to suit the ears of the polite. Talk like the world and you will become like the world.

HOLD FAST THE FORM OF SOUND WORDS, IN FAITH AND LOVE WHICH IS IN CHRIST JESUS. 2 Timothy 1:13.
—*Earnest Christian.*

Begin with God.

In every affair of life, begin with God. Consult him in everything that concerns you. View him as the author of all your blessings and all your hopes, as your best friend and your eternal portion. Meditate on him in this view, with a continued renewal of your trust in him, and a daily surrender of yourself to him, till you feel that you love him most entirely, that you serve him with sincere delight, and that you cannot live a day without God.

You know yourself to be a man, and indigent creature, and a sinner, and you profess to be a christian, a disciple of the blessed Jesus; but never think you know Christ or yourself as you ought, till you find a daily need of him for righteousness and strength, for pardon and sanctification; and let him be your constant introducer to the great God, though he sit upon a throne of grace. Remember his own words, "No man cometh to the Father but by me."

Make prayer a pleasure, and not a task, and then you will not forget it. If ever you have lived in a praying family, never let it be your fault if you do not live in one always. Believe that day, that hour, or those minutes, to be all wasted and lost which any worldly pretenses would tempt you to save out of the public worship of the church, the certain and constant duties of the closet, or any necessary services for God and godliness. Beware lest a blast attend it, and not a blessing. If God had not reserved one day in seven to himself, I fear religion would have been lost to the world; every day of the week is exposed to a curse which has no morning religion.

See that you watch and labor as well as pray. Diligence and dependence must be united in the practice of every christian. The hand of the diligent, and the blessing of the Lord, join together to make us rich in the treasures of body or mind, of time or eternity.—*Christian Banner.*

By taking revenge, a man is but even with his enemy; but in passing over it, he is superior.

LINES

on the death of JACOB S. HERSHEY, who died the 2nd of Aug., aged 44 years, 4 mos., and 20 days. Selected by his sister.

FAREWELL, DEAR WIFE AND CHILDREN.

The hour of my departure's come,
I hear the voice that calls me home,
At last, O Lord! let trouble cease,
And let thy servant die in peace.

The race appointed I have run,
The combat's o'er, the prize is won:
And now my witness is on high,
And now my record's in the sky.

Not in my innocence I trust,
I bow before thee in the dust,
And through my Savior's blood alone,
I look for mercy at thy throne.

I leave the world without a tear,
Save for the loved ones held so dear;
So heal their sorrows Lord, descend,
And to the friendless prove a friend.

I come, I come, at thy command,
I give my spirit to thy hand;
Stretch forth thine everlasting arms,
And shield me in the last alarms.

The hour of my departure's come,
I hear the voice that calls me home,
Now, O my God, let trouble cease,
Now let thy servant die in peace.

A Warning Voice.

Return, return, O man return.
Quit all your evil ways.
Before your soul is doomed to burn
In everlasting flames.

O sinner, turn and serve the Lord
While yet 'tis called to-day.
Before the night upon you fall
And wait your soul away.

Believe on Jesus Christ your Lord,
And serve him day by day.
That you may all his truth regard,
And banish sin away.

The time is precious here on earth,
While in these latter days;
O Lord, wilt thou remember us,
And help us thee to praise.

FAITH is a tender plant, which grows up only with careful nurture. It is not called forth by indolently listening to sermons, or critically judging of the preacher's doctrine; but by laboring diligently day and night, by keeping down all sinful thoughts and desires, by much self-denial by contemplating the life and death of Jesus as set forth in the services of the church, by meditating on the deeds of holy men of old, by devout participation in the ordinances and sacraments of the church, which were mercifully prepared by our heavenly Father for this very purpose.—*Rev. W. Gresley.*

What Is Needed.

Not eloquence in the pulpit nor wealth in the pews, but the reviving influence of the Holy Spirit. Spurgeon says—"The Holy Spirit is able to make the word as successful now as in the days of the apostles. He can bring in by hundreds and thousands as easily as by ones and twos. The reason why we are not more prosperous is, that we have not the Holy Spirit with us in might and power as in early times. If we had the Spirit sealing our ministry with power, it would signify very little about our talent. Men might be poor and uneducated; their words might be broken and ungrammatical; there might be none of the polished periods of Hall or glorious thunders of Chalmers; but if the might of the Spirit attended them, the humblest evangelist would be more successful than the most eloquent of preachers. It is extraordinary grace, not talent, that wins the day. It is extraordinary spiritual power that we need. Mental power fills a chapel; but spiritual power fills the church. O, we know some before whom we shrink into nothing as to talent, but who have no spiritual power, and when they speak they have not the Holy Spirit with them; but we know others—simple-hearted, worldly men, who speak their country dialect, and who stand up to preach in their country place, and the Spirit of God clothes every word with power. Hearts are broken, souls are saved and sinners are born again. O, Spirit of the living God, we want thee! Thou art the life, the soul, the source of the people's success. Without thee they can do nothing; with thee, they can do everything."

The Perfect One.

JESUS, the well beloved Son of God, is the only one altogether lovely. He only is "the chiefest among ten thousand," of whom David was but an imperfect type, even when it was said of him that he was a man after God's own heart. It is Jesus, the "son of David," who is without fault, truly in all things a perfect and upright one. "No man after mine own heart, which shall fulfill all my will," Acts 13:22. No other one of the human family is perfect in knowledge. All are liable to be mistaken. Jesus only is infallible. It is only by keeping very near to him that we are safe from the wiles of the adversary, who, if he may not devour, yet would by all means in his power strive to ensnare us by

leading us to embrace error. Some of the errors which he advocates are very dangerous, and if adhered to will result in death.

The christian is liable to be assailed on every hand by these errors, and they often come in such a guise that many receive them as truth. They are adapted in such a way to our infirmities and weaknesses, that unless we are kept by the power of God, we are sure to fall into the snare. If we "lean to our own understanding," or trust in our own wisdom, we cannot escape. But we may trust in Jesus, be led by him, and then we are safe. We may hear the rumbling of the opposing thunders, but they can never shake the Eternal Rock, which is our refuge. Children, cling close to Jesus. He is the perfect one. He will keep you in perfect peace, if you trust in and obey him.—*Selected.*

The Old Man in the Stylish Church.

BY JOHN H. YATER.

[The following Poem, which was handed to us by a brother, contains so vivid a picture of the condition of christianity in many places, especially in many of our large cities, that we give it a place in the Herald. These costly churches, and this exalted style of living and worshipping is certainly not favorable to vital piety, or a living christianity, when the poor are despised, and only the wealthy respected. Let us take heed that we despise not one of these little ones, remembering that Jesus was the special friend of the poor and the outcast, and that with him there is no respect of person; before his throne a pure heart, a living faith and not wealth or fine clothes will avail.]

Well, wife, I've been to church to-day—
I been to a stylish one—
And seeing you can't go from home,
I'll tell you what was done;
You would have been surprised to see
What I saw there to-day;
The sisters were fixed up so fine,
They hardly bowed to pray.

I had on these coarse clothes of mine—
Not much the worse for wear—
But, then, they knew I wasn't one
They call a millionaire;
So they led the old man to a seat
Away back by the door;
'Twas bookless and uncushioned,
A reserved seat for the poor.

Pretty soon there came a stranger
With gold ring and clothing fine;
They led him to a cushioned seat
Far in advance of mine;
I thought that wasn't exactly right
To seat him up so near,
When he was young, and I was old,
And very hard to hear.

But, then, there's no accounting
For what some people do;
The finest clothing now-a-days,
Oft gets the finest pay;
But when we reach the blessed home,
All undressed by sin,
We'll see wealth begging at the gate,
While poverty goes in.

I could not hear the sermon,
I sat so far away,
So through the hours of service,
I could only "watch and pray;

Watch the doings of the christians
Sitting near me, round about;
Pray that God would make them pure within
As they were pure without.

While I sat, looking all around
Upon the rich and great,
I kept thinking of the rich man,
And the beggar at his gate;
How, by all but dogs forsaken,
The poor beggar's form grew cold,
And the angels bore his spirit
To mansions built of gold.

How, at last the rich man perished,
And his spirit took its flight
From the purple and fine linen
To the home of endless night;
There he learned, as he stood gazing
At the beggar in the sky,
"It is not all of life to live,
Nor all of death to die."

I doubt not there were wealthy sires
In that religious fold
Who went up from their dwellings
Like the Pharisee of old;
Then returned home from their worship
With a head uplifted high,
To spurn the hungry from their door
With naught to satisfy.

Out, out! with such professions;
They are doing more to-day
To stop the weary sinner from
The gospel's shining way
Than all the books of infidels;
Than all that has been tried
Since Christ was born in Bethlehem—
Since Christ was crucified.

How simple are the works of God,
And yet how very grand—
The shells in ocean caverns,
The flowers on the land—
He glides the clouds of evening with
The gold-light from his throne,
Not for the rich man only;
Not for the poor alone.

Then why should man look down on man,
Because of lack of gold?
Why seat him in the poorest pew
Because his clothes are old?
A heart with noble motives—
A heart that God has blest—
May be beating heaven's music
'Neath that faded coat and vest.

I am old—I may be childish—
But I love simplicity;
I love to see it shining in
A christian's piety;
Jesus told us in his sermon,
In Judea's mountains wild,
He that wants to go to heaven
Must be like a little child.

Our heads are growing gray, dear wife—
Our hearts are beating slow—
In a little while the Master
Will call for us to go;
When we reach the pearly gateways,
And look with joyful eyes,
We'll see no stylish worship in
The temple of the skies.

Condescension of God.

Notwithstanding there is such a revelation of God in his word, in the book of providences, yet the Scripture says, "Lo these are parts of his ways, but how little a portion is heard of him;" so great is God above all we have read, heard, or seen of

him either in the Bible, or heaven, or earth, or sea, or whatever else is to be understood. But now that a poor mortal, a lump of sinful flesh, or, as the Scriptures phrase it, poor dust and ashes, should be in favor, in the heart, and wrapped up in the compassion of such a God! O amazing; O astonishing consideration! And yet, "this God is our God for ever and ever."—*Bunyan.*

For the Herald of Truth.

Crowding Thoughts.

It is a very desirable accomplishment to be able to say much in a few words—and to say it well. Let us try, in writing and in speaking for the edification of others, to crowd our thoughts together into as few words as possible. When I have nothing to say, let me be silent, rather than occupy time in saying empty words. When I have anything to say, let me feel its importance, begin at once, and say it, and when I am done, stop at once, without trying to fill my sheet, or speak to the end of the hour.

Clover Hill, Pa.

A FRIEND.

A COGENT argument not to be weary in well doing is, that Christ was not weary. What if he had been weary? what if in his rugged, thorny path, and bearing the ponderous load of a world's atonement, he had omitted even one duty, or shrunk from even one pang? Heaven, earth, and hell would have been convulsed, and our hopes buried beyond resurrection. But no! He endured to the end, and finished the work which was given him to do; and while thereby he made possible our salvation, "He left us an example that we should follow it."

There is not a case of misconduct of any good man mentioned in the Bible, which had not its origin in want of vigilance.

Obituary.

By request I will give the readers of the Herald an account of the untimely death of our esteemed friend, JOSEPH M. FRETS, near Winesburg, Holmes County, Ohio, which was occasioned by drowning. This took place on Tuesday evening, June the 25th, and was, as near as I could learn through eye witnesses, as follows.

He had been helping one of his neighbors, John Bixler, to raise a dwelling house. After supper he, with a number of young men, went to a mill-dam near by, owned by Cornelius Lowe. Just below one of the gates there was a deep place which had an offset in its bed a few steps from the edge of the water, and was about ten feet deep. There some of the young men went in, asking Joseph to go along; at first he refused to do so,

but yielded at length to their request, telling them that they must not let him drown. He waded in till he came to the offset, and stepping forward he went beyond his depth, and all the efforts of his frightened companions to rescue him were of no avail until he had sunk for the last time. Many others soon came to the place, and efforts were made to restore life, but it was too late—the soul had taken its flight.

He was 23 years, 1 month, and 20 days old, and was the only son of Andrew Frets, who formerly lived in Bucks Co., Pa. He was a member of the M. E. Church, and we have reason to believe that in the morning of the resurrection he will come forth to receive a crown of eternal life.

An unusually large concourse of people followed his remains to their last resting place. Funeral sermon by Rev. T. H. D. Bell of Middletown, O., from the words, "I have fought a good fight, I have finished my course, I have kept the faith," 2 Tim. 3:7. Winesburg, Ohio. H. A. MUMAW.

Died.

On the 27th of May, in Markham, York Co., Ontario, of inflammation of the lungs, David A., only son of John F. and Martha Reesor, aged 24 yrs., 4 mos., and 14 days. On the 29th the funeral took place, when a sorrowful wife, two sisters, and parents, together with a large concourse of friends and relatives followed him to the grave (Wesman's grave-yard), where services were held in German and English, from the text selected by the deceased on his death-bed, Rev. 14:13. He was respected and beloved by all who were acquainted with him. During the time of his severe illness of about two weeks, he was led by the grace of God to a sense of his hopeless condition without Christ, which caused him, through earnest prayer, to seek for mercy, which was not in vain, but also found that blessing, which could enable him to say, I know that Jesus is mine, and thus resigned to the will of God; he made choice of the above text and departed, we trust in peace.

On the 6th of June, in Lagrange Co., Ind., at the residence of his son-in-law, Christian Baumgreger, from the effects of a cold, Peter Baumgreger, aged about 70 years. Sermon by John Nusbaum and H. Miller.

On the 8th of July, in Lancaster Co., Pa., of consumption, Daniel Brenneman, aged 61 years, 6 months, and 28 days. He was a brother in the Mennonite church. Before his death he said he was ready to die. He leaves a widow and four children to mourn their loss. He was buried the 10th, on which occasion appropriate remarks were made by Amos Herr, in English, and by Joseph Burkholder in German.

On the 29th of August, in Lancaster Co., Pa., Catharine Warfield (widow), at the advanced age of 82 years, 2 months, and 10 days. She was a member of the Mennonite church, and said she had a hope in her Redeemer, and had a desire to depart and be with him. She was buried on the 31st. Funeral discourse by Martin Miller, sr., in German, and Amos Herr, in English, from Rev. 7: 16, 17.

On the 18th of August, in Shelby Co., Mo., of brain fever, Emmanuel Joseph, son of Jacob and Sarah Greff, aged 1 month and 15 days. Sermon by Benjamin Hershey and Abm. Lapp, from Luke 18: 15—17.

On the 27th of August, in Fayette Co., Pa., Jacob D. Overholt, at the age of 68 years, and 21 days. He was sick but a few days. He leaves a widow and five children to mourn their loss, but they need not mourn as those who have no hope. He was a faithful brother in the Mennonite church for a long time. Sermon by—Garet, in English, and Jonas Blough in German.

On the 22nd of August, in Medina Co., Ohio, of senility, Alphaeus, son of John, and Hannah Koppes, aged 3 years, 2 months, and 7 days. Sermon by Henry Beery from Mark 10: 13—16. On the 20th of August, in Wayne Co., Ohio, of the infirmities of old age, Mary Hyde, aged 83 years, 7 months, and 7 days. She was a sister in the Mennonite church for many years. Appropriate remarks on the occasion were made by Henry Beery in German, and by F. R. Kratz in English, from Rev. 14: 13.

On the 25th of August, in Hamilton Co., Ind., of inflammation of the bowels, Flora A., daughter of John and Elizabeth Kaufman, aged 2 years, 2 months, and 4 days. Sermon by Elias Caylor from Job 14: 14.

In Concord township, Elkhart Co., Ind., on the 27th of August, of consumption, Daniel Vandlen, aged 45 years, 3 months, and 6 days. He was buried on the 29th. Funeral discourse by J. F. Funk, from Eph. 5: 15, 16. He leaves a deeply afflicted widow and four children to mourn their loss.

On the 18th of August, in Whiteside Co., Ill., Bro. Henry Schnauvel, aged 43 years, 8 months, and 5 days. Funeral discourse by Henry Nice, John Kornhaus, and Abm. Ebersole.

On the 24th of August, of the same place, a daughter of Henry Schnauvel died, aged about 10 months.

On the 16th of September, of the same place, Barbara Ebersole, aged 15 years, 7 months, and 28 days. Sermon by Henry Nice, and Abraham Ebersole.

In Elkhart Co., Ind., on the 13th of September, of cholera infantum, Margaret, daughter of Jacob and Barbara Yoder, aged 1 year, 3 months, and 10 days. Buried at Yellow Creek on the following Sunday, where discourses appropriate to the occasion were delivered by Daniel Brenneman and J. F. Funk, from Rev. 21: 4.

On the 9th of September, on Pretty Prairie, Lagrange Co., Ind., Sarah, daughter of Samuel K. Yoder, aged 6 months, and 15 days. Funeral discourse by Peter Long in English, from 1 Cor. 15: 20; and by C. Werry, from Matt. 11: 14.

Fell asleep in Jesus, on the 14th of August, in Dumfries township, Waterloo county, Ontario, Solomon Gehman, aged 71 years, 10 months, and 12 days. He was afflicted for over a year with dropsy, which finally settled on his heart. He was confined to his bed only three days, during which time he suffered great pain, which he bore with christian patience. He was buried on the 17th, followed to the grave by a large concourse of friends and relatives, upon which occasion Daniel High preached a discourse in German, from 2 Tim. 4: 7, 8, and John McNelly in the English language.

The deceased was born in Herford township, Berks county, Pa., and his father John Gehman was a minister in the Mennonite church 28 years, in Upper Milford, Lehigh county, Pa. In his youth Solomon emigrated to Canada, in the year 1822, where his neighbors at that time were Indians. He was married to Catharine Bechtel in 1827. In 1845 his first wife died, and in 1849 he was married a second time to widow Magdalena Weiler, whose maiden name was Good. With his first wife he had 10 children, two of whom are dead. With his last wife he had 3 children of whom also one died. He leaves a deeply afflicted widow and ten children to mourn their loss. May God grant them grace, and though it be through many tears and much tribulation, to be brought many years and much tribulation, to be brought many years and much tribulation, to be brought many years and much tribulation,

and prepare themselves for the home of the blessed in his eternal kingdom.

"Weep not around my bier,
When I am laid to rest;
Nor drop the friendly tear
Upon my head.
Afar in yonder sky
I'll find my home,
And wait in realms of light
For you to come."

Letters Received.

P. Y. Lehman, Philip Schmutz, J. D. H. (2), Jacob B. Huber, Benj. Eichler, Daniel Shenk, Anna H. Stoner, M. Kilmer, Henry Weiss, A. J. Yoder.

MONEY LETTERS.

A—John Albrecht \$1 50.
B—J. H. Basinger 50cts; B Baechler \$3 60; H G Bowman \$1; David Brech \$2; Samuel Betzner \$1; paid to Oct. 73. John Barkey \$1; Lucy Blosser \$1; Mary Beery \$1 50; C C Beery \$1; Noah Blosser \$1; J. Borntrager \$1 60; Joseph Beery 75cts; Chr. Borntrager \$1 50; Jacob Brand Beery 75cts; Geo. Beery 20cts; Saml Buckwalter 20cts; Jacob Blosser \$7 40, send P O address of John Garber and John Friday each \$1 60; Moses Brenneman \$1 50; A Breninger \$1; Noah Bechtel \$2 15; Geo. Beery 60cts; Abm Bechtel \$2 25.

C—Chr. Christner \$1; Jacob Clause \$1.
D—Daniel F. Driver \$3 20.
E—Joseph Eigeist \$1; Mary Ebersole \$1 50.
F—Barbara E. Frey \$1; A J Fretz 10cts.
G—Franklin Grobb \$1; Mattie Glick \$1.
H—Moses Hostetler \$1; Margaret Hostetler \$3; D E Hartzler 30cts; John S. Hallman \$3; J. B. Huber \$1; John Hostetler \$1; Ulrich J. B. Huber 30cts; David Hirshey \$3; Philip Hirshey \$1.

J—Nicholas Johnson \$1 20.
K—Joseph Kurtz \$1 00; C. Kaufman \$1 50; Jacob King \$1 10; John L. Kreider 50cts, paid to Jan 1873; Jacob Kaufman \$1; C. Knebel 10cts; Isaac B. King \$1; Jonas Kaufman 2cts.
L—Joseph Longenecker 50cts; Isaac C. Lehman \$1 20; Christian Litwiler \$1; Samuel Lehman 7cts.

M—Jacob Miller sr 10cts; Wm W. Moyer 25cts; G. P. Marner 40cts; Amos Metzler 60cts; Peter S. Miller 12cts; Samuel Martin \$1; Amos Mumaw \$1 75.
N—Jacob Newcomer \$1 25, please send P O address; Peter Nafziger \$1; David Nold \$1, please send your P O address; Jacob Naffziger \$1; Amos Neff 70cts; A. B. Nissley \$1.

O—Mary Odenwald \$2; Benj. Rohrer \$1; Jacob Riser \$1; Samuel Reichart \$1; Emma S. Rittenhouse \$1; A. Rosenberger \$1 50; Rev. C. Ropp \$1; John Rife 20cts; N. Riser \$1; Henry E. Rextrode \$2.

S—Jos. D. Schlachach \$1; Andrew S. Stauffer \$1; M. Stutzman \$1; H. Strohm \$1 50; L. St. St. \$1; Mrs. E. K. Storer \$1; John J. Stutzman \$1 70; Elizabeth Sommer \$1; Jacob Strickler \$1 70; Noah Shank \$1; Peter Schrock 75cts; Amos Stoltzfus 50cts; David Springer \$1; John Strehel \$1; John Snyder \$1 25.

T—David Troyer 2cts.
W—Christian Winkle \$1; P. Widenman \$2 15; Anthony Winkler \$1 10; P. Widenman 75cts.

Y—A. W. Yoder \$1; Catharine N. Yoder \$1 50.

Z—Christian Zehr 45cts; B. Zook 2cts.
For books, Jonas D. Troyer \$20 75; Joseph Bureky \$11 45; Abm. Schneek \$1 50; David W. Goudie \$1; Isaac C. Lehman \$2 27; C. K. Miller \$1; John J. Yoder \$1 50; Levi Book \$2 10; John C. Hunsicker \$10; Martha Long \$5.

Missouri Relief. From the church in Markham, Ontario, sent by C. B. Hoover \$48.

TIME TABLE.

Lake Shore & Michigan Southern Railroad.

Passenger trains on and after June 2nd, 1872, leave Elkhart as follows:

GOING EAST.

| | | |
|-------------------------|--------------|-------------|
| Accommodation, | (Air Line), | 12.05 p. m. |
| Special New York Expr., | (Air Line) | 1.40 p. m. |
| Atlantic Express, | (Air Line) | 9.55 p. m. |
| Night Express, | (Main Line), | 1.10 a. m. |
| Mail, | | 12.10 p. m. |
| Grand Rapids, | (Main Line) | 2.45 p. m. |

GOING WEST.

| | |
|-------------------------|------------|
| Special Chicago Express | 4.00 p. m. |
| Night Express, | 2.40 a. m. |
| Pacific Express, | 4.10 a. m. |
| Accommodation, | 5.00 p. m. |
| Elkhart Accommodation, | 6.00 a. m. |

Grand Rapids train arrives from White Pigeon at 1.30 p. m., and returns at 2.45 p. m.
Cincinnati, Wabash and Michigan train arrives via Goshen at 11.35 a. m., and departs via Goshen at 1.45 p. m.

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| | |
|--|--------|
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| " hundred, by express, at purchasers' expense, " " " " | 7 50 |

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| | |
|--|----|
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| Spiegel der Taufe (Ger.) | 40 |

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A RELIGIOUS MONTHLY JOURNAL.

"How beautiful are the feet of them that preach the Gospel of Peace."

Vol. 9.—No. 11.

ELKHART, INDIANA, NOVEMBER 1872.

Whole No. 107.

The Invitation.

Come unto me, ye weary,
The Savior smiling said;
Come unto me, ye hungry,
And feed on heavenly bread.

Come unto me, ye weary,
And drink of living streams;
Come, ye who dwell in darkness,
Where light eternal beams.

Come, ye who sit in darkness,
And I will give you joy;
Come, ye who live in sorrow,
Where sorrow ne'er shall cloy.

Come, ye who're sick of sinning,
And I'll your sins forgive;
Come unto me, ye dying,
Come, and forever live.

Come, ye who have afflictions,
Cast your care upon the Lord,
And he will help you bear them—
He's promised in his word.

Those who in him do rest their hope,
Shall have a lasting home
(When present things are passed away),
In that bright world to come.

For the Herald of Truth.

An Exhortation.

Dear Reader, It is through the grace of God that I, a poor, unworthy sinner, yet have an existence in this day of salvation. It is not through any works which I have done that the All-wise God has preserved me from the unknown world. Oh no! when I compare my conduct with the word of God I see my nothingness, I feel myself the chief of sinners, and with David I wonder and say, "Lord what is man, that thou art mindful of him." From the sole of the foot even unto the head, there is no soundness in me; I am full of wounds, and bruises, and putrefying sores. This I must confess, dear reader, with due reverence to God that I have been brought to see the evil that is in my heart, by nature, by him who is omniscient and omnipresent, who is the searcher of every heart and judge of all the earth.

When I consider the many calls from God that I have resisted, and by willfully rejecting them I am amazed that God still loved me. Oh, had it not been for that merciful God, who breathes nothing but pure love and compassion on the human family, long ere this my body would have been mouldering in the earth, and my spirit await-

ing to be called forth to judgment by the sound of the last trumpet, there to stand trembling before a just God, and receive the just sentence from him whom I had offended, "Depart from me all ye workers of iniquity," down to a world of torment and never-ending despair.

Dear reader, when I look back upon my past life, my heart is grieved to think how unwise are the actions of man in his youthful years; how he rejects the calls of a loving Savior who is pleading for him, yet man still waits for a more convenient season; but alas, the convenient season may never come. Years may pass by, opportunities slip, the soft and tender heart grows harder, the mind more stubborn, the understanding more darkened, yet God ceases not to plead and call. Oh what a patient and loving father! Young reader, is it not unwise in you thus to grieve the Holy Spirit? Will you cause the holy angels to weep for you? Will you have the bleeding Lamb of God to mourn the loss of your poor soul? Will you have the Father to withdraw his convicting grace from you, to give you over to hardness of heart? If not, turn, and no longer grieve the Holy Spirit. Do not disregard God's free salvation, as I have done, by putting it off for a more convenient season. That more convenient season is but a snare of the enemy.

I have now passed two-score years, and have never seen a more convenient season. Had I heeded the enemy of souls, than I found in my youth. If I had given heed to the first call of the enemy, and waited for a more convenient season, no doubt many gloomy years would have been passed, many afflictions and stripes not felt, and many promises not broken. When God saw fit to lay me on a bed of affliction, and in pain I cried to him to restore my health, to spare me yet a little while, then I would leave off sinning and live a godly life the remainder of my days. But the vows were soon broken and forgotten, and the convenient time was put off.

Dear reader, be not so careless as I have been. Do not delay the salvation of your soul from day to day, or from year to year. Spend not your youthful days in the service of the enemy—the deceiver and destroyer of your precious souls. Whatever of time is granted unto you, spend it in the service of Jesus Christ—he who loves you, who has suffered so much to secure your eternal hap-

piness. You may have lost your mother, a I did mine in childhood, and have none to watch over you, and give you kind advice. This was my lot, however my mother had sown a good seed that has never been forgotten, and to-day it is yet vivid in my memory. Praise God that I now can cherish the hope that I had a godfearing mother, who I hope is at rest, and awaiting the welcome sound, Come up higher, enter into the rest prepared for all those who love the Lord.

Some of you, dear readers, who read this epistle have had pious parents that have passed into eternity. Do you follow their example, or reflect on their kind admonitions, though they be dead yet speak? Frequently have the words of my departed mother come home to my heart; often have they spoken to me in midnight's hour when carousing, blaspheming my God, and leading my young companions in the broad way to eternal ruin. Dear reader, take warning; lead not such a life as I did in my youth some of my companions have passed from time to eternity, and I fear unprepared to meet their God, while I helped them on in sin and folly—to put off the needful work. Oh what a wicked heart I had! Can Jesus change and cleanse it? Yes. I will arise and go to Jesus with a broken heart. I will go mourning all the day long. Bowed down with a sin-sick soul, I will cry aloud and say, Father, I have sinned in thy sight, do thou have mercy on me. I am undone, give me a new and clean heart, washed in the blood of thy dear Son, Jesus. By grace, humble me in the dust of humility that I may die to all self. Be thou my strength in time of need. Lord and teach me to do thy holy will. Oh, let thy pure and holy spirit become life and power in my soul. Let my eye by faith see the salvation of God. Change my heart into a king-dom of love and peace as thou art, that thy meek and lowly Spirit may rule and reign therein.

Come mourning and weeping souls that have set out with me in the service of God, and have enlisted under the blood-stained banner of Jesus. Give not up the struggle; fight valiantly with the sword of the Spirit. If dark clouds arise, be not dismayed. Meditate on the glorious promise of the Savior, for he will fulfill them. His promises are sure to all who put their trust in him for salvation. Let us continue to persevere manfully, yea, rejoicing in hope; patient in tribula-

tion; continue fervent in prayer; not slothful in business; but fervent in spirit with ardent love in our hearts, so that nothing can separate us from the love which we have in Christ Jesus.

Dear brothers and sisters in Christ, we have but a short time to live here in this trying world; we should ask ourselves the question, Are we prepared to go hence? Is heaven our home, the treasure to which our hearts are clinging? or are our affections still placed upon things of the earth? If so, let us at once abandon them, and strive to obtain that rest prepared for all those who love the Lord Jesus Christ. I hope to meet all who hold out faithful to the end, where sorrow and afflictions are felt and known no more. May God speed us on to a happy end is my prayer.

B. F. NEWCOMER.

Medway, Ohio.

Translated from the "Gemeindeblatt."

Origin of the Mennonite Church, and the Life of Menno.

Continued.

After John Landis, who was beheaded in Zurich, in 1614, on account of his faith, and the scriptural baptism, the Anabaptists had peace for a time in Switzerland, until about the year 1635, when a severe persecution commenced anew against them. The occasion thereto was the conversion of a respectable, wealthy, and honorable man in the city of Zurich, who was chosen by the government to an ensigncy, whereby he came into a military position which caused him great distress of mind, as he did not wish to be engaged in warfare. He sought counsel from the Anabaptists, who acknowledged him as being worthy of belief, and received him, through baptism as a beloved brother in the church. The government, through the instigation of the learned, being embittered, gave as a pretense for the persecution, the command that all the Anabaptists should go to church with them and attend divine service. But as they were unwilling to do so, many of them were imprisoned, all of whom except three escaped, and fled from the hands of their persecutors. On this wise the persecution again commenced. The manner in which the then ruling reformed government, through artifice, took the means and possessions of the Anabaptists, has already been related in a former number.

In the Martyr's Mirror it is said that the authorities of the city of Zurich sent forth their servants in the month of May, 1637, with companies, who entered the houses of the believers, with rage, excess, cursing and swearing, ripping and tearing, like ravening wolves among a flock of sheep, and took with them all they could catch, without sparing any, young and old, men and women, those with child and the suckling, the sick and well. They were all cast into a very damp prison, where they suffered much misery and distress. Some of them died in du-

rance, being unable to bear the severity of the prison. It is further stated that about the year 1638, a persecution of great violence broke out, so that thirty headless (Police) broke into the houses of the Anabaptists, and defenseless christians, like a tempest, made numerous watchfires, stormed and raged, broke open windows and doors, ran through the houses with drawn swords, and then drank and rioted worse than a set of common soldiers.

Since the death of Hans Landis, in 1614, it was very seldom that the Anabaptists were punished with death by the sword on account of their faith, but they were cast into poor, damp prisons, with scarcely any thing to eat, and in many other ways, inhumanly treated, so that many of them died a miserable death in prison. In the year 1640, in Wadiswil, an old brother, named Rudolph Bachman, was apprehended; but as he was unable to walk, by reason of his advanced age, and extreme debility, he was conveyed on a sleigh from his house to the prison, which was a great way off. They subsequently kept him in irons for a length of time at the nearest inn; and because he remained true to his faith, they kept him incarcerated until he died.

Henry Frick was shut up in the Council house, and so unmercifully ill-treated that in his weakness of mind he gave way and consented to whatever was required of him, whereupon he was released, but afterwards he bitterly repented and preferred to be again imprisoned. Meanwhile, the magistracy ordered that his two large estates, and money and papers to the value of thirteen thousand florins should be taken from him. After he had escaped the second time from his imprisonment, he was sorely persecuted, and was obliged to wander about in misery and poverty.

During the time that Hans Kinger was confined in the council house at Zurich, his wife who four days previously had been confined, and was yet very sick, was unexpectedly assailed, and also filled with fear, by the raging and cursing of the servants of the government, that she unexpectedly fell into a hole of water, where her persecutors did not soon find her, but when they did find her she was made fast to a chain, and the servants of the house were commanded, under threats of severe punishment not to permit her to go out of the house; but one of them did assist her by night to escape.

Felix Landis, another pious, godfearing brother was cast in the Othenbach prison at Zurich, and treated with merciless rigor; for they gave him nothing to eat for several days, so that one of the criminals who was confined in an adjoining cell, had compassion on him, and with difficulty conveyed food to him through an opening in the partition. When the door-keepers observed this, they removed him to another prison. At length they gave him some food, but his digestive organs were so impaired by long continued fasting, that his stomach refused to retain its food. In this state of weakness

they carried him to the church, during the sermon and threw him under a bench, where he immediately expired, having previously commended his soul to God. His wife, also was confined in the same prison nearly four years. During this period they treated her not only unmercifully, but disgracefully. Meantime, the authorities dispersed her family, drove her children among strangers, and then confiscated her house and furniture, and sold them for five thousand florins. But the rejected and forsaken consoled themselves, according to the words of the apostle: "Ye took joyfully the spoiling of your goods, knowing in yourselves that ye have in heaven a better and an enduring substance," Heb. 10: 34.

In such a cruel manner were the Anabaptists persecuted for a long time; but notwithstanding all these persecutions, their churches have prospered and rapidly increased; for many persons, even through these inhuman persecutions were made remindful of their doctrines, obtained scriptural knowledge of them, and were convinced by the quiet forbearance of these defenseless christians; especially were they convinced of the truth of scriptural baptism, on account of which in particular were the Anabaptists so sorely persecuted.

From the year 1660 until 1671, the persecutions appear to have remained quiet; at least there is nothing recorded about them during this period in the Martyr's Mirror. But in the year 1671, in the canton of Berne, again commenced another terrible persecution against the poor sufferers, the Anabaptists, which the government of that place would not abate until they were entirely exterminated. About seven hundred persons, large and small, old and young, were obliged to leave their fatherland, their possessions and their relations and acquaintances. They traveled to the Palatinate in the hope that the Lord would so direct it that they might have a residence there. They were also received there by their fellow believers, in a brotherly way, and as far as they were able, they gave all necessary support. Especially did the brethren in Holland lend them a helping hand. Near the close of the Martyr's Mirror are extracts from four letters written in Obersulzeten in the Palatinate, which I will here communicate, in which are written the way and manner that the Anabaptists were driven from the country, and in what condition they came to Germany and Alsace.

In the first letter, of April 7th 1671, it is recorded: That the Anabaptists in the department of Berne, were sought after by the jailors; they make prisoners of all whom they can surprise, and take them to Berne. "Some are scourged and banished. They also whipped a minister of the Word, took him into the country as far as Burgundy, and let him go among the French; but as he could not speak their language, he had to wander three days before he could get his wound dressed, and obtain any refresh-

ment; so that when they stripped him in order to bind up his burn, the matter ran down over his back, as was related to me by a brother who assisted in dressing the burn." This brother came to Alsace in company with another man and two women, who were also scourged and exiled from the country.

In the second letter of the 23rd of May 1671, it is said: "The persecution of our friends still continues in all its violence, so that we are astonished that they do not make greater haste to clean the country. One or two occasionally arrive here in a miserable condition; but the most of them remain above Strasburg in Alsace. Some follow hopping wood, others labor in the vineyards—hoping, I presume, that after sometime, tranquillity will be restored and they will be able to return to their habitations."

The authorities of Berne had six of the prisoners (among whom was a man that had nine children) put in chains, and sold to be used as galley slaves between Milan and Malaga; but what they intend to do with the remaining prisoners we do not know for a certainty. One of the prisoners, eighty years old, died in prison. May the Lord comfort them in their afflictions, and strengthen them in their weakness, that they may bear the cross with patience, and contend faithfully to the last for the truth of the gospel, and so obtain the promised felicity and the crown of life. Amen."

The third letter, dated October 13th 1671, closes with the following language:

"At this moment, four brethren from Switzerland, with their wives and children, have reached my house, conveying the intelligence that many more are on the way, as the persecution is daily increasing in violence. With these observations I will close my letter, sending you my best respects. I commend you to the care of the Most High, for your eternal salvation."

Your affectionate friend and brother in Christ."

JACOB EVERLING.

From the letter of November 2nd 1671: "As regards our friends from Switzerland, they are flocking here in great numbers, so that two hundred have already arrived, many of whom are old and gray men and women who have reached the age of seventy, eighty, or ninety years; several of them are lame. They carry their bundles on their backs, and the children carry theirs on their arms. Some were in good spirits, but others shed tears—particularly the aged and infirm, who in their old days, must wander about in misery, and sojourn in foreign lands. Many of them have nothing to sleep on, in consequence of which, myself and others have left our workstands for two weeks in providing lodging for them, and administering to their necessities. We are daily expecting more, hoping that when those people have chiefly left the country, the prisoners will all be released. Farewell."

Subsequently to this, the harassed and fugitive people continued to come from Switzerland into the Palatinate; nearly seven hundred persons of all ages having arrived,

some of whom had families of from eight to ten children, and were scarcely able to bring along with them enough money to defray their traveling expenses, as shown by the following extract."

Obersulzeten, January 5th 1672.

There has arrived in the parts above Heidelberg, a man that was a minister in the North, who had a family of twelve very young children, having as I understand, brought with him only four rix dollars and a very poor looking horse. Some brought a little money, and many more have none at all; as upon strict search only sixteen hundred and forty rix dollars were found among two hundred and eighty two persons; in the department of Alzey, six hundred and eighty rix dollars among two hundred and fifteen persons, &c. In short, we find that there are among them eighty families, complete, besides widows, single persons, husbands and wives, who had to abandon their consorts that belonged to the Reform church, and could not think of removal, amounting to six hundred and forty-one persons, whose stock of provisions is very limited, as before stated: from this you can easily reckon that considerable assistance is necessary. We have moreover been informed, that there are about two hundred in Alsace, whom we also expect in the spring. Farewell.

(To be continued.)

For the Herald of Truth.

God's Grace and Consolations.

CONSOLATION FOR THE PENITENT.

Paul says, "We pray you in Christ's stead, be ye reconciled to God," 2 Cor. 3: 20. "We beseech you also that ye receive not the grace of God in vain. (For he saith, I have heard thee in a time accepted, and in the day of salvation have I succored thee: behold, now is the accepted time; behold, now is the day of salvation,") 2 Cor. 6: 1, 2. "The imagination of man's heart is evil from his youth," Gen. 8: 21. From our youth we are inclined to sin, to walk after the desires of the natural body, which leads us away from God and our Savior, where we are apt to remain as long as there is no trouble and all is well. We are much inclined to forget our Savior (he who once suffered for us, and yet standeth at the door and knocketh for entrance), in prosperous and healthy days as the king's chief butler was to forget the poor and innocent Joseph in Egypt's prison.

Our ways are not God's ways, nor are his thoughts our thoughts. There was a way to bring trouble into the king's court, which reminded the chief butler of Joseph, he said, "I do remember my faults this day," Joseph might represent Jesus, and the king's court our heart. This was the time Joseph was sent for, probably the same day, for we read that they brought him hastily out of the dungeon. He could minister to their wants; he could remove their trouble. Is

not this the accepted time, the day of salvation, when we are convinced of our evil ways by the grace of God, when we exclaim: I do remember this day my sins! and we are earnest and with a full desire petition to him, whom we should have remembered long before, but who is yet willing to enter into our hearts and make them more than a king's court? Yea: the holy temple of God. "We pray you in Christ's stead, be ye reconciled to God," 2 Cor. 5: 20, for he said, "As I live, saith the Lord, I have no pleasure in the death of the wicked; but pleasure in their turn from his way and live: that the wicked turn from his way and live: turn ye from your evil ways; for why will ye die, O house of Israel? Ezek. 33: 11. From these words we can learn that it is the Lord's will that we should not perish in our sins; but turn from our evil ways and repent. Here God invites us to turn, with a promise, that we should live. To the sin-sick soul these words can be a comfort, especially if we are sick in body, and soul, if our weakness reminds us that our days might be few in this world, and our faults laid before us by the convincing grace of God. O that God, in his love, would not turn away with his convictions; that we might always know, see, and feel that we are sinners, until we repent and humble ourselves before him—if not sooner, we hope it is not too late on the dying bed.

With an intention to put off repentance until then, we might fail to gain eternal life. "I say there is no surer sign of a man's soul being lost, than to die quietly after a sinful life; to sin and die with his eyes shut; to sin and die without a heart to repent. "He hath blinded their eyes and hardened their hearts (that they should not see nor understand)—no not so long as they are in this world, lest they should see and understand, and I should heal them."—Bunyan's works, pp. 553. We have no promises in the word of God that he will always extend his convictions to the last hour of our earthly life; although we are inclined to believe that he will call, as long as there is life and strength enough to work out a soul's salvation,—or rather to turn to Jesus, the author and finisher of our faith—for by grace we are saved, not by works,—providing we have not been too great sinners; desiring, or feeling, that the Lord should help us.

If it has always been our wish that God should once cleanse and purify us of our sins, and prepare us for a better world; I hope he will have mercy upon his poor, weak, and helpless creatures, until we can acknowledge him to be our Almighty, Eternal, Immortal, and Invisible God, who himself said that he desireth not the death of a sinner. "When I say unto the wicked, Thou shalt surely die; if he turn from his sin, and do that which is lawful and right; if the wicked restore the pledge, give again that he had robbed, walk in the statutes of life, without committing iniquity; he shall surely live, he shall not die," Ezek. 33: 14, 15. We believe in the second death, if we have part in the first resurrection. The Ninevites had

not so much of a consolation left: yet forty days and God would destroy their city, because of their wickedness, without any promise if they would turn. The king left his throne, humbled himself and entreated the people to cry mightily to God, and to turn every one from his evil ways; "Who can tell if God will turn and repent, and turn away from his fierce anger, that we perish not?" Jonah 3:9. "Therefore also now, saith the Lord, turn ye even to me with all your heart, and with fasting, and with weeping, and with mourning: and rend your heart, and not your garments, and turn unto the Lord your God: for he is gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil," Joel 2:12, 13. Such a repentance was that of the Ninevites, and they found that God was merciful, and they were spared; so is every true penitent saved from the power of Satan and the wages of sin; which is the second death, the everlasting torment of the immortal soul.

It is also a consolation for the penitent when he is on the sick bed to think of Jonah, the prophet, when he was in the whale's belly in the midst of the sea. How he prayed there unto his God, and said; "I cried by reason of mine affliction unto the Lord, and he heard me," Jonah 2:2. It appeared to Jonah as though he was in the grave already, far away from God, for he said, "Out of the belly of hell cried I, and thou hearest my voice," Jonah 2:2. "The Lord is good, a stronghold in the day of trouble; and he knoweth them that trust in him," Nah. 1:7. "Sing, O heavens; and be joyful, O earth; and break forth into singing, O mountains: for the Lord hath comforted his people, and will have mercy upon his afflicted," Isa. 49:13. "I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones," Isa. 47:15. "It is of the Lord's mercies that we are not consumed—they are new every morning—for the Lord will not cast off for ever: but though he cause grief, yet will he have compassion according to the multitude of his mercies. For he doth not afflict willingly nor grieve the children of men," Lam. 3:22, 23, 31-33. "The same Lord over all is rich unto all that call upon him. For whosoever shall call upon the name of the Lord shall be saved," (Rom. 10:12, 13), provided we have a true knowledge of God, and believe Christ to be our Savior and Redeemer. Crying with a full sense and effect of repentance, as is seen in these Scriptures, "O Lord, rebuke me not in thine anger, neither chasten me in thy hot displeasure. Have mercy upon me, O Lord; for I am weak—hasten me, for my bones are vexed. My soul is also sore vexed; but thou, O Lord, deliver my soul: O save me for thy mercies' sake," Ps. 6:1-4.

Reader, let us seek the true God, that we may find him. I have endeavored, with the help of God, to set forth comforts and conso-

lations for the sorrowful and oppressed. Alas, what shall I say out of the word of God; with his judgments against the unbeliever, the wicked, sinful, and ungodly that remain impenitent?

A. M. KAUFFMAN.

Columbia, Pa.

For the Herald of Truth.

To the Lord give Glory.

"Not unto us, O Lord, not unto us, but unto thy name give glory," Ps. 115:1.

In all our actions we should seek to labor for the glory of the Lord, if we thereby expect to derive any benefit. Paul teaches us to render honor to whom honor is due, and to God all honor is due. He is the giver of every good and perfect gift, and therefore well deserves the glory and praises of his creatures. He blesses us with life and health; and all we have, we have received from his bountiful hand, in this that he has so mercifully protected us under the gracious care of his mighty hand. It is alone through his goodness and mercy that it is as well with us as it is, for without his continual assistance we could not exist one moment.

We should therefore not be so slothful and unconcerned about the way we make use of these glorious blessings and privileges we are permitted to enjoy; we should render thanks and praises to him who is so mindful of us and to whom all honor is due. We are sometimes so short sighted and so selfish that we ascribe to ourselves the honor, when the Lord enables us through his grace and mercy to perform a beneficent act. This does not become us; to the name of the Lord alone we should ascribe honor and glory, for all the goodness he bestows upon us and the charities he enables us to grant to others. We should never strive to do anything with the object of making ourselves highly esteemed in the sight of men or in order to be praised by the world, for thereby we would deprive the Lord of the honor and glory due to him. Let us always render to the Lord his due, and with a meek and humble heart come before him in a child-like manner, saying, "Not unto us, O Lord, not unto us, but unto thy name give glory."

Should we as helpless creatures in ourselves yet glory in our own good works, we would evidently not be condescending to men of low estate, to whom the Lord promises his bestowing grace. We read of Herod that "the angel of the Lord smote him, because he gave not God the glory." Thus we can plainly perceive that it is displeasing to God when we glory in our own works, inasmuch as we are yet taught to say, when we have done all things commanded unto us, "We are unprofitable servants: we have done that which was our duty to do."

O let us remember that we are dealing with an omnipotent and omnipresent God, whom we cannot deceive. We may sometimes deceive men, by representing ourselves as the followers of Christ; boast of his name

and the gospel, and speak about the duties devolving upon men under a false pretense, but we cannot deceive God, who knows the inmost secrecy of man and is a discernor of the thoughts and intents of the heart. If we duly consider and reflect upon this that we are entirely dependent on the providence of God, before whom we can conceal nothing, where will we yet find a just claim to boast of our own strength and good works? In all our works, conduct, and conversation we should seek to glorify the name of the Most High, for Paul says, "Whether ye eat, or drink, or whatsoever ye do, do all to the glory of God. By doing this we will also be inclined to say, 'Not unto us, O Lord, not unto us, but unto thy name give glory.'"

Since it is a duty enjoined upon us that we render thanks and praises unto God for all the blessings he bestows upon us, it follows that if we neglect this, we are not faithful in the fulfillment of our duty, and thus we act contrary to the will of God. The Savior says, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself." If we be the followers of Christ we must necessarily observe his first two commands, and consequently must love him with all our hearts; and if we love him with all our hearts, we will undoubtedly not fail to render unto him honor and praise, and to give glory unto his name; love to him will constrain us to do that which he demands of us and that which will be pleasing in his sight. Yea, if the love of God be shed abroad in our hearts we shall ever feel grateful towards him for the goodness and mercy which he extends unto us from day to day, and exclaim with David, "Not unto us, O Lord, not unto us, but unto thy name give glory."

Self-righteousness or self-respect cannot benefit us anything whatever. We may occupy a lofty position in this world and be highly esteemed among men, yet this will benefit us no more than it did the rich man to be clothed in purple and fine linen and to fare sumptuously every day. The world and all its vanities shall pass away, and if we still strive for the glory of this world, it is evident that we yet love the world. John says, "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him."

Dear brethren, let us consider these things in their proper light, for it is to be feared that this worldly and ambitious spirit is too prevalent amongst us. If we be not constantly on our guard it is easy for us to be misled by the things of this world, which are so agreeable and attractive to nature. Let us diligently search the Scriptures, and live according to their precepts, for in doing the will of the Lord consists the great salvation. Paul asks the question, "How shall we escape if we neglect so great salva-

tion?" This is a matter of great importance which we should well lay to heart. "If ye will not hear, and if ye will not lay it to heart, to give glory unto my name, saith the Lord of hosts, I will even send a curse upon you, and I will curse your blessings." We should therefore submissively bow before our God and glorify his most holy name for all the happy privileges we enjoy, saying, "Not unto us, O Lord, not unto us, but unto thy name give glory," for we are unprofitable servants and have only done that which was our duty to do, if so be that we can at all assert this much in reality.

For the Herald of Truth.

A Word of Consolation.

FROM AN OLD UNCLE TO BROTHER JOHN AND SISTER CATHARINE KURTZ, WHOSE CHILDREN DIED IN JULY.

Dearly beloved brethren and sisters in the Lord, and all readers of the Herald of Truth: Grace be unto you and peace from God, our heavenly Father, and his rich love and mercy, with the influence of the Holy Spirit to give utterance unto us, that he might lead and guide us unto all truth in our words and conduct while here, that in the end we might hear the welcome voice, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." Amen.

In person we are separated several hundred miles, but thanks be to God we can be together in spirit, and as the spirit will give utterance, so will I write, and be brief. To God alone be the glory. "For it is God which worketh in you, both to will and to do of his good pleasure." God sent his son Jesus Christ to heal the broken hearted. May the Spirit of the Lord rest on his weak servant.

Dear readers, let us live in the fear of God, for we know not how soon we must follow those six children to try the realities of another world. This was a loud call to the bereaved father and mother, and not to them alone, but to all who have read of the death of these six children within the space of five days.

Dear brother and sister, we can all well know that your hearts were well-nigh broken, and full of sorrow and pain, and your eyes full of tears, but it was God that called your children home. Oft perhaps, when you behold your neighbors' family, and their beloved children around them, your minds will return to your own dear children, so lately and quickly removed. Your minds will frequently soar heavenward. In your sorrow remember that Jesus was sent to heal the broken hearted. He says, "Sorrow hath filled your hearts,—but your sorrow shall be turned into joy." God speaks through Isaiah, saying, "My thoughts are not your thoughts, neither are your ways my ways." "The Lord gave and the Lord hath taken away; blessed be the name of the Lord,"

Job 1:21. In his agony in the garden of Gethsemane, Jesus said, "Not my will, but thine (God's) be done." It was God's will to take those children which he had given you, home to himself, where they will be free from all pain and trials, to swell the heavenly host, to become citizens of heaven, to stand before his throne, arrayed in garments of white, with crowns on their heads, and palms in their hands, singing the song of Moses and the Lamb forever and ever.

They never more can come to you, but, blessed thought! you can go to the same heavenly home, and there with them sing praises to God forever. Amen.

JOHN SNYDER.

Virgil City, Cedar Co., Mo.

The Omnipotent God.

In the beginning we find that God created heaven and earth and all things therein, both visible and invisible in six days; all the many thousand varieties of herbs and of vegetables, and of grass, and of trees, and also the many thousand varieties of living creatures, the fowls of the air, the fish of the sea, the beasts of the field, the wild beasts of the forests, the creeping things of the earth, the sun, the moon, and stars; the vast seas, and lakes, and oceans; the numerous islands, and immense continents, and everything that we can see and behold, were created within the space of six days by the incomprehensible power of God. And though thousands of years have now rolled round since the creation yet he is still the same omnipotent, eternal, and unchangeable God as he was then. There is no shadow of a change in him. He is the same God yesterday to-day and forever. A thousand years are in his sight as yesterday when it is past, and as a watch in the night. One day is with the Lord as a thousand years, and a thousand years as one day. He inhabiteth eternity; and such is that eternity, that compared with it, one day and a thousand years are alike; they are both so insignificant that one appears as long as the other. "God is a spirit." He created the earth before Jehovah? He comprehendeth the dust of the earth in a measure, and taketh up the islands as an atom. Survey the nations; perhaps a thousand millions of human beings. How immense the number! yet, to God so insignificant that they are as a drop of a bucket, and as the small dust which lies unheeded on the balance—as nothing—less than nothing, and vanity.

Behold the earth; its vast islands, its cloud-capped mountains, its unmeasured deserts, the fertile lands of its immense continents, where numerous nations find ample room for their residence, and which require a line thousands of miles in extent to measure either their length or their breadth; but what are these vast regions and this vast earth before Jehovah? He comprehendeth the dust of the earth in a measure, and taketh up the islands as an atom. Survey the nations; perhaps a thousand millions of human beings. How immense the number! yet, to God so insignificant that they are as a drop of a bucket, and as the small dust which lies unheeded on the balance—as nothing—less than nothing, and vanity.

What awe, what reverence should these views of God inspire! His works, how glorious; but himself how infinitely majestic! When compared with him, his vast creation is mean as a speck of floating dust; and sun and star, like momentary sparks of fire, just seen and forgotten. Angels and archangels, cherubim and seraphim, shine with a glory which the loftiest language scarcely describes. Yet thrones and dominions, principalities and powers, cherubim and seraphim, are but as the twinkling of an eye.

phim, in prostrate homage bow before him and veil their faces and cast their crowns at his feet, and cry, "Holy, holy, holy, Lord God Almighty, who is, and was, and is to come."—*Selected.*

Autumn Thoughts.

Autumn's leaves are falling round me,
Dry and withered, one by one,
Softly whispering as they pass me,
In a sad and mournful tone;
"Balmy spring, nor beauteous summer
Never can restore our bloom,
We must ever, ever slumber
In the lone and silent tomb."

Ah! we thought not in the spring-time,
'Mid the soft and balmy showers,
Or in summer's bloom and sunshine,
Of these dark and dreary hours.
Now, alas! the dream has faded
Now, we hear, we feel our doom,
We must ever, ever slumber
In the lone and silent tomb!

Never will the radiant sunbeam
Shed on us its cheering ray,
Never more with loving fondness
Will the balmy zephyrs play:
Hope has left us, all is darkness,
Blighted! withered is our bloom!
We must ever, ever slumber
In the lone and silent tomb."

Sadness throws her mantle o'er me,
Clouds of darkness gather round;
Nought disturbs the night's deep silence,
Save that one sad mournful sound.
Hark! 'tis louder, still more solemn,
Echoing wildly through the gloom,
"We must ever, ever slumber
In the lone and silent tomb."

Youth beware! O heed the warning!
Though thy spring has scarcely past,
Think not summer's bloom and sun-shine,
Will forever, ever last.
No! the winter's breath so blighting
Soon will breathe upon thy bloom;
O prepare! for thou must slumber
In the lone and silent tomb.

But thy soul! Oh will it slumber?
Think you, will it ever sleep?
Will the hand of death, so icy,
In its grasp thy spirit keep?
No! thy soul must face its maker,
Soar on high to meet its doom—
It can never, never slumber
In the lone and silent tomb.

O prepare! now in thy spring time;
Like the ant, lay up thy store,
Not of earthly fleeting treasures,
Which the world's gay throng adore;
Lay up treasures pure and heavenly,
And when that dread hour shall come,
While the wicked groan in torment,
Thou shalt meet a joyful doom!
Endless pleasure! pure enjoyment!
Shall be thine beyond the tomb.

King David.

For the Herald of Truth.

Since we are always glad to read of the character and doings of men who are prominent in the religious field, a few words may be of some interest to the reader concerning King David, called in Scripture the "sweet Psalmist of Israel, who was raised up on high, the anointed of the God of Jacob" (2 Sam. 23:1); and who we find was early in life distinguished as a man after God's own heart.

It seems that he was especially calculated to fulfill the mission of being ruler over the Israelites, from the fact that he was selected from all the sons of Jesse for that purpose, in view of the many good qualities that he possessed, and the influence he had over others, having received particular graces from God's own hand. He was not so highly educated as the great men of the present day are, but the useful knowledge of his time he possessed; besides he made those parts of the Scriptures then existing a special study, which is beautifully shown in his writings. He admired and realized their value; and above all, he loved them.

He loved to read about God who dealt so kindly and mercifully with him, delivering him out of the hands of his enemies, and setting him on a rock; and speaks much of his goodness and greatness—being fully satisfied that his way is perfect. "The word of the Lord is tried."

When he was troubled and in distress of mind, he submissively "called on the Lord" (2 Sam. 22:4), whom he acknowledges to be worthy of the highest praise and honor. Well he might too, for of whom else could he have found efficient help? Could we only at all times and in all things do likewise, "for who is a rock, save our God?" "No other help I need" is the language of the christian poet, the truth of which is established by the words of Samuel, for he tells us that the Lord is our strength and our power, and will make our ways perfect. If we are only willing to submit ourselves under his government, and depend on him alone for assistance, we shall not be sent away empty; because he has promised that the prayer of the destitute shall not be disregarded. Therefore let us, with David, keep the way of the Lord, and not wickedly depart from him; walking steadfastly in the path of righteousness, and continually keep in view the promise of the Savior; "I will come again and receive you unto myself; that where I am, there ye may be also," John 14:3.

Elkhart, Ind.

H. A. MUMAW

For the Herald of Truth.

Salvation Is Offered to All Men.

The Grace of God bringeth salvation. Ye are saved by grace and not by works; it is the gift of God. This grace was granted through love to man. He is an imperfect being and cannot be saved by works. He

may truly repent and have faith in the Lord and Savior Jesus Christ, receive the remission of his sins, and also exercise all the commandments as required; yet he is not saved by this alone, but through the conditions, that if there is so much of willingness and obedience manifested, whatever lacketh will not be reckoned to him, but will be presented to him as a gift. By this we are saved. This is now what is offered to all men. Grace is the beginning, the supporter and the fulfillment of our soul's salvation. When it has once gained entrance into our hearts there is then a hope to attain the mansions of bliss. This is our heavenly Father's will and delight; it is his earnest desire. All should come to the knowledge of the truth and live. He delights not in the death of the wicked, but desires that all become converted and live.

By this we can perceive that all are welcome and invited to come to Jesus for assistance, for one can do nothing good of himself; therefore we must come to Christ with an honest heart, and pray for that of which we stand in need. This must be done in the day of grace; and the safest time is in the early years of life. This should be the first object in view by every one. If this would be the case, many sorrows and tribulations might be avoided. Ah, how sad when we reflect on the amount of human suffering that is brought on by ignorance and disobedience! Hereby the load is made so heavy, although every one must bear his own burden. Oh then, come one, come all, to our Lord and Savior; humble yourselves at his feet, as did Mary of old; pray in faith, and the heavy load of sin will be removed. Jesus is able and willing; he is now interceding for you; neither is there salvation in any other; for there is none other name under heaven given among men whereby we must be saved. He will reject no one that comes in humility, and in faith. "Though your sins be as scarlet, they shall be as white as snow, though they be red like crimson, they shall be as wool." "Where sin abounded, grace did much more abound." Jesus Christ died for all. Oh, come and join to serve him.

Mount Joy, Pa.

J. D. H.

The Way of Salvation Plain.

The Bible has had innumerable commentators. Some by their books or sermons remind us of him who lighted a candle to show the sun; and others like the fog bank through which the sun shines shorn of its beams, "darken counsel by words" and make what was clear, obscure. By their labors, some have diluted, while others making their sermons or commentaries a vehicle for error, have adulterated the truth of God, the wine of life. But however this may be, more pens have been worn more breath spent, more printing presses employed, in explaining the Bible than all other books whatever; so that, were all the books collected which have been written to throw light on the Scriptures, they would

not excepting that of Alexandria, which it took many years to reduce to ashes—form the largest library the world ever saw. Are we to infer from this that the way of life is obscure? By no means. All that is necessary to know in order to be saved, is easy to know. "The wayfaring men, though fools, shall not err therein," says the prophet; and without disparaging the labors of pious and able divines to explore the mysteries and shed light on the obscurities of the sacred volume, the simple Bible, blessed of God, has proved to unlettered thousands a safe and sufficient guide. Whatever genius and arduous study it may require to rise to a place in the temple of fame, many an humble christian, hardly able to spell his way through the word of God, has reached one in the temple of heaven. Thousands so deficient in talent or energy as never to have been able to make their way in this world, have found their way to a better one; nor are there wanting interesting and well attested cases of imbeciles who, though destitute of capacity for ordinary knowledge, have known him, whom to know is life eternal—so plain the way through childlike faith in Christ—so easy as well to the unsteady gait of simpletons as to the tottering foot of childhood, as to verify the words, "the wayfaring men, though fools, shall not err therein," with this simple answer to the great question, "What shall I do to be saved?" "Believe on the Lord Jesus Christ, and thou shalt be saved." None need be excluded from heaven because of ignorance; as with virtue in Christ's blood to cleanse the chief of sinners, none need be excluded because of sin. It needs no learning to learn the way. What has the church seen? God ordaining out of the mouth of babes and sucklings; gray haired men learning wisdom at the feet of childhood; the death beds of the humble poor like the very gates of heaven; the child learning the way to life on his mother's knee; the thief learning it on his dying cross; the mantle of prophets falling on ploughman; heaven revealing its glories to humble shepherds; male fishermen of Galilee called to the apostleship; roaring savages tamed by the voice, and at sitting at the feet of Jesus, clothed and in their right mind. Simple faith in him is all that is required; such confidence as the little child, lying in its mother's arms, hanging on her neck, looking up in her face, reposes in the power of a mother's arm and the tenderness of a mother's heart.

A Man Steadfast in the Faith.

From Berlin, in Germany it is reported that John Dyck, a Mennonite has been compelled involuntarily to serve as a soldier under the new Military law, but true to the principles of his faith he has thus far steadfastly refused to perform the soldier's duties, or to take an oath; neither will he admit that Christ permitted his disciples to take

the sword or any other weapon wherewith to destroy the lives of their fellow creatures. In consequence of refusing to take the oath, he has now, for the fourth time, been put under arrest and the last time his punishment has been very severe, continuing seven days, from the 23rd to the 30th of July. This arrest seems not however to have affected him in the least, for, notwithstanding the pleadings and remonstrances of his comrades and officers, as soon as he was released, he immediately wrote the whole circumstance to his father and assured him in his letter that no menaces of confinement in a military prison, which he plainly foresaw as a consequence of his conduct, would cause him to depart from the principles of his faith, at the same time requesting to have the Bishop of their church sent to Berlin that he might receive from him the Lord's Supper in order to strengthen him in his faith under these very trying circumstances. A proposition was made to him to permit himself to be instructed by a clergyman of the acknowledged church of the country, and give a full expression of his views to him, but he manifested no inclination or desire to do so and in consequence there came several Mennonites from Russia and took lodging at the rooms of the Young Men's Evangelical Association.

Here indeed is the faith of the saints again manifest. We may be on the eve of another religious intolerance, of which so many have already shown themselves in the past ages. This incident may be the little cloud like a man's hand rising in the west to a great coming storm. Therefore let us all keep near to Jesus and let us pray God to strengthen our faith, and especially the faith of all our brethren everywhere. We see indeed many things developing themselves, which would indicate important events before us. There seems to be scarcely a place in Germany where full religious liberty can be enjoyed, some of the Mennonite churches, if indeed not the majority of them, have partially yielded one of the most sacred of their religious principles; in Russia the same difficulty meets our brethren and soon, very soon the matter must be decided, whether they will be faithful in the face of every difficulty, choosing rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season—whether they will emigrate to America, or submit to the Law of the country and serve as soldiers. Oh how much there is for us to do! how much for us to think about. There is indeed a work for every faithful Mennonite. Let us hold fast to our principles; let us walk circumspectly, for we know not how much depends upon us. Many eyes are upon us. Our brethren in Europe are looking to us for an example of faithfulness, the world is looking to us for a full exemplification of the doctrines which we profess. And then let us pray for our brethren; let us if possible by words of encouragement and by every means in our power show them that we are interested in our

religion, interested in Christ, interested in our brethren, and that we are fighting, not with carnal weapons, but with spiritual weapons—even the word of God, and that we are looking forward to an inheritance in glory where the crown of righteousness shall be ours forever. Let us remember that though we be martyrs here, we shall triumph there through Jesus Christ, who has given us the victory through his death.

J. F. FUNK

Chief of Sinners though I be.

SELECTED BY JACOB KINZINGER.

Chief of sinners though I be,
Jesus shed his blood for me;
Died that I might live on high;
Lived that I might never die,
As the branch is to the vine,
I am his, and he is mine.

O the height of Jesus' love!
Higher than the heavens above,
Deeper than the depth of sea,
Lasting as eternity;
Love that found me, wondrous thought!
Found me when I sought him not

Jesus only can impart,
Balm to heal the smitten heart;
Peace that flows from sin forgiven;
Joy that lifts the soul to heaven;
Faith and hope to walk with God,
In the way that Enoch trod.

Chief of sinners though I be,
Christ is all in all to me;
All my wants to him are known,
All my sorrows are his own;
Safe with him from earthly strife,
He sustains the hidden life.

O my Savior! help afford,
By thy Spirit and thy word!
When my wayward heart would stray
Keep me in the narrow way;
Grace in time of need supply,
While I live and when I die.

When persons enter the downward course of iniquity they have no intention of going far, but one step prepares the way for a second, and that for a third, until ere they are aware they are ruined for both worlds. As an old writer truly observes: "Many have yielded to go a mile with Satan, who never intended to go with him twain; but when once on the way with him, have been inveigled further and further, until they knew not how to leave him. Thus he leads poor creatures down into the depths of sin by winding stairs, so that they see not the bottom and end of that to which they are going.

Can Christ ever fail to satisfy? Does he not satisfy the heart of God? Does he not fill all heaven with his glory? Is he not the one grand subject of everlasting counsels and purposes? Doth not the history of his ways overlap eternity?

Herald of Truth.

Elkhart, Ind., November 1872.

TO OUR SUBSCRIBERS.—If any of our subscribers do not get their papers regularly, or if any persons who send for books, &c., do not obtain them in due time, they will confer a favor by informing us, and we will do our best to have everything properly forwarded to its destination.

How to SEND MONEY.—If in sums of more than a dollar, it is best to obtain either a draft, or a Post Office money order, or where these cannot be obtained, get the letter registered.

Those of our subscribers who do not wish to take the Herald of Truth any longer, will please to inform us of the fact by letter and pay up all arrears, and the matter shall have our prompt attention, otherwise it will be considered that they wish to continue their subscriptions.

Correction.—In the acknowledgement of the money from Joseph Bureky in the Sept. No. of the Herald, we made a misstatement. It should have been, Jacob B. Huber, St. Martins, Morgan Co., Mo.

Thanksgiving Day.—President Grant has appointed Thursday, November the 28th, as a day of general thanksgiving and praise to him from whom cometh every good and perfect gift. We have great reason to be thankful unto God for the blessing of health and plenty, peace and prosperity, and particularly so for a good government under which we are permitted to worship God with the fullest liberty of conscience while thousands of our own brethren in the faith to-day are deprived of this blessed boon. God help us all to consecrate ourselves more and more unto his service, and never to forget the blessings of religious freedom.

The Russian Brethren.—Three of the Russian brethren who have spent the summer with us in America, sailed for Europe on the 3rd of October, and have no doubt, before this time already arrived at their destination, while the fourth, Bro. Warkentin, intends to spend the winter in this country. As is stated in another column, we visited Minnesota and Dakota to see the country there, and he is at present on a visit to Canada, by request of the Canadian Government, which has already, during the past summer sent an agent to Russia with the offer of perpetual freedom from military duty, 160 acres of land to each settler and a defrayal of the traveling expenses. This is indeed very generous on the part of the English Government, and will have a very marked influence upon our brethren who intend to emigrate.

Now then why cannot some arrangement of this kind be made by our own government? We feel an interest both in the temporal and spiritual welfare of our brethren, and we would by all means like to see them select

a locality within the boundaries of the United States, believing that the climate and all other things considered it will be the most advantageous for them to settle somewhere in the Western Territories of the United States, but as no special action in regard to these matters has been taken, and no special inducements offered to them, which in any way compare with the generosity of the Canadian Government, it is no more than reasonable to suppose that they will very probably accept that very liberal offer. An accession to a state of 30,000 or 40,000 industrious farmers, herdsmen and mechanics will add largely to the development of its resources, and it is a matter we believe that our own government would do well to look after. On the prairies of the West there is an abundance of good land in favorable localities where these people would not only do well for themselves, but also for the country. There are several families, as we learn from private letters, which have already disposed of their property and are making arrangements to come over in the spring, and here the question arises, Where is the most appropriate and best place, for them to settle? Our church too ought to think seriously over this matter, the new relations into which it will bring us; the new duties and responsibilities it will cast upon us; the liberality and generosity it will require of us; a helping hand, information and a kind fraternal feeling towards them; our sympathies and our prayers. Let the church not be behind in good works and good words, and a friendly welcome, with willing hearts to help if need be.

Detrich Philip's Works in German. A new edition of this work has just been published. Any one wishing to obtain the work can be supplied by addressing the publishers of this paper. Price, complete, \$1.75. Without the Ehe der Christen, \$1.60. Any person taking 12 copies will receive the thirteenth copy gratis. If you wish to have the Book sent by mail, please add 20 cents for postage.

Menno Simon's Complete Works, in the English language are now ready for delivery. All who wish to obtain this valuable work may have it promptly forwarded to them, by sending in their orders to this office. The price of the work is \$4.50 cents per copy. Any person taking 12 copies will receive one gratis. We have gone to a great expense in translating and publishing the work, so that our people might have the opportunity to examine and read the writings of the eminent reformer whose name our church bears, and we hope our friends will feel an interest in selling as many copies as possible. Single copies of the work may be sent by mail, and those wishing to have

them thus sent will please add 64cts to the price for postage. It may be obtained at the following places:

J. E. Barr's Bookstore, Lancaster, Pa.
J. C. Hunsicker, Berlin, Waterloo co., Ont.
Jacob Funk, near Line Lexington, Bucks county, Pa.
Jacob N. Brubaker, Mount Joy, Lancaster county, Pa.
John Baer's Sons, Lancaster, Pa.

The Bloody Theatre or Martyr's Mirror (in English) of the defenseless Christians, who suffered and were put to death for the testimony of Jesus, their Savior, from the time of Christ until A. D. 1660. Compiled from various authentic chronicles and testimonies and originally published in the Dutch language, written by Thielem J. Von Bracht, carefully translated into the English language by I. Daniel Rupp, and first published in that language by David Miller, near Lampeter Square, Lancaster co., Pa., in 1837.

It is proposed by the undersigned to re-publish the above work, provided a sufficient number of subscribers to warrant the undertaking can be obtained.

The size of the Book will be 8 by 11 inches, bound in leather, will contain about 1000 double column pages, printed on good white paper and will cost \$5.00.

Address, JOHN F. FUNK & BRO.,
Elkhart, Ind.

The subscriptions for the above work are coming in slowly. It is true a good beginning has been made, but it will require a large number of names yet before we can think of beginning the work. We ought to have at least 1200 names before we dare make the venture of getting up a book which requires so large an outlay of means. Therefore we want our friends to work faithfully in the matter. So important a work ought to be circulated more extensively. Let some person in every neighborhood try to gather subscribers, and send them in as soon as possible.

The Coming Year.

The year 1872 is fast drawing to a close, and according to the usual custom of publishers we take this occasion to announce to our readers and the public generally that by the help of God we shall continue to publish the HERALD OF TRUTH, in the same style and at the same price as heretofore.

We hope to retain all our old subscribers and add many new ones to the list.

We do not wish to lose a single one of our old patrons, and we therefore hope they may feel it to their interest and advantage to continue their papers.

We would also ask our friends to exert themselves in procuring new subscribers. If each old subscriber should gain only one new one, our list would soon be doubled. But as it requires some effort and often a great deal of trouble to gain new subscribers we are willing to compensate all who are willing to make an effort in this direction.

Therefore any one sending us one new subscriber for the paper with one dollar may select for himself one of the following books which will be sent by mail postage prepaid. A small testament bound in cloth; a Family Almanac for 1873; Pride and Humility; Christianity and War; Angenehme Stunden in Zion; Eine Begebenheit; or German Catechism.

For two new subscribers with two dollars, we will give one of the following books; Eby's German Spelling Book; Haberman's Prayer Book, Eng. or Ger.; True Repentance Explained; Ehe der Christen; Household Treasure; a book of several hundred valuable recipes.

For four new subscribers and four dollars we will give one copy of the Herald free to the person getting up the club, or to any other person whom he shall name.

For ten new subscribers and ten dollars, we will give a copy of Detrich Philip's works, a book retailing for \$1.75; or any other books on our list not exceeding \$1.75 in price.

For twenty-five new subscribers and \$25.00 we will give a copy of Menno Simon's complete works in English.

For thirty new subscribers and \$30.00 we will give one copy of the Martyr's Mirror in German.

In order for a person to obtain either of the above rewards the order must be accompanied with the cash and the sender must state distinctly which book on the list he wants. The English and German papers cannot be taken for \$1.50 under this arrangement.

Ministers of the gospel will hereafter receive the paper at 50 cents a year. The poor who are not able to pay for the paper may obtain it gratis by informing us of the fact.

We hope the above arrangements will be satisfactory to all and will induce many to make an exertion to send us

one or two or more new subscribers, and thus not only extend the circulation of the Herald, but also obtain for themselves a valuable and profitable book to read.

There are yet a great many families who do not read the Herald and to whom it would prove a lasting benefit.

Let us all try to promote the glory of God and spread the gospel truths abroad.

Our ministers especially, and also the brethren and sisters are earnestly requested to send articles for the Herald as often as possible.

In sending subscriber's names, write the NAME and ADDRESS plainly, so that no mistakes may occur and state distinctly whether the English or German paper is wanted.

Address, J. F. FUNK & BRO.,
Elkhart, Ind.

Our Family Almanac for the Year 1873.

Is now ready for delivery. It contains the Usual Astronomical Calculations in which the old-fashioned characters of the constellations are used; also an Extract from the Centennial Almanac; a table by which the day of the week on which any date in the present century fell or will fall, with other useful and interesting tables; also a Fragment of Mennonite History, an extract showing the estimated numerical strength of the Mennonites, both in Europe and America; Calendar of Conferences, together with moral and religious essays, incidents, recipes, &c., &c., making an Almanac such as every family will find interesting, useful and edifying. The calculations are made by Lawrence J. Bach of Pennsylvania, after the manner of the old Pennsylvania Almanacs; it is well printed on good paper with several illustrations, bound in a good cover and put up in a neat and substantial form.

It is printed both in the ENGLISH and GERMAN languages.

PRICE: By mail, postage paid, per single copy, 10cts; per dozen, 70 cts; 17 copies for \$1.00. 100 copies, sent by Express, \$5.00. All orders will be promptly attended to.

Address, J. F. FUNK & BRO.,
Elkhart, Ind.

Conference in Indiana.

According to previous announcement the annual Conference for the state of Indiana met on Friday morning, October the 11th, at Yellow Creek Meeting-house, in Elkhart Co., some ten miles south east of this place.

About twenty-five ministers and deacons were present, six of whom were bishops. The Conference was opened by singing and prayer and a number of points relating to the interest, peace and prosperity of the church were discussed. Harmony and good feeling prevailed throughout the meeting and we have reason to believe that it was a source of encouragement and satisfaction to all who were present. The points discussed and decided will be printed in separate slips and each church represented will obtain a copy. Others desiring to have a copy of them may obtain them by addressing this office. On Saturday there was a general service, where a large number of people were present, and two persons were baptized and received into the church. On Sunday the communion of the Lord's Supper was celebrated, both at Yellow Creek and at Shaum's Meeting-house, where a large number of brethren and sisters took part.

On Monday the church was called together again and two bishops were ordained. The lots fell on Bro. Jacob A. Beutler and John M. Christophel. May the Lord bless them in the important duties belonging to their office, and may they be instruments in his hands through whom much good may be accomplished. Several evening meetings also were held during the week and we must believe that the church enjoyed a pleasant and refreshing season. God grant that all may redound to the honor and glory of his name.

Our Trip to the West.

Upon an invitation very kindly extended to us by M. C. Hazard, agent of the Land Department of the Northern Pacific Railroad, which when completed will extend from the western extremity of Lake Superior to Puget Sound on the Pacific Coast, we, in company with Bro. B. Warkentin, one of the young men who came from Russia last spring and spent the summer in this country, left Elkhart on the 18th of Sept., for the purpose of seeing the northern part of Minnesota, and also the Territory of Dakota, especially those portions lying on the line of the Northern Pacific Railroad, with a view of finding some suitable place in the unsettled regions of the far west where a colony might be formed, and where our brethren in Russia might settle and make themselves homes where they could enjoy their full religious liberties.

At Chicago we met Friend Hazard, who took us in charge and under whose generous and gentlemanly conductorship we enjoyed a very pleasant and agreeable trip.

Stopping at St. Paul and Minneapolis about two days, we went on to Duluth at the western extremity of Lake Superior, where we remained over Sunday, and on Monday morning started west, extending our trip to Red River, the western boundary of Minnesota, and thence, about one hundred miles into Dakota Territory to James

River. We also went north on the east side of the Red River some eighty miles.

We spent some two weeks on this journey and saw a great deal of very fine land. We shall however not give a detailed account of our journey until a future issue, as our time since our return was so taken up with various other duties that we have not been able to prepare it for this issue.

On our way home we visited Bro. Peter Schlabsch, near La Crecente, Houston Co., Minnesota, who came from Germany many years ago and has lived isolated from his brethren during all this time, but desires to be visited and as often as may be, enjoy the privileges of religious instruction from his brethren in the faith. We mention this fact here particularly to remind our ministering brethren, if any should travel that way, that they should stop and visit him. He lives some five miles North West of La-Crescente, nearly opposite La-Cresse on the Minnesota side of the Mississippi. He belongs to that branch of the church known as the Amish Mennonites, and for this reason we would recommend him to the special attention of the Amish brethren in Johnson and Henry counties Iowa. From Johnson county the distance would be only about one hundred and fifty miles in a straight line north. Perhaps some of the ministers would visit him. Bro. Schlabsch also expressed his willingness to visit the brethren occasionally if it were not too far. By such visitation both parties might be encouraged and blessed, and other souls too might be gathered into the vineyard of the Lord.

Correspondence.

A Journey to Mo. and Kansas.

As previously intimated, through the Herald, our company, eight in number, left Elkhart on the morning of Sep. 26th. At Whiting, seventeen miles East of Chicago, we were detained seven hours in consequence of an accident to a freight train, caused by a switch not being properly adjusted. The engineer, fireman and brakemen narrowly escaped being killed. The engineer had intended to remain on the side track until our train would pass by, but afterward changed his mind and concluded to proceed to the next station, by which means our train was prevented from being thrown into the same disastrous condition. We could not but feel that it was an interposition of providence. In Chicago we were detained eight hours. We arrived in St. Louis only a few minutes too late to make the connection, hence we were obliged to remain there also eight hours, and so were unable to reach Tipton Mo., before one o'clock on Saturday morning the 25th. Here we remained with the brethren two days, during which time we attended three meetings, and enjoyed ourselves very much. Two young persons were received

into the church by baptism on Sunday. May God sustain them by his Spirit and grace, and enable them to be faithful in their respective duties as Christians.

On Monday morning we again proceeded on our way arriving in the evening at Florence, Kansas, where we were met by E. Shoup and wife, with whom we went the same night to Marion Center, where we were kindly received by Bro. Noah Good. Here we spent two days in looking over the country and then proceeded to McPherson co., where we spent two days very pleasantly with our old friends formerly of Elkhart, Ind. We were delighted to find our brethren and friends both in Marion and McPherson counties, so well satisfied with their new locations. We heard no intimations of dissatisfaction from any one. All seemed lively and cheerful. We were much encouraged by the religious interest manifested on the part of the people generally.

In McPherson co., where one year ago, scarcely a dwelling house was to be seen, we found an assembly of about one hundred persons, all apparently eager to hear the word of the gospel. We were convinced of the fact that a minister here is much needed, and would meet with a most welcome reception.

Our company was very favorably impressed with the prospects of the country. Several of them have bought land in Marion co., with a view of locating there. I was only the more confirmed in my former impressions that it is a most beautiful and fertile country, well adapted to the wants of those who have not the means to secure themselves homes in the east. What a pity we said, as we passed over those beautiful, wide-spreading prairies, that those destitute of homes in the east could not be there to secure those beautiful lands upon the easy terms at which they are now offered by the government, and the Railroad company.

We spent here just one week, during which time we attended seven meetings, in all of which the best of order was preserved, and the sacredness of the engagements duly respected. Those professing religion in attendance at those meetings were Mennonites, Methodists, Baptists, Lutherans, Tinkers, and Roman Catholic. O for a time when all true Christians of every name, might so be filled with the love, and Spirit of God as to forget all sectarian sympathies, and would know only Christ and him crucified, and would accept no doctrine but his, and would seek no other way than he, by which to enter into the kingdom of heaven. Truly methinks Christians might enjoy sweeter and fortaster of heavenly bliss, than as it is. We trust that the impressions brought to bear upon all our minds during those meetings, above alluded to, may not soon be forgotten; which may God grant for Jesus sake. Amen.

On Tuesday morning October 8th, our company having been dispersed in various directions and the time being at hand, when I must needs return home, by the will of

the Lord, in order to be at the Conference at Elkhart. I bade farewell to friends and brethren, and started homeward. Bro. R. J. Heatwole conveyed me to Florence, where I again met two of our company with whom I came to Chicago, where I happily met with Bro. Hershey, of Missouri, who was on his way to Conference. He accompanied me home, and God be thanked we found all well.

Those desiring more definite information than I feel justified in giving through the Herald, can write to me. Those wishing to see the country with a view of buying land, will inquire of Bro. Noah Good, residing in Marion Center, of whom they can get information by which they will be shown the land free of charge. DANIEL BRENNEMAN.

Elkhart, Ind.

A Journey from Missouri to Indiana and Michigan.

I left home on Wednesday, Oct. 9th, for the purpose of attending a Conference in Elkhart county, Ind. On Thursday morning I arrived at Chicago and there met Bro. Daniel Brenneman, who also was on his way home from Kansas. We arrived at Bro. Brenneman's about noon on the same day and I remained with him all night.

The next day, Friday, being the day appointed for the Conference, we went to Yellow Creek Meeting-house where some twenty-five ministers and deacons were present. (For a further account of the Conference and the meetings in Elkhart Co. see that article in another column.)

After spending several days in visiting among my relatives, friends and acquaintances, I, in company with Bro. Michael Shenk of St Joseph Co., Ind., and several others started at Elkhart on Friday morning October the 18th to go to Grand Rapids to visit the churches in that vicinity and attend to a duty imposed upon us by the Conference. We arrived at Bro. Henry Wismer's near Hammond and afterwards went to Bro. John Moyer's, where Bro. C. D. Beery from Branch Co., Mich. met us, and on Saturday forenoon we attended a meeting at the Caladonia Meeting-house, and in the afternoon went to Bowne, and attended a meeting there in the evening. On Sunday we had another meeting at Bowne, and in the afternoon returned to Caladonia where there was an appointment in the evening, in a school-house, where there was a very full attendance.

On Monday there was another appointment at Caladonia Meeting-house, where an effort was made to settle a difficulty which had for some time existed in the church there, and by the blessing of God it was accomplished, so that we had the pleasure of seeing the brotherhood united in love and peace before we left. It caused us to rejoice in our hearts when we saw this blessed result. Oh how pleasant it is when brethren dwell together in love and unity! May God con-

tinue to add his blessing, and may this peace and brotherly feeling be upon a firm and immovable basis. After the consummation of this matter, our hearts were made to rejoice still more when we saw two young friends presenting themselves as applicants for admission into the church. May God bless them and be with them and strengthen them in their efforts to serve him.

And Oh, may all the brethren and sisters and all the shepherds of the flock feel the great responsibility resting upon them, in reference to the winning of souls. We should all try to let our lights shine so that all may see our good works and be led thereby to serve God and walk according to his will; and let us all try so to live that we may not be stumbling-blocks to the precious young souls who are seeking the fold of the church, that they may, through her, be fed upon the green pastures of the word of God.

On Tuesday, Oct. 22nd, we started for home. At Kalamazoo Bro. Beery left us and went on towards his home, in the direction of Sturgis, while Bro. Shenk and I came on by way of White Pigeon to Elkhart, from whence Bro. Shenk took the 4 o'clock train for South Bend, while I spent the afternoon with Bro. J. F. Funk at Elkhart, and in the evening visited my brother residing there, and at half-past two o'clock I took the train for home.

BENJAMIN HERSHEY.

Letter from Tennessee.

To our friends in Pennsylvania and all the readers of the Herald who are interested in our church in East Tennessee.

To-day it is five weeks since we first met our former friends in the religious embrace of a church and Sabbath-school, and four weeks since we last met here in the same religious and social relation. To-day we again assembled in our little Sabbath-school, and after the regular Scripture lessons, we had a discourse from the thirteenth chapter of Matt., by our old brother, John Stolzfus. Other brethren also spoke, and the tendrils of love in our little meeting were again moved by a few parting words from our old brother, Solomon Zook, who in company with the brethren, Abner V. Zook and Eli Fisher, leaves for his home in Champaign Co., Ohio.

God, in his wisdom, has ordained a harmony of social principles in Nature and Spirit. We can not pluck a plant with its tender roots, or a vine with its clinging tendrils from a kindred group, without disturbing a principle of social relation: neither can a faithful member be wrested from a social or religious tie without calling into action the dormant chords of sympathy and love. A word of admonition from a faithful member at the parting hour, may be more effectual than a pointed sermon. The words of knowledge may fall in their desired effects, while a parting word from a true friend, touches the vital chord of Christian fellowship, and

cultivates that love which "passeth knowledge."

Our community now numbers fifty-seven, including children. There are twenty-three church members, and four applicants, and we entertain good hopes of an increased immigration ere long.

Our Sabbath-school attendance is good, and they nearly all show an interest by taking part, either as pupil or teacher.

The climate is delightful, and unquestionably healthy. For those who live in Pennsylvania and Ohio, the mildness of the summer appears altogether singular. The City of Knoxville is about four degrees and thirty-six minutes further South than Lewistown, Pa.; and four degrees due south of Urbana, O., and yet I believe the summer, on an average, is not any warmer. The winter is short and seldom freezes to the depth of three inches.

There are two causes for the mildness of summer. These are the relative height of this part of the country, and the presence of an almost continual breeze. It is said that there is not a case of sun-stroke on record in Knox county. All who have been here from the north of late, appear to be well pleased with the country, and I think with the blessing of God, we have reason to hope that there will be a large number of our denomination here before many years. The citizens are altogether peaceable, and favor northern emigration. We are always glad to receive friends from the north, and especially ministers of the gospel; such who seek not esteem of man, but the salvation of souls; such who preach, not because they must from necessity, but such as can truly say, "The love of God constraineth us."

Yours truly, C. F. DETWILER.

Sept. 22nd 1872.

Letter of Thanks.

I cannot but express the most cordial thanks to our beloved fellow-believers of different countries who have sent and entrusted to my care the donations for those of our members in Belfort and Moempelgard, whose property was destroyed by the war. Up to this time there has been received by me Pr. 5015. 15 ct., the receipt of which has been acknowledged in the "Mennonite papers;" but mostly in the "Germanische Blätter," and the "Mennonitischen Bletter meldeblatt," and the same has been as properly divided as possible among about fifty families. Although in the distribution of this money I have received the ingratitude of the world, yet I have been requested by the sufferers to tender their sincere thanks to the beloved donors.

Receive then, you beloved fellow-believers, of the great German nation, Poland, Russia, and America, our cordial thanks and the blessings of God therefor. May the Lord richly reward every one of you with heavenly blessings, and may your generosity be deeply impressed upon our hearts and minds, so that when we are also once called

upon to manifest our love in a similar way that there be no withholding; but that every one will remember to give according as his circumstances will admit.

It is also a noble feature in the history of our churches which the Lord has again manifested to us, that he has also among these, his seven thousand who have not bowed their knee to Baal.

May this Christian principle, especially contribute thereto, that the members of our Mennonite community be continually more closely united, and labor for the promotion of the kingdom of Jesus Christ.

This is the prayer of your brother in the Lord, ISAAC RICH.

Principal of the Reform and Educational Institution, at Erincourt, France.

From the Church in Wilmot, Canada.

On the 14th of October, in our Church here, in Wilmot township, at Geiger's Meeting-house, two deacons were ordained. There were six candidates, and the lot fell upon John Nargang and David Cressman. May the Lord bless them in the important duties devolving upon them. A. S. C.

Children's Column.

Whom God Loves.

"I love them that love me, and those that seek me early shall find me." Prov. 8: 17.

Dear children, Do you not feel happy when a kind friend gives you a nice present? Yes, I know you do, for I remember well when I was a child, how glad I felt when grand-mother, or uncle, or aunt gave me a cent, or a nice apple, or a knife, or a little handkerchief; I felt glad, not only for the present, but I thought they loved me, or they would not have given me the present.

You know when we love any one, we always want to do them a kind act, or give them something by which they can know that we love them. And so when others love us and do something to show their love, it makes us feel happy, and we are sure to love them in return.

The words from which I have chosen to write, are the words of God and were written by the wise man, Solomon. He says, "I love them that love me, and those that seek me early shall find me." I believe that God loves everybody, and wishes to make every one happy. He shows by the many kind acts to every one that he loves them. He not only gives life, and health, and food, and clothes to those that love him, but he is good to every one.

Now by these kind acts from God we know that he loves us all; but what he means in the words, "I love them that love me," I believe is this, He will show more

of his love to those that love him, than he will to those that love him not.

Those who do not love God, will not obey him, and we cannot read in the Bible that he will show as much kindness to those who do not obey him as to those who keep his commandments; but it is full of promises to those who obey him and walk in his ways.

The Lord said to the children of Israel, "Behold I set before you this day a blessing and a curse; a blessing if you obey the commandments of the Lord your God, which I command you this day; and a curse, if you will not obey the commandments of the Lord your God," Deuteronomy 11: 26, 27, 28. David says, "But the mercy of the Lord is from everlasting to everlasting upon them that fear him, and his righteousness unto children's children; to such as keep his covenant, and to those that remember his commandments to do them," Psalm 103: 17, 18.

Also the 112th Psalm, first verse, "Blessed is the man that feareth the Lord, that delighteth greatly in his commandments." Jesus says, "If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments and abide in his love."

God will give a new heart to those that love him, which is worth more to us than anything else that we can have in this world, because every one who has a new heart shall go to live in that beautiful home which he has prepared for those that love him. I will now tell you what the rest of the text means, which reads, "And those that seek me early shall find me."

So long as we do not love God we cannot feel and know how good and kind he is to those that love him; we cannot feel his love in our hearts, and we are not happy; but when we once feel how wicked we are, when we think how we have disobeyed him, and feel sorry for it, and begin to pray and ask him to forgive us, and help us to love and obey him, then we are seeking him; and when he hears our prayers and forgives our sins, and gives us a new heart, then we have found him.

God loves you, my little friends, and he means you when he says, "Those that seek me early." The word *early* means young; it is the same as if it read, those that seek me while they are young shall find me. And he also says to you, "Now therefore hearken unto me, O ye children; for blessed are they that keep my ways. Hear instruction, and be wise, and refuse it not. For whose fidelity he fidelity life, and shall obtain favor of the Lord." Verse 35.

The word *life* means happiness; they that find God, are happy in this world, because he shows them and makes them feel by his kindness how much he loves them; and to obtain favor of the Lord, means that he will be especially good to them; and O, they shall be so happy when they die!

Now my dear little friends, will you not seek God early? You can do nothing that will make you half so happy, because he will

then love you, and will be your best friend. Oh, if only more would seek God early. If only every one could feel how happy those are who find him, I am sure that thousands would seek him.

I wish I could know how many of my little readers will seek the Lord early. O please, dear little friends, think of it often, and ask God to fill your hearts with love towards him. I have often asked him, and will ask him again to bless you. Let us all love him with all our hearts, then we can sing.

"Oh we shall happy be,
When from sin and sorrow free—
Lord, we shall live with thee,
For ever there."

BROTHER HENRY.

I will inform my little readers that I went to Logan county, Ohio, on the 20th of October, to visit the children; and will give them an account of my visit in the next number of the Herald. I expect a very pleasant time. It cheers me very much to meet my little friends.

BROTHER HENRY.

FOOD FOR THE LAMBS.

Be not wise in thine own eyes: fear the Lord and depart from evil, Prov. 3: 7.

He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty, Ps. 91: 1.

Seek the Lord early.

The following Table will show those who wish to read the Testament in the way proposed what chapter to read each day.

| Days. | Chapter. | Days. | Chapter. |
|---------|----------|---------|----------|
| Nov. 24 | Rom 4 | Dec. 10 | 1 Cor. 4 |
| " 25 | " 5 | " 11 | " 5 |
| " 26 | " 6 | " 12 | " 6 |
| " 27 | " 7 | " 13 | " 7 |
| " 28 | " 8 | " 14 | " 8 |
| " 29 | " 9 | " 15 | " 9 |
| " 30 | " 10 | " 16 | " 10 |
| Dec. 1 | " 11 | " 17 | " 11 |
| " 2 | " 12 | " 18 | " 12 |
| " 3 | " 13 | " 19 | " 13 |
| " 4 | " 14 | " 20 | " 14 |
| " 5 | " 15 | " 21 | " 15 |
| " 6 | " 16 | " 22 | " 16 |
| " 7 | 1 Cor. 1 | " 23 | 2 Cor. 1 |
| " 8 | " 2 | " 24 | " 2 |
| " 9 | " 3 | " 25 | " 3 |

This table can be written on a piece of paper and kept in the Testament for a mark.

One standeth not as on a hill, beckoning to another to follow; but ye toil hand in hand, and carry each other's burdens.

Brevities.

SELECTED BY J. K. HARTZLER.

To tell a falsehood is like the cut of a saber; for, though the wound may heal, the scar of it will remain.

You may glean knowledge by reading, but you must separate the wheat from the chaff by thinking.

Every one wishes to have Truth on his side; but it is not every one that sincerely wishes to be on the side of Truth.

It is in vain to hope to please all alike. Let a man stand with his face in what direction he will, he must necessarily turn his back to one-half of the world.

It is delightful to meet your hearty Christian, who, when he gave his heart to Jesus, meant it, and devoted his whole body, soul, and spirit to the good Lord who had bought him with his blood.

You cannot teach a child to take care of himself unless you let him try to take care of himself. He will make mistakes; and out of these mistakes will come his wisdom.

When Christians grow cold and neglectful of their own duties they grow censorious toward each other. As love declines, the critical temper increases. All along the eaves of a cold church hang the sharp, piercing icicles of criticism and censoriousness.

It is of extreme importance that children should be taught to think of the Holy Spirit, not as the disturber of pleasure, but as the giver of joy, the "comforter," so that it may seem to them that nothing in the world would be so *welcome* as the Spirit's presence and inward help.

Nothing can discourage a child more than a spirit of fault-finding; and perhaps nothing can exert a more baneful influence upon both parent and child. If your little one, throughout the day, has been pleasant and obedient, and you say to him, "My son, you have been good to-day, and it makes me very happy," and if, with more than a usual affectionate embrace, you say, "Good-night, my dear child, a throb of suppressed feeling fills his breast, and he resolves on always earning this approval.

He wants the best taste and the best sense a man can have, who is cold to the beauty of holiness.

Faith Manifested by Works.

"But wilt thou know, O vain man, that faith without works is dead," James 2: 20.

In the language of all the inspired writers, faith is urged upon us as a necessity and power; without which it is impossible to please God. But the apostle James, who admonishes us to a most practical course of conduct, declares that, "faith, if it hath not works, is dead, being alone. Yea, a man may say, Thou hast faith and I have works; shew me thy faith without thy works, and I will shew thee my faith by my works." The truth of which statement the consistent reasoner will readily affirm. An objection however may arise. That by the law of faith alone, boasting only will be excluded; that Paul says, "Not of works, lest any man should boast." "That a man is justified by faith without the deeds of the law," Eph. 2; Rom. 3: 28. But the objector will here see, as also in many other places, that the apostle is arguing grace, rather than law; the grace freely given us under the new covenant; and that he by no means desires to render the law without effect; for he says, "Do we then make void the law through faith? God forbid; yea, we establish the law," Rom. 3: 31.

The question may be asked, How do we establish the law through faith? Answer "Faith will have its perfect work." It is a work of love; brings forth fruit meet for repentance; turns the heart of man to God; and trusts on him as a rewarder of them that diligently seek him. Paul exclaims, "Faith works by love." And Jesus says, "If ye love me, keep my commandments." Here is the beautiful consistency of faith. Working love in the soul, and love toward God induces us to keep his commandments.

In the christian character, faith, love, and keeping the commandments, must be established and exercising graces. We cannot begin to build upon works. Faith must be the foundation; works the crowning excellence, that they may testify visibly the effect that produces them. "By their fruits [works] ye shall know them." "A good tree cannot bring forth evil fruit." And faith in its pure and elevating influence is the only seed, rooted and grounded in the truth, that yields the fruits of the Spirit, "love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance."

Let us strive for an increase of faith like this, that we may dwell in the Spirit. Says the apostle, "If we live in the Spirit, let us also walk in the Spirit." Enter into that rest that dispels all doubt, banishes fear, and is finally rewarded with eternal life.—*World's Crisis*.

The old Woman's Damsons.

In the days of my youth, there lived an old woman in the village where I went to school. She was a poor woman, and worked hard for

her living, and the produce of her little garden was of great service to her. She had a famous damson-tree, which overhung the road, and a thoughtless lad, a school-fellow of mine, every time he came out of school, during the fruit season, pelted the poor woman's damson-tree. One person advised her to tell our schoolmaster of it, another to speak of it to the constable; but the poor old woman, who was a pious, mercy-loving christian, did neither the one nor the other: she bore with this act of aggression, and contented herself with meekly reproving the thoughtless boy for his wickedness, hoping that he would see his error and amend it.

One autumn came after another, and as sure as the damsons ripened on the tree, so sure did Percy pelt away at them, heedless of the mild rebukings of Margaret Grove.

At last, Percy was removed from school; years rolled away, and his very name was forgotten, when one day in autumn, as poor Margaret Grove locked her cottage door, to go to her labor, a young man, dressed like a traveler, accosted her. "And Margaret Grove is yet alive!" said he. "Yes," replied the poor woman. "By the blessing of God, I am still in the land of the living, though he only knows how short a time I may continue here." The young man was no other than Robert Percy. He entered the cottage of Margaret Grove, and told her he was come to repay her the loss that he had occasioned her in the thoughtless season of his school-boy days.

Poor Margaret had forgotten both his bad behavior and her loss, and was indeed surprised, when he told her that it was her forbearance toward him which had worked on his mind, and brought him many miles to recompense her for the past. The heart of poor Margaret was made happy by his unexpected bounty, and perhaps his own was never lighter than when he walked away from the cottage eating of the fruit of the damson-tree he had so frequently pelted.

For the Herald of Truth.

Words of Cheer.

Remember Hagar, the mother of Ishmael desponding because she thought her son must die; yet the angel showed her a spring of water.

The oases in a desert cause more joy and give more relief than ten times their area in a fertile country. Therefore dear brother "cheer up; although some contend, others sneer, others trample, others criticize, yet imitate the little honey-bee and extract only the good." B.

What Ministers Should Preach.

T. De Witt Talmage in a recent sermon makes the following apt remarks:

"What the world wants now is to be told of Jesus Christ, who came to save men from eternal damnation. Christ, the Light, Christ, the Sacrifice, Christ the Rock, Christ the Star, Christ the Balm, Christ the Guide. If a minister should live one thousand years, and preach ten sermons each day, those subjects would not be exhausted. Do you find men tempted? Tell them of Christ the shield. Or troubled? Tell them of Christ the Comfort. Or guilty? Tell them of Christ the Pardon. Or dying? Tell them of Christ the life."

Gems.

An hour spent in the worship of God by prayer and good deeds, brings more true peace and joy than years spent for the world's fleeting show or vanity.

Seek not to please the world, but your own conscience. The man who has a feeling within him that he has done his duty upon every occasion is far happier than he who hangs upon the smile of the great, or still more, the favors of the multitude.

How sweet to work all day for God and then lie down at night beneath his smile!

For the Herald of Truth.

DEAD.

What unpleasant thoughts this word brings to mind. The symmetry and beautiful harmony of proportions of any body animate or inanimate, always strikes the eye agreeably; but when those limbs cease to move, when no longer the crimson life-current courses from one extremity to the other, when decay lays its destroying hand upon that which before was beautiful, how soon all is changed to a mass of corruption, which infects the atmosphere and contaminates all with which it comes in contact. Then we turn away in horror, wondering that anything so good and spotless should become sickening to our senses, and that which once inspired the heart with life and cheer-

fulness, now communicates death and destruction. Oh that anything should thus change from purity to corruption!

But the most abhorrent of all things in death is the soul of man. God-given as it is, and pure as coming from our heavenly Father as he breathed it into man, yet by neglect and abuse it may become the tool of the destroyer, even to the dealing of death to those within its influence. A soul dead in sin, poisons the christian atmosphere of any community; and what must be the abhorrence of the Almighty as he looks down upon this fair world of ours, made so for man's enjoyment and finds that instead of the true vine which has been planted with great care, there is naught but the bitter fruit of the wild vine, and that covered with the mildew of skepticism tainting heaven and dishonoring God.

Reader, is your soul dead? Think, oh, think whether your daily influence, as you mingle with the world, is healthful. Oh, do not put your Savior to open shame by neglecting to purify yourself. Reckon yourself indeed dead unto sin, and live no longer therein. Throw yourself upon the promises of God and live to Christ. Be no longer subject to self, but put on the new man, and walk in newness of life. The world must know the gospel in all its purity, light, and love. God has chosen man as the instrument by which this must be done, that by well ordered lives we may show forth the righteousness which is in Christ Jesus. "Let not the light that is in you be darkness." "For so is the will of God that with well doing ye put to silence the ignorance of foolish men." We then are responsible for the light which the world has. If we are true respecters of that light which cometh from on high we shall be able to show many the way of salvation and prove a savor of life unto life.

Oh, let us look to ourselves that there be no evil way in us, that there be nothing dead in our sacrifices, but as Paul says, Let us offer living sacrifices, holy and acceptable, and by so continuing we shall be saved from moral corruption, and death of the soul. "Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness the flesh and spirit, perfecting ourselves in the fear of God." R.

Farewell of the Soul to the Body.

Companion dear! the hour draws nigh,
The sentence speeds,—to die, to die!
So long in mystic union held,
So close with strong embrace compelled,
How canst thou bear the dread decree,
That strikes thy clasping nerves from me?
—To him on this mortal shore,
The same encircling vestment wore,
To him I look, to him I bend,
To him thy shuddering frame commend.
If I have ever caused thee pain—
The throbbing breast, the burning brain,
With cares and vigils turned thee pale,
And scorned thee when thy strength did fail—
Forgive! forgive!—thy task do cease,
Friend! Lover! let us part in peace.

If thou didst sometimes check my force
Or trifling, stay mine upward course
Or lure from heaven my wavering trust
Or bow my drooping wing to dust,—
I blame thee not, the strife is done
I knew thou wast the weaker one,
The vase of earth, the trembling clod
Constrained to hold the breath of God.
Well hast thou in my service wrought,
Thy brow hath mirrored forth my thought;
To wear my smile thy lip has glowed;
Thy tear, to speak my sorrows, flowed;
Thine ear hath borne me rich supplies
Of sweetly varied melodies;
Thy hands my prompted deeds have done;
Thy feet upon my errands run,—
Yes thou hast marked my bidding well,
Faithful and true! farewell, farewell!
Go to thy rest. A quiet bed
Mock mother earth with flowers shall spread,
Where I no more thy sleep shall break
With fevered dreams, nor rudely wake
Thy wearied eye.

O, quit thy hold!
For thou art faint and chill and cold;
And long thy gasp and groan of pain,
Have bound me pitying in thy chain,
Though angels urge me hence to soar
Where I shall share thine ills no more.
Yet we shall meet, to soothe thy pain
Remember—we shall meet again,
Quell with this hope the victor's sting,
And keep it as a signet ring;
When the dire worm shall pierce thy breast
And naught but ashes mark thy rest—
When stars shall fall and clouds grow dark
And proud suns quench thy glow-worm spark,
Keep thou that hope to light thy gloom
Till the last trumpet rends the tomb.
Then shalt thou, glorious and fair,
Nor spot, nor stain, nor wrinkle bear.
And I with hovering wings elate
The bursting of thy bonds shall wait
And breathe the welcome of the sky—
"No more to part, no more to die
Co-heir of immortality."

Selected by J. M. STOLTZE, S.
Concord, Tenn.

A grasp of the hand, a smile, a word even,
is often enough in God's hand to change the
entire course of life, to save a soul from
death.

A Sudden Death.

I will give you a short account of a very sad event that took place recently. A man by the name of Daniel Lanerd, had moved to McPherson Co., Kansas, about 25 miles north of here, and he and his daughter started to go back to Peabody to bring their goods, when they camped about three miles north of here. It rained very hard that night and in the morning they started to go to a house, and when they came to within about fifteen or twenty rods of the house the father was struck by the lightning and fell back dead into the arms of his daughter, without another breath. His daughter then drove on to the house with her dead father in her arms. It was indeed a sad event for the daughter, and what a powerful lesson it should be to us all, teaching us how very uncertain our lives are. How carefully we should live and try to obey the Lord, for we know not the day nor the hour when the Son of man will come.

MICHAEL KILMER.

Married.

On the 16th of Sept., by J. P. King, at the residence of John R. Yoder, in Logan Co., Ohio, Daniel C. Yoder, to Nancy Hartzer.

On the 13th of Oct., by Elder Wm. S. Smith, at the house of the bride's parents, John Tinsman to Mary Showalter, both of Grundy county, Ill.

Died.

CORRECTION.—In the death notice of Peter Baumgartner, in the October number his age was stated incorrectly. It should have been 89 years, and 6 months.

On the 25th of June, near Sporting Hill, Lancaster Co., Pa., Bro. Martin Nissley, aged 88 years, 7 months, and 18 days. His mortal remains were followed to the grave by a large concourse of relatives and friends. He lived in matrimony 62 years, and was a faithful member of the Mennonite church from his young days.

On the 24th of August, in Champaign Co., Ill., Jesse Hoover, infant son of Christian and Elizabeth Shantz, aged 1 year and 7 days.

Dearest Jesse, thou hast left us,
Here thy loss we deeply feel;
But 'tis God that hath bereft us,
He can all our sorrows heal.

On the 2nd of Sep., in Lagrange Co., Ind., of dropsy, David Gerber, aged 71 years, 3 months and 28 days. He bore his affliction with patience and christian resignation. He was a faithful brother in the Amish Mennonite church. Service by Isaac Schmucker in German, and by David Truby in English.

On the 14th of Sep., in Branch Co., Mich., Matilda Catherine, infant daughter of Jacob and

For the Herald of Truth.

Mary Davis, aged 5 months. Services by C. D. Reery and John Krupp.

Sleep, little Matilda, sleep
Here beneath the sod.
With many a tear, and many a sigh,
We give thee up to God.

On the 15th of Sep., in Putnam Co., Ohio, of flux, Albert, son of Scott and Christina Dangler, aged 1 year, 6 months and 10 days. Funeral service by George Brenneman.

How soon little Albert has taken his flight,
With angels to dwell in everlasting light;
Christ, for all the children, a blessing hath given,
And said, "For of such is the kingdom of heaven."

On the 9th of Sep., in Wayne Co., Ohio, of dropsy and inflammation of the bowels, Bro. Jacob Zook, aged 43 years, 2 months and 20 days. He leaves a wife and 4 children to mourn their loss. He suffered much, which he endured with christian forbearance. He was a faithful member of the Amish Mennonite church. Funeral discourses by John K. Yoder and Jonathan Schmoker, from John 5: 24, 25.

O what hath Jesus bought for me!
Before my ravish'd eyes,
Rivers of life divine I see,
And trees of Paradise.

I see a world of spirits bright,
Who taste the pleasure there;
They all are robed in spotless white,
And congring palms they bear.

On the 19th of Sep., in Lagrange Co., Ind., John Franklin, son of Henry and Breunman, aged 7 months and 12 days. Sermon by Henry A. Miller in German, and Jacob Weaver in English, from Matt. 19: 13, 14.

On the 22nd of Sep., in Elkhart Co., Ind., infant daughter of William and Christina Weaver, aged 10 months and 4 days. Sermon by Henry A. Miller and Jacob Weaver.

On the 22nd of Sep., in Petersburg, Lancaster Co., Pa., Jacob Rist, in his 82nd year. His bereft widow and children selected the text, 2 Tim. 4: 7, 8, from which the brethren, C. Bomberger, J. N. Brubaker, and J. B. Landis, made some impressive remarks.

On the 24th of Sep., near Landville, Lancaster Co., Pa., Bro. Joseph Sprout, aged 51 years, 8 months and 4 days. He was a beloved and faithful brother in the Mennonite church.

On the 6th of Sep., in East Donegal, Lancaster Co., Pa., Bro. Christian Herr, aged 53 years and 10 days. He leaves a wife and 4 children; the widow and 3 children are sick with typhoid fever.

Funeral services of Henry A. Breunman, aged 8 months and 15 days. He leaves a widow and 8 children to mourn their loss, which we trust is his eternal gain. Brother Koppes was a member of the Mennonite church while here on earth, and we trust he is now a member of the church triumphant.

But a few days before his death he desired once more to partake of the broken body and shed blood of our Redeemer; afterwards he said that the hour of death could not come too soon. He was beloved by all who knew him, so that he leaves many kind friends to weep with his sorrowing family, but they sorrow not as those having no hope.

On the 17th of August, in Montgomery Co., Pa., Catharine, daughter of Jonathan Krupp, aged 10 months and 17 days. Funeral services by J. M. Haldeman in English, and Jacob Loux in German.

On the 29th of Sep., in Elkhart Co., Ind., of scalding with hot water, Warren, son of George and Morris, aged 2 years and 5 days. He is not lost, but only gone before. Funeral services by J. F. Funk, from Matt. 18: 2, 3.

On the 3rd of October, in Elkhart Co., Ind., of cholera infantum, Allen Thomas, son of Thomas and ———, aged 10 months and 8 days. Buried on the 4th. Funeral services by J. F. Funk, H. Schaum, and J. Beidler, from Eccl. 12: 7. Only gone before.

On the 5th of October, in Mahoning Co., Ohio,

Peter Blosser, aged 85 years, 8 months and 2 days. He was buried the 8th, in Oberholtzer's burying-ground. Discourses by J. Kolb and Joseph Blixler, from Ps. 90: 1-12.

On the 6th of October, in Locke, Elkhart Co., Ind., of cholera infantum, Valentine James Baumgartner, aged 1 year, 4 months and 8 days. Funeral discourses by J. F. Funk, from Matt. 18: 2, 3.

On the 9th of October, in Lagrange Co., Ind., of gangrene, David Franklin, son of Abraham and Margaret Gerber, aged 23 years, 3 months and 6 days. Funeral services by Isaac Schmucker in German, and David Truby in English, from John 16: 16.

No tranquil joys on earth I know,
No peaceful, shell'd ring dome;
This world's a wilderness of woe—
This world is not my home.

To Jesus Christ I sought for rest,
He bid me cease to roam,
And fly for refuge to his breast,
And he'd conduct me home.

On the 8th of October, near Locke, Elkhart Co., Ind., after a brief illness, Frederick Holdreith, aged 65 years, 7 months and 1 day. He was buried on the 10th. He leaves a deeply afflicted widow and a number of children to mourn their loss.

On the 15th of October, in Breun, Marshall Co., Ind., of typhoid fever, of which she suffered severely several weeks, Cora Ellen, daughter of Samuel and Barbara Mann, aged 5 years 10 months and 7 days. She was an intelligent, kind and affectionate child, and was beloved by all who knew her. She had a desire to depart and be with Jesus. On one occasion she said to her mother, "I wish I could die and die happy." Her mother said, "O, you are not going to die, Cora."

"I yes," she replied, "I want to die." She gave direction as to who should make her coffin. She was her habit every evening before going to bed to kneel down and repeat her prayers, and when once she had forgotten to do so, she was greatly concerned about the matter, and seemed to feel very sad on account of it. She was buried on the 17th. Funeral services by J. F. Funk.

On the 16th of October, in Chillicothe Mo., of croup, Emma Langer, daughter of Jacob S. and Annie K. Plank, aged 1 year, 6 months and 17 days. Buried on the 17th. Jesus loves the little children, and little Emma Laura has found a home where childhood never grows old, where the flowers never fade, and where there is fullness of joy forever—There she is waiting for you!

On the 23rd of Sep., in Medina Co., Ohio, Abraham D. Kipper, aged 51 years, 10 months and 15 days. He leaves a widow and 8 children to mourn their loss, which we trust is his eternal gain.

Brother Koppes was a member of the Mennonite church while here on earth, and we trust he is now a member of the church triumphant. But a few days before his death he desired once more to partake of the broken body and shed blood of our Redeemer; afterwards he said that the hour of death could not come too soon. He was beloved by all who knew him, so that he leaves many kind friends to weep with his sorrowing family, but they sorrow not as those having no hope.

On the 12th of Oct. in East Donegal, Lancaster Co., Pa., of consumption, Mary Herr, aged 62 years, 7 months, and 17 days. She bore her sickness with christian fortitude. She was a faithful sister in the Mennonite church. She was a widow only five weeks, her husband, Christian E. Herr, died five weeks previous with the typhoid fever. She leaves a son and two daughters, were prostrated with the same fever. She was buried

Farewell dear brother, death has called
Thee from our family circle here;
But now we all, through faith in Christ,
Around the heavenly throne appear.

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on the 15th, at Donegal church, where a large concourse of relatives and friends followed her remains to their final resting place, where appropriate addresses were delivered by Peter Nissly, John Landis and C. Nissly.

I would not live away—no, welcome the tomb,
Since Jesus has lain there, I'll enter its gloom;
There sweetest be my rest, till he bid me arise,
To hail him in triumph descending the skies.

On the 19th of October, in Marietta, Lancaster Co., Pa., Mary, wife of Christian Herr, aged 62 years, 10 months and 21 days. She was afflicted over two years with dropsy, which she bore with christian fortitude. She was a sister in the Mennonite church. On the 22nd her remains were followed by a number of friends and relatives to Donegal church for interment, upon which occasion Henry Shank and J. N. Brubaker officiated at the house, and P. Nissly at the grave.

Letters Received.

B F Newcomer, J D H 2, Jon Hostetler, T B Blosser, H Z Lantz.

MONY LETTERS.

A—Mrs L. Angeny \$1 50; Noah Alwine 25cts.
B—Harry Breneman \$2; David J. Bachwalter \$1 35; John Hyler \$1 60; David Brunk \$1;
C—Cornelius Bergey \$2 40; Salome Bergey \$1 25;
D—Barbara Belsley \$1; John Baer \$2; Gabriel Baer \$1; Mary A. Brewer 25cts; J D Burkholder \$1 20; A L W Bowers 10cts; Andrew Bachman \$1 60; Thos W Bowen \$1; John Bueky \$8 75.
E—C. A. Colbent \$1; Case & Billing \$1.
F—C F Betsworth \$1; John Deweller 10cts.
G—Jacob Eberhart \$1 70; Anna Ebersele \$1 05; Jacob Eberman \$1 20.
H—F. John Feil \$1; A J Fretz 50cts.
I—G J D Goenrich 75 cts; Peter S Gingerich \$1; Michael Gerber 75cts; J S Good 25cts; Noah Good \$2.

J—J H Haldeman \$1; J H Haldeman \$1; Geo Haldeman \$1; H Heaton 10cts; Jacob L Huber 6cts; John Hilde 35cts; C J Hochstetler \$2 15;
K—Agnes Hartman 50cts; Jacob L Huber 75cts.

L—Ephraim Kratz 50cts; Christian Kauffman \$1 50; Jacob P Kolb \$2; Joseph Kornhaus \$1; C J Kennel 25cts; A M Kauffman \$1; N B Kenney 50cts.

M—L D H Landis 50cts; John B Landis \$1; Peter Lehman \$2; C A Livingston \$1; Isaac C Lehman 10cts.

N—M T L Miller 20cts; Christian Mast 10 cts; Sol Mericle \$1; Elizabeth B Metz 30cts.

O—John Neuschwander 20cts; Mrs Ch Nolt \$1; Jos R Neg 25cts.

P—R H H Hauser \$5 50; Jacob Ringenberg \$1; Elias B Riehl \$1 55; Henry H Rott \$1; B F Ropp \$1 65; A Reed 40cts; M D Ropp 75cts; Samuel Resor \$1 10; Frank A Rose 10cts; Jacob F Ropp 10cts.

S—Nathan Swisher \$2 50; Christian Schrock \$1 60; David Sharrer \$1 60; Daniel Shenk \$1; Samuel F Springer 60cts; Christian Stueky \$1; Christian Stauffer \$1; Benoni Stemen \$7; Henry Shonts \$1 08; Isaac Sially \$1; John Stahly 70cts; A Sutter \$1 20.

T—Peter Tocus, Jekaterinislav, Russia, 50 Rubles.

W—Martin Wialer \$1; Zimmerman Weaver \$1 35; Christian Winkler 10cts; Abm. Wambold \$1 10; Joseph B. Weber \$2; C Wismeyer 20cts.

Y—Reuben Yoder 10cts; Jonas Yoder 12cts; Jacob K. Yoder \$1.

Z—Samuel Zimmerman \$1.
For Books.—Jacob Hunter \$28; John Snyder \$2 50; J. M. Herr \$8 00; J. K. Thirzler \$2 27; J. W. Stemen \$12; Abm. E. Reid \$1 42; John Wambold \$5; B. F. Newcomer \$15 25; Anna Schertz \$1 20; John S. Neuschwander \$5; H. B. Strickler \$20; Benj. B. Resor \$5 40; John U.

Amstutz \$6 55; John P. King \$9; Christian Brennehan \$11 50; J. A. Sims \$9; John M. Weaver \$9; E. Seiler \$1 51; W. B. Kittenhouse \$5; Lewis F. Shewalter \$3; Amos Cressman \$21 50 Premium \$2 15—\$23 65.

TIME TABLE.

Lake Shore & Michigan Southern Railroad.

Passenger trains on and after Oct. 27th, 1872, leave Elkhart as follows:

GOING EAST.

Accommodation, (Air Line) 11,20 A. M.
Special New York Expr., (Air Line) 1,10 P. M.
Atlantic Express, (Air Line) 9,55 P. M.
Night Express, (Main Line) 1,10 A. M.
Mail, (Main Line) 11,25 A. M.
Grand Rapids, 4,05 P. M.

GOING WEST.

Special Chicago Express 4,20 P. M.
Night Express, 2,15 A. M.
Pacific Express, 4,20 A. M.
Accommodation, 5,25 P. M.
Elkhart Accommodation, 5,00 A. M.

Grand Rapids train arrives from White Pigeon at 1,00 P. M., and returns at 4,05 P. M.

Cincinnati, Wabash and Michigan train arrives via Goshen at 10,45 A. M., and departs via Goshen at 1,40 P. M.

All trains run on Cleveland time which is 20 minutes faster than Chicago time.

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CHARLES PAINE, Gen. Supt.
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" dozen, " " " 1 00

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and is a choice little work for young people and children, though it may be read with profit by older people also. It is a book which we would recommend to be read by all. The price of the book is 25 cents, by mail 30 cents.

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A RELIGIOUS MONTHLY JOURNAL.

"How beautiful are the feet of them that preach the Gospel of Peace."

Vol. 9.—No. 12.

ELKHART, INDIANA, DECEMBER 1872.

Whole No. 108.

"Ye Cannot Serve God and Mammon."

Oh, why are the sons and the daughters Of men, so vain and so gay? And why are they growing more day by day, More worldly and proud every day?

But why need we ask, or e'en wonder, Why fashion and folly do reign, With those who are seeking the honor Of this world's extended domain?

Old Satan, that dreadful deceiver, The father of folly and sin, Is leading them on at his pleasure, Because he is reigning within.

E'en some who profess to be christians, And talk of religion within; Still show by their outward adorning With Jesus they never have been.

* They say that it makes little difference— That clothes which look gaily and bright May be worn by the best of the christians, "If only the heart is all right."

The Apostle declares in plain language, As plain as with words can be told, If any are void of Christ's spirit, [Rom. 8: 9.] They do not belong to his fold.

He speaks too of outward adorning, Of plaiting the hair—and he tells, Of putting on costly apparel, [1 Tim. 2: 9.] And wearing of pearls and of gold.

"In like manner also that women In modest apparel be adorned, For thus it is right and becoming. [Rom. 12: 8.] And not to be conformed.

All those who are led by the Spirit, Abhor what is idle and vain; They have no desire to do it, And bring their dear Savior to shame

Now those who profess to be christians, And still love what Christ has condemned, Are not yet possessed of his spirit, And are not yet what they pretend.

Some too, who profess to be fighting For Christ and his glorious cause, But go forth their enemies smiting, Contrary to Christ and his laws,

Some who with their God made a cov'nant, And vowed that to him they would cleave, To walk in his ways and commandments, And never their Savior would leave.

But soon they forget what they promised; Take part with the worldly and vain— Like the sow that is washed in clean water, Returns to the mire again.

O, be not deceived, men and women, Turn from that which evil appears— "Ye cannot serve God and serve mammon," For thus Christ, the Savior declares.

H. B. BRENNEMAN.

The Beloved Disciple.

Friendship is sometimes said to be merely a refined form of selfishness. To cling to earthly relationships is a proof that the soul is not placed on God. Is this really true? Do we rob God of a portion of the affection which is due to him when we tenderly cherish human friendships? The life of Christ is the answer to the question. Here was one whose love for the Father was shown by a perfect obedience even unto death, and yet he was the "friend of sinners." Some there were whom he honored with a special personal friendship. He wept at the grave of Lazarus of Bethany. From the chosen twelve there were three whom he chose to be near him in the glory of the transfiguration and in the agony of Gethsemane, and one of these is spoken of as "that disciple whom Jesus loved."

Why was John the most beloved of all the disciples? It was not the result of any chance or accident. It was not the result of a merely arbitrary choice. It lay in the fact that between Jesus and this disciple there was a kinship, not of blood, but of spirit. The mind which was in Christ was in John also, and heart beat in answering sympathy with heart. There was something in John's generous and affectionate nature, which made him worthy to receive and able to reciprocate the love of the Master.

To feel this fully, one must study the incidents given to us in the life of the evangelist, and also the writings which he has left us. In them we see a man of great natural amiability of temper, a large-hearted man, who owed much to nature as well as to grace. Argue as we will, the fact remains that there is a difference in men from the very start in life. Some are cheerful, generous, and brave, and others passionate, miserly, and cowardly, because they were born so. Traits of character are in the blood, and religion is to check or encourage them. Before a man boasts, let us see how much his condition is due to his temperament, and how much to the triumph of grace. Jacob and Esau were twin brothers, but in the earliest youth of each might have been read the prophecy of their future destinies.

To be sure, all men are born sinners, but they are not all born with tendencies to sin in the same direction. Neither are the

tendencies to sin as strong in some as in others. Surely, it is no heresy to affirm that some men receive a larger measure of divine help than others, because they need it. The wild vine needs more care to make it grow heavenward than the cedar of Lebanon. Easier to guide gentle Samuel than to curb headstrong Saul. The amount of grace which would lead one man in triumph to the shadow of the celestial throne would scarcely bring another within sight of the gates of the sacred city.

But the natural affection of John, great as it was, was both trained and purified. He began by loving his father and serving him in casting the fisherman's net. He loved his brother James, and then his first apostle, Peter. He showed from the fellow personal attachment to Jesus, and followed him for three years, and then stood with the weeping women at the cross. Thus he rose from the earthly to the spiritual; from the love of father, brother, and friend, to the love of God; until, in the fulness of years and the ripeness of experience, he felt in his soul the grandeur of the truth he uttered: "God is love." Thus should it ever be in human experience. Friendship should rest on such qualities, and be so sanctified as to lead us to understand God, and to interpret his nature more clearly.

The love of John for Jesus was intense. At times it showed itself in a zeal which outran discretion, and which called forth a gentle rebuke. He was stirred with deepest indignation, not when a slight was offered to himself, but to his Lord and Master. He would invoke fire from heaven to consume a few persons in a Samaritan village, because they would not receive Jesus as he was on his way to Jerusalem. Peculiar was the affection of John and hard to describe. Like that of Jonathan for David, it was, to use a happy expression of the latter, "wonderful, passing the love of women."

Men of the John-like style of piety the church has had in every age—quiet, gentle spirits, whose lives are full of meditation and prayer, who come into prominence under protest, and who would much rather sit unnoticed at the feet of Jesus and treasure up his words. Mighty is their influence, though, like the dew of heaven, it may quietly fall; and precious their memories when the grave has covered them. Their lives are like a strain of music—not blown from a brazen

trumpet, but breathed from a flute, gentle and sweet—the very soul of harmony. In the army of the Lord, the beloved disciple and his spiritual children have their place and their mission. It is not for them to rush with daring haste and with the cry of defiance on their lips into the forefront of the battles of the church, and wield the truth as though it were a battle-axe, to break the heads of opposing foes. Their work is to go among the sick and the wounded, and to cheer and bless them with kind and hopeful words. They win enemies to their own side by the attractive power of love. Oh! if this sinful earth had many such, how it would rejoice and grow like Eden of old!

The loving heart of John made him far-seeing in regard to spiritual truth. It opened the glories of heaven to his gaze. He loved much, and therefore the revelation of God to his soul was great and precious. Truth came to him, not by the cool deductions of reason, but by the silent and loving contemplation of Jesus. Hence the truth which he utters, is like some mountain-lake—clear indeed, but beyond our powers to fathom its depth. His writings, especially his epistles, call to mind that picture by Raphael, which depicts him seated on the wings of a soaring eagle, and calmly gazing upward into the heights of heaven.

The character of John is not one to call forth the world's admiration and applause. These are saved for him who has great wealth and power, or certain natural gifts, as beauty, song and eloquence. Such things, though not to be despised, are only for the few. The multitude cannot hope to have them. Vain is the hope to win the divine favor by them. But to feel that "God is love," and, in return, to love and serve him, this is the duty and privilege of all. Earth's richest treasures and fairest gifts, what are they all worth, in the sight of God, compared with the weakest and poorest child, who can look calmly toward heaven and, with confidence, say, "Lord, thou knowest all things, thou knowest that I love thee."—*Methodist*.

Translated from the "Gemeindeblatt."

Origin of the Mennonite Church, and the Life of Menno.

Concluded.

When our driven and fleeing fellow-believers were asked by their brethren in the Pfaltz or Palatinate, why they did not leave their homes sooner, and seek such countries, in which they could live more in accordance with the dictates of their consciences, as the government did not prevent their departure, they gave different reasons. Among others were the two following reasons, which to them was of the utmost importance: "First, They had perceived that the church had increased greatly, so that, though it was already under the cross, it bloomed like a rose among the thorns; and that its growth was

daily perceptible, which was gratifying to them, while many had seen light shine out of darkness, and had loved and sought after it. The ministers, having considered this, found an obstacle presented to their removal from the country, consisting in the apprehension, lest thereby, this promising harvest should be neglected, and thus numbers abandon their good resolution; they therefore, chose rather to suffer affliction, than to remove, to the end that they might be the means of rescuing souls from perdition, and bring them to Christ.

The second reason was, that they could not easily depart for other countries, since there were so many divided families among them, in which one of the parents belonged to the society, and the other still held to the ruling church, which caused great inconvenience and distress, when in this case, they did not feel disposed to forsake all and move with their consorts from the country. That, furthermore, several ministers had to contend with this misfortune. There were moreover, two ministers in the Palatinate who had wives not belonging to the church, and who being secretly married by a friend had to leave in the night, without having ascertained whether their wives would accompany them, or whether they loved their property more than their husbands. Such incidents occasioned the greater distress, since the authorities granted such persons, remaining, permission to marry again. These, and other causes, exercised such influence over them, that they did not leave their country till necessity compelled them, but chose rather to wait till they could no longer endure it with a good conscience."

Also in Prussia, whither many Mennonites fled from other countries, in which they were persecuted, they were not suffered until towards the end of the sixteenth century, and even later. In the years 1586—7, George Frederick, a nobleman, of Brandenburg forbid the Mennonites the privilege of his possessions at the risk of bodily punishment, and the confiscation of their property. Later, however, others must have emigrated there, for as Benjamin Eby informs us in his "History of the Mennonites," that again in Prussia in the year 1732 they were ordered from the country, but future decrees granted them various privileges, and the right of citizenship. But in most of the other countries, both in and out of Germany, wherever Mennonites resided, they were tolerated, but not permitted to enjoy any rights of citizenship. In the first part of this century they procured one privilege after another with other citizens. In the years, 1780, 1803, 1804, 1818, and 1819 many Mennonites with a great amount of property the greater part of whom from Prussia emigrated to southern Russia, where the government granted to them a beautiful section of country, and many important privileges, and freedom from military duty forever. This last privilege, however, within a year has been withdrawn, as has been previously mentioned in these columns. For which reason many of them are seeking new

homes. Also in Poland are found respectable churches, which according to B. Eby, descended from those Mennonites who formerly emigrated from the Netherlands.

The churches in Galicia, descended from the Mennonites in the Palatinate on the Rhine, and emigrated thither in the year 1780, according to the same writer.

The greater part, however, of the emigration of our fellow-believers since 1700 has been to America—the land of religious liberty, where, unmolested, they can live in their faith according to the dictates of their consciences, for which reason also they are there the most numerous. Yet have we and all of our brethren, who dwell in European countries, at the present time, as far as is known to me, enjoyed the liberty of faith and conscience; however the consciences of many of our brethren have lately been oppressed by it being made obligatory upon every suitable, young citizen to perform military duty. With this we will conclude the history of the origin of our church, though the latter articles on this subject should more properly have borne the title, The Origin, Extension, Sufferings and Sorrows of our church.

Whether this historical sketch, which has appeared with many imperfections, has in any measure subserved the end and purpose, set forth in the introduction given in the November number of last year, whether those of our readers who were unacquainted with these facts, and for whom alone I have written them, have thereby obtained a faithful representation and knowledge of the matter, must be left entirely to the judgment of the reader.

In conclusion I yet desire to impress upon the mind of the beloved reader, the great difference in regard to a number of points, between that time and the present.

When we consider how much our brethren, from the time in which the church of Christ became the church of the state, and on account of their faith began to persecute those Christians which did not unite with her, but endeavored to form churches after the example of the first Christians, had to suffer for the sake of the truth, until the time when about one hundred years ago the persecutions ceased, we find the great difference principally in the fact, that they (the persecuted Christians) very frequently could only assemble themselves in secret and hidden places, in forests and cliffs in the rocks or caves, for the sake of the word of God, and if they were found they were cast into prisons, horribly tormented, robbed of their property and their lives destroyed, which they all gave and suffered with joy. But with all this their churches increased and extended themselves; many were gained and converted to Christ, not only, through their testimony of Jesus and his word, but also through their quiet and patient suffering for the truth. We in our day are respected and honored by other men, and can assemble ourselves for the sake of the word of God in convenient places, in any way at any time

and wherever we wish; no one will hinder or molest us; under the protection of the government we can if we will lead a quiet and peaceable life, in all godliness and honesty, for which we should also feel grateful. But with all this quiet and peaceful life which we enjoy in respect to our religious privileges, our churches have for a long time been decreasing, and are still continually decreasing, while the churches of our brethren in olden times under persecution and oppression, continually increased. But those had much spirit and life and where there is life there is growth. With us generally there is a want of spiritual life, and on the other hand there is a great deal of worldly-mindedness and the spirit of the world, and hence no growth, no increase of the churches. Those had a love for the truth and for the word of God; with us there is too much of that Laodicean spirit; we are rich and increased with goods and have need of nothing; and hence we find so very small an attendance in public worship. Should the power of anti-Christ, which is so very hostile to the Lord Jesus and his Kingdom, rise up, when the followers of Jesus and his word will have much to suffer, when we have to expect not only disgrace and contempt but also with loss of property, possessions and even life itself, to how small a number will then our people dwindle down unless before that time the Spirit of the Lord, in a rich measure, shall yet be poured out in our church. Let us pray God earnestly for the outpouring of his spirit.

[This article concludes the History of our Church as above remarked and may God add his blessing to the effort.—*Editor, H.O.T.*]

From the Christian Weekly.

"They Shall Hunger no More."

Rightly considered this is one of the most beautiful and comforting promises in all God's word, but we are too apt to lose the force of it, from the idea generally attached to it, of its reference to purely physical hunger. There are many of our Savior's dear children who have known what it is to feel all the pangs of unsatisfied craving for the bread of this life, but the most of us have had no such experience, for from childhood we have never lacked a sufficiency of good, wholesome food, and so in reading these words as a part of the description of our future glorious home, we do not feel as if they were meant for us, and thus pass them by often unheeded.

But a little thought and attention will convince us that exemption from physical hunger is but a small part of the blessing promised, and who of us is so blessed as not, at times at least, to hunger sadly in spirit, mind and heart? Indeed we can scarcely be Christ's disciples, if we do not know something of spiritual hunger; the "hungering and thirsting after righteousness" upon which he himself pronounces a blessing. We must often long for more of his grace, and

love, and Spirit in our hearts, for a greater likeness to him, and holiness in inner and outer life. And we hunger for a sight of his blessed face, for "the King in his beauty," that we may "see him as he is," crowned in glory, yet ever, always, our loving sympathizing Savior. Then shall we find plentiful provision for our longing souls.

Again, how many of us know what it is to hunger in mind, to thirst after knowledge. There is so much to be learned and so little time to learn it in! Our minds are at best so weak, and we can comprehend so little of nature's mysteries that we try in vain to solve. And with some of us the infirmities of the flesh weigh so heavily and the days are so full of cares, for the dear ones at home, or the struggle for bodily subsistence, that there is scarcely any time or strength left for the acquiring of that knowledge, for which we so ardently long. But friends, let us take courage, and learn all we can here, knowing that when we reach our eternal home, our minds with every other part of our natures shall be satisfied, and go on improving from age to age.

But such deprivations are after all easy to bear compared with heart-hunger, and who that has attained years of maturity but knows something of this? Who has not buried some dear friend, or wept over the separation from those dear as life itself, or worse still, mourned over the ruin of some darling one, who might have been the greatest blessing and comfort earth could offer? Who has not seen bright, beautiful hopes of happiness or usefulness blasted in a moment, and buried the ruins in his own heart? How many are there, that have no graves in them? And think of the many lonely ones, to whom God in his providence has denied the joys of kindred and home, and whose whole lives are a constant struggle to submit cheerfully to his decree, and still the passionate cries of their hearts for the love that is so bountifully bestowed on others. Surely to such this passage speaks most eloquently. "They shall hunger no more." No more of these intense longings, these unsatisfied cravings after holiness, knowledge, and happiness. No more struggles for perfect submission to, and unfeigned trust in our Savior, but the feeling with light, and joy, and unutterable bliss, of spirit, mind, and heart. Does it not make us feel like crying out,

"O mother dear, Jerusalem,
When shall I come to thee?
When shall my sorrows have an end?
Thy joys when shall I see?"

For the Herald of Truth.

The Duty of Forgiveness.

As we are unable in our natural condition to reach that point which is free from the many failings and short comings with which we have to contend, both in the various christian duties and the business relations with our fellow men, the subject of forgiveness becomes one that requires our sincere

attention. If it was strictly observed and lived up to, how much more progressive would be the church of Christ than it is now? We all desire one day to gain a seat in the heavenly home—to rest from our labors, but if we do not try to live in peace here on earth, how can we expect to enjoy that rest.

In the prayer of Jesus to the Father to glorify him, and to preserve his apostles in unity and truth, he prays not for them alone, but for all that believe on him, that they may all be one. The glory which he received of the Father he gave unto them, that they might be one, even as he and the Father are one, so that where he is, there they might be also, and behold his glory. The Psalmist also adds to the truth of the goodness of unity among the brethren in the words, "Behold, how good, and pleasant it is, for brethren to dwell together in unity."

Instead of fulfilling the command of forgiving our brother seventy times seven, if he should require it of us, with many it is a very hard matter to forgive only one little injury; they can *forgive*, they say, but not *forget*. Should we not become willing to have the same forbearance with our brother as our heavenly Father promises to have with us? We find that as far as the east is from the west, so far has he removed our transgressions from us. "For he knoweth our transgressions from us. For he remembereth that we are dust," The prophet Isaiah was also led to exclaim, "Who is a God like unto thee, that pardoneth iniquity, and passeth by the transgression of the remnant of his heritage? he retaineth not his anger forever, because he delighteth in mercy."

We must forgive all from whom we have received injuries before we can expect pardon for our transgressions, we may then offer our gift and go in peace, because we have the promise that if we forgive men their trespasses, our heavenly Father will also forgive us. The spirit of Christ and the spirit of re-venge, are antagonistic; they cannot dwell together. We must put off all anger, wrath, malice and blasphemy; and put on, as the elect of God, holy and beloved, kindness, lowliness of mind, meekness and long-suffering, "Forbearing one another, and forgiving one another, if any man have a quarrel against any; even as Christ forgave you, so also do ye," (Col. 3:13).

This spirit we must possess if we would be the children of him "who went about doing good," and whose delight it was to pity, relieve, comfort and to save. Was it a leper? "Jesus being moved with compassion, put forth his hand and touched him." Was it the pleadings of a poor widow at the gate of Nain, when she follows her last earthly staff to the grave? "When the Lord saw her he had compassion on her and said, Weep not." Was it the infirm man lying at the pool of Bethesda? "Jesus said unto him, Rise, take up thy bed and walk." Truly the multitude marvel at his workings and exclaim, It was never so in Israel. Peter might have expected nothing but severe

reproof for his faithlessness. "But so slow is he to anger," says an illustrious believer, "so ready to forgive, that when his prophets lost all patience with the people, so as to make intercession *against* them, yet even then could he not be got to cut off this people whom he foreknew, for his great name's sake."

When we think of the afflictions and suffering which abound in this life, it is a wonder that any can give way to jealousy or anger, but much rather overlook the failings of others, remembering that we too have need of forgiveness. Let us then all strive to live as branches of the true vine, that we may be enabled to carry out the good work which we have begun, for the reward will truly be great. Though we sow in tears, yet in due time we shall reap with joy. Though we are called Mourners, and our pilgrimage through this world a Valley of Tears, yet ere long this will cease, and in its stead there will be a day of rest that shall dawn forever; for there shall be no night there. "God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither sorrowing nor pain; for the former things are passed away." Rev. 21:34.

Elkhart, Ind.

H. A. MUMAW.

For the Herald of Truth.

What must we do to be Saved?

"Sin is the transgression of the law," John 8:4.

The Bible tells us that we all have sinned. By becoming acquainted with its teachings we know what sin is. Paul tells us "by the Law we have a knowledge of sin." And having a knowledge of what sin is, our conscience will always remind us when we do wrong, and that wrong is sin. Now sin separates between us and our God, for God is holy, just, and good, and nothing that is unholy or impure can dwell with him. Moreover, God is just and his justice demands of us a perfect fulfilling of the whole Law. Now our first parents sinned, so we all through them inherit a sinful and corrupt nature, and thus we are inclined, instead of doing good, only to do evil continually. Having a knowledge of these things by the word of God, the Lord takes occasion in his own way and time to quicken his word in our hearts, so that like a mighty hammer it operates upon our stony hearts, to soften and open us so that we can see the dark and sinful condition we are in.

Now this momentous question arises, What must I do to be saved? God is a God of love. "He so loved the world that he gave his only be-

gotten Son that whosoever believeth in him should not perish but have everlasting life." We now anxiously search after, and find that Christ alone fulfilled the whole law of God, and then died to pay the penalty of offense in our stead, and now bids us look to him, believing, and promises to be our substitute if we are willing to accept him and consider ourselves the purchase of his precious blood. Our hungry souls now gladly accept this body and blood of Christ, and we enjoy a festival that is *rich indeed*. So we are again brought nigh unto God and we gladly take up the cross, and like the fishermen of old, follow Jesus. Knowing and feeling assured that if we henceforth faithfully strive to follow and do his bidding till he come to take us hence, we shall be the *saved* sons and daughters of God, and joint-heirs with Christ of immortal bliss in his kingdom. Let us all, dear readers, take heed, and when God knocks at our hearts, to hearken so that we make sure to be saved.

LANCASTER CO., PA.

B. F. II.

For the Herald of Truth.

Time's Speedy Flight.

Minute by minute, the time swiftly flies—
A minute, though short, seems to say,
"As vapor which rises up toward the skies,
So we are all passing away."

Hour by hour, the time hastens on—
Each hour has something to say—
It says, "Man, your time on earth soon will
be gone,
And you will have passed away."

Day by day, time is hurrying on—
Each day says to me and to you,
"Prepare to meet God, for your end may be nigh,
And then no more work you can do."

Week by week, O, how rapid time flows—
Each week has a message to bring,
Which says that on earth there's no time to
repose,

While traveling on time's rapid wing.
Month by month, time is moving along,
And speaks in loud tones to us all—
It says, "Though ye live, and are healthy
and strong,
The Master may soon for you call."

Year after year, time is rolling around,
And speaking in tones loud and clear;
And telling us all with a trumpet-like sound,
"YET MAY DIE THE CLOSE OF THE YEAR."

O, let us take warning by time's rapid flight,
And work while 'tis yet called to-day;
For we've much work to do, and ere long 'twill
be night,

There will be no more time then to pray.
Our work is important, and great our reward—
Then let us not linger and wait;
But let us at once give ourselves to the Lord
Before 'tis forever too late.

H. B. BREXENAS.

Motives in Religion.

Men do nothing without being moved to it by a cause—that which moves them is called a *motive*. True religion comes from good and holy motives; spurious religion comes from unholy motives. *Love* is the highest and holiest of all motives. When a man is religious because his heart is full of love to his God, love to his fellow men, love to the glorious words of promise and comfort in God's word, love to all God's creatures, then religion is to him a joy, an inspiration, a comfort. He is full of good cheer, even amid severest trials.

Fear is another motive. The fear of the Lord is the beginning of wisdom—but still, there is such a thing as a slavish, gloomy, morbid fear which produces a most unhappy form of religion—a religion full of fear, doubts, and gloom. Though fear, godly fear, has its work in awakening the slumbering consciences of sinners, yet no disciple should be satisfied till he gets out of the bondage of fear into the clear, warm atmosphere of that faith which worketh by love and not by fear.

Spurious religion comes from wrong motives—It is to be feared that some people join a church and make pretensions to being religious, because religion in certain forms is supposed to be respectable. A young man of my acquaintance is leader of a choir in a fashionable church in the city of —. He once said to a friend: "The people go to church on Sunday for diversion." (Of course this sweeping assertion will be taken with a good deal of allowance). Where such motives as the desire to be considered respectable, or the craving for diversion, form a man's motive for joining a church and pretending to be a christian, it is easy to conceive what sort of religion will be the result.

If we would have love as the controlling element in our religion, then we should study the manifestations of love in God's word, and in God's dealings with men in general, and with ourselves. Fear certainly has its place, especially in the beginnings of the christian life, but it is truly lamentable for a disciple of Jesus to make so little growth in grace as never, in long weary years, to get beyond the bondage of fear. It is easy to go to extremes in this matter; the Universalist goes to the ex-

treme of overlooking too much, the justice and the sternness of God. And he attempts to "explain away" those portions of God's word which threaten everlasting punishment to the impenitent. On the other hand, people of certain temperaments that are prone to look to God as a fearfully stern and just Judge—which is true—but it is also further true, that to the believer—the faithful christian, *God is love*. God is very kind, very merciful, very good. He has promised glorious things to the christian—deliverance from sin and death, and everlasting life and glory beyond this life of difficulty, struggle and trial. N. G. R.

For the Herald of Truth.

Praise the Lord, Our King.

O praise the Lord, ye people all!
O praise him every one!
In songs of praise let all men hear
The good that he has done.
Jesus, the meek and spotless one,
The holy child of God,
To save us from our sins, was slain,
And laid beneath the sod.

He left his pure and heavenly home,
That we might know the way;
He showed to us the narrow path
That leads to endless day;
He taught the word of life, and healed
The sick, the blind and lame;
Though mocked and crucified by men,
God glorified his name.

He sent an angel to his tomb,
To roll away death's door;
Christ conquered death—henceforth
will be
Our King for evermore.

He calls us to be sons of God,
"Joint-heirs" with him to reign
Forever near his heavenly throne,
Relieved from every pain.
O! praise the Lord, ye people all!
O! praise him every tongue!
In every nation on the earth,
Let songs of praise be sung.

SEYMOUR P. YODER.

St. Joseph Co., Mich.

The Duties of a Mother.

We wish we knew who wrote the following beautiful thoughts; for they are so true, so inspiring, that no one can read them unmoved.

"By the quiet fireside of home, the true mother, in the midst of her children, is sowing—as vases of earth, the seeds of plants that sometimes give to Heaven the fragrance of their blossoms, and whose fruit shall be

as a rosary of angelic deeds, through the ever ascending and expanding souls of her children, to her Maker. Every word that she utters goes from heart to heart with a power of which she little dreams. Philosophers tell us in their speculations that we cannot lift a finger without moving the distant spheres. Solemn is the thought, but not more solemn to the Christian mother than the thought that every word that falls from her lips, every expression of her countenance, even in the sheltered walk and retirement of home, may leave an indelible impression on young souls around her, and form, as it were, an underlying strain of that education which peoples Heaven."

The Horn-Book.

In reading about school-books, a century or two ago, one often finds allusions to horn-books which were in common use at school. It is well to know just what these horn-books were.

In this age, when books, magazines, and newspapers are so cheap and abundant, we hardly know how to appreciate them. In the first century, books were made of sheets of parchment, all written by hand, so that only those of princely wealth could afford to own such a treasure. Many articles were used for the pages of books, and for writing material, before paper was invented. For letters and messages, thin boards were used, covered with a thin coating of wax, on which a person could write with any sharp-pointed instrument. The margin of these letters was made thicker than the part written upon, forming a protection to the writing, like the frame of a common slate.

Books were often made of wood, thin strips of bark, palm-leaves, skins of beasts, and even thin sheets of lead. These were all written by hand, and often very finely ornamented.

Even after paper and printing were invented, it was many years before books were used in the schools. The first books used in teaching were made of wood, on which were placed sheets of paper, containing the alphabet, short words, and other exercises, often the Lord's Prayer and Scripture texts; over these printed sheets was placed a thin sheet of transparent horn. When compared with the books now used

in our common schools, it was a rude-looking piece of work, but it should teach us to value the many helps and conveniences which we now have to make a good education, which is a true blessing easily obtained.—*Youth's Companion*.

Brevities.

SELECTED BY J. K. HARTZLER.

Be rigid to yourself and gentle to others.

Whosoever is unchaste cannot reverence himself.

A quiet mind, like other blessings, is more easily lost than gained.

It is right to be contented with what we have, never with what we are.

It is impossible for any one to continue long to despise a *consistent* Christian, or without secretly wishing himself in his place.

Who is there that would not yearn for that City out of which no friend departs, and into which no enemy enters.

We should every night call ourselves to an account: What infirmity have I mastered to-day? what passion opposed? what temptation resisted? what virtue acquired?

On earth we have nothing to do with success or with its results, but only being true to God and for God; for its sincerity and not success which is the sweet savor before God.

As the best writers are the most candid judges of the writings of others, so the best lives are the most charitable, in the judgment they form of their neighbors.

Death is but the door through which faithful souls pass up to the Lord of Life, and to immortal joys, and the persecution, at his worst only helps to open the door.

The time may come when the nations now called civilized and Christian, but which resort to war to settle their difficulties, will cease to be classed among even civilized nations, but will be regarded as barbarians.

Some persons would make religion to consist of little else than a self-denying course of the practice of virtue and obedience. They make it a kind of house of correction work. But no! I love the service of my God. Like the bird, I fly at liberty on the wings of obedience to his holy will.

Differences of opinion give me but little concern; but it is a real pleas-

ure to be brought into communication with any one who is in earnest, and who really looks to God's will as his standard of right and wrong, and judges of actions according to their greater or less conformity.

Brevities.

Desire, ask, believe that you receive, and you shall have.

If we lived near to God, and habitually recognized that in him we live, and move, and have our being, we should accept everything that he speaks as being true, because he speaks.

If our piety is questioned by our enemies, let us search closely, and see if we have not given occasion for it by frivolous or imprudent words, by unkind carriage, by a spirit too nearly bordering on levity on the one hand, or on moroseness on the other.

Speak kindly in the morning; it lightens the cares of the day, and makes everything move along more smoothly. Speak kindly at night, for it may be that before the dawn some loved one may finish his or her span of life in this world, and it will be too late to ask forgiveness.

For the Herald of Truth.

Great Wonders in Little Things.

"Go to the ant thou sluggard; consider her ways and be wise," Prov. 6:6.

A sluggard, you are aware, is one who is habitually idle, lazy and inactive, and who desires to sleep, or slumber away his time. Reader, do you know any such? Is there not such a person in every neighborhood?

Now see what the Bible says to the sluggard. It bids him go to the little ant and consider *her ways*, to behold how she labors. If you have ever watched the little ants for half an hour, it will afford you pleasant food for thought—a lesson that none of God's creatures should be idle. We are the noblest creatures of God's handiwork; we were created in his own image and likeness, and it is our highest duty to render unto God, honor and glory, and the gratitude of our hearts. God has created all things for a good purpose; he has placed no man here to be idle. Oh, how wonderful are his works, and his ways just finding out!

God's Love.

Who would not love our blessed Lord
That came from heaven above?
He brought the bread of life—his word—
Redeemed us through his love.

He gave his life that we might live,
(He who was without sin);
Eternal life to all he'll give
Who strive to enter in.

Our Lord has said he'd be with those
Who strive to do his will;
Those who love him, by him are loved—
His word he does fulfill.

"Come unto me," our Savior says,
"And I will give you rest."
Let us now follow in his ways—
The meek, he says, are blessed.

If we love God with *all* our heart,
With *all* our mind and soul,
Then sure and great is our reward,
For he will make us whole.

To love our neighbor as ourself,
Is more than all the "creeds";
The one may well appear in words,
But *love* shows living deeds.

The fulfilling of the law is love,
And "God is love," we know;
He that loves God who reigns above
Will love his neighbor too.

S. P. Y.

For the Herald of Truth.

Love to God.

Since the fall of man through disobedience, in every age of the world, man has been inclined to evil continually; his mind seldom or never rests satisfied, and whatever position in life he may occupy his affections will be centered upon some object, and indeed it must necessarily be so, for he is so organized that it matters not whether he be refined and intelligent or rude and untutored, feelings of affection are implanted in his breast by the Creator. This principle, as well as others, can be cultivated, hence the duty of parents to direct it in the right channel in infancy and youth, so that they may early learn to love and obey their Creator.

John says, "Let us love one another, for love is of God;" and, "He that loveth not, knoweth not God; for God is love. In this is manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him. Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins.

Our affections should be placed on God, and with gratitude, reverence our great Creator and Preserver. Man is the noblest workmanship of God; and it is fitting that he should love his Maker above all things else fervently. For this end was he created, to honor and glorify God. J. S.

The Covenant with Noah.

What God had said in his heart as the smoke of Noah's sacrifice arose (Gen. 8:20-22), he now openly declares, in a form to give implicit confidence to the race. "I will not smite again everything living as I have done." And the ground on which he thus proposes to deal is two-fold. First, he will not, "though the imagination of his heart," &c., deal with men according to their works. His rain shall descend on the evil and the good. It is a great truth that ought to keep men from interpreting providences as they do, to mean that Galileans are smitten because they are greater sinners. The other reason why he changes his plan, is out of regard to that great sacrifice which Noah's sacrifice prefigured. It was in reference to this sacrifice that he made the promise. It is, therefore, simply for that reason that the world continues at all. The historians and philosophers of history seem never to recognize this fact. The Church of God—her aim, her work—is the merest incident with them. Nay, it seems to be even a sort of anomaly in their great theories of human nature and human society. But the true statement of the case is that the world is kept in being and held up, in spite of its hellward tendency, simply because it is needed as a theatre for the vast scheme of redemption. When that is done—when the last sinner is gathered in—then he will let go his hold, and it will rush on in its natural direction; the stars fall, the sun fades, the heavens roll together, and the elements melt with fervent heat.

It is, therefore, merely an abeyance of judgment. Storms may desolate, as tokens of what is to come, but not destroy. And now, as an antidote to the natural fear which consciousness of sin generates of such judgment, he solemnly covenants by oath to assure the race, and appoints the bow in the cloud to be the seal or sacrament of the covenant, just as the tree of life was of the first covenant, just as the wine and bread are the seal of the new covenant. For the philosophy of all this matter of covenants is that it is a condescension on our modes of thought. God binds himself as with a bond. When the covenant concerns the great idea of worship, he makes a seal to bind also his peo-

ple. We know that this covenant is in the nature of an oath, for in Isaiah he tells us, "I have sworn that the waters of Noah shall no more go over the earth," Isaiah 5:9. It is not necessary to suppose that the bow now first occurred as a phenomenon in nature, because now first taken as a seal, any more than that the tree of life, or that the water, or the bread and wine, are taken as seals of other covenants.

Then it stands preaching the fact that, for the sake of redemption, the world is spared. Hence it is that we find the seal of the covenant, as part of the symbols of redemption, figuring in the prophetic views of the glory of the incarnate God. When Ezekiel had his vision among the captives of the Chebar, that vision of the real worship of the Universe, though the temple had been destroyed, he saw above the living creatures, and above the firmament over their heads, that there was a throne and the appearance of a man upon it, and round about the throne, Ez. 1:23, "as the appearance of the bow that is in the cloud in the rain, so was the brightness round about." So when John, in the apocalyptic vision, saw the door opened in heaven, Rev. 4:4, and "a throne set in heaven, and One sat on the throne; and there was a rainbow round about the throne." And so, again, 10:1, he saw at the end, of all the visions, the angel come forth to "swear by him that sitteth on the throne" that time should be no longer. He, as it were, plucked from its place the seal of the great covenant, and came with cloud and rainbow upon his head.

Thus do the emblems of redemption hang as beautiful mnemonics in nature, and exhibit the harmony of the Kingdom of Nature with the Kingdom of Grace. The religion, therefore, which seeks to put the worship of God in nature in antagonism to worship under the Gospel and of grace, is all a miserable sham and hypocrisy. —Stuart Robison, D. D.

Another Great Fire.

We seem to have arrived at a time in which the land appears to be especially scourged with great fires. All over the country we hear of extensive conflagrations. Many of the little towns in the west have been especially stricken by the devouring elements during the summer, and now again we find on the 9th of November, just thirteen months after the great Chicago fire, the

telegraph brings the news that the city of Boston has been visited by a similar calamity. The fire commenced about 9 o'clock in the evening on one of the principal streets, and swept warble block and palatial building before it, until an extent of one hundred acres of ground was burnt over and two hundred millions dollars worth of property was destroyed. The engines were powerless and the flames spread as they found new food. Fewer persons were made homeless than by the great Chicago fire, from the fact that the fire was confined chiefly to the business portion of the city. The belief is expressed that the sufferers will not be without food or shelter for many hours.

The east and west have both suffered from the terrible ravages of fire. Just thirteen months ago Chicago was laid in ashes and yesterday the proudest city in the land bowed before the devastating element. Chicago was filled with buildings that fed the fire, Boston was built of granite and marble, but its narrow streets offered no obstacle to the leaping flames. Boston was built too compactly, its streets were only lanes, and its towering buildings seemed to meet across the narrow passage ways.

When the fire began it went from block to block at a bound, and water appeared to feed its fury and hurry it on in its madness. Buildings were blown up, but it seemed only to turn them inside out and bring the combustible material to the mouth of the burning fiery furnace.

The district burnt over is far smaller than that laid waste in Chicago, but the buildings and their contents were far more costly. The great warehouses and wholesale houses were filled with the richest fabrics, and their values were immense.

Some of the oldest landmarks in the city are but piles of ashes. The old State House, built in 1748, lies a pile of ruins. Block after block was swallowed up, granite and iron burning like wood. Thousands of people are homeless, and thousands more are ruined.

The effect of this fire upon the business of the country must be quite injurious. It is to be hoped it will not be any more disastrous than that of Chicago. An immense amount of property has been destroyed; insurance companies must suffer fearfully, and the losses coming upon them so quickly after those sustained by the conflagration in Chicago, it is impossible to predict the ultimate results.

Boston now claims the sympathy which Chicago found in the hearts of the millions of our land, and she will surely receive it. Her calamity is terrible, but she will recover from it with unlooked for rapidity.

The burning of Boston has added another to the long list of great fires which the eighteenth century has recorded in this country—the New York fire in 1835 causing a loss of \$20,000,000; the Charleston, S. C. fire of 1838 in which \$3,000,000 worth of property was burned up; a conflagration in Pittsburgh in 1845 involving a loss of \$10,-

000,000; the destruction of shipping in St. Louis in 1849, with a loss of \$2,000,000; San Francisco's fire in 1851 in which 2,509 buildings and \$4,000,000 worth of property were destroyed, and the destruction of Portland in 1866, in which \$10,000,000 was a measure of the loss. In 1871 Chicago capped the list with its terrible destruction, with its millions of property destroyed and with its thousands of families made homeless. In just one year and one month from the day in which Chicago saw her glory departing for a time, Boston saw her business center burned out, her granite and marble crumbling before the fire, her piles of the richest fabrics consumed in flames. It is estimated that about five hundred families were made shelterless.

There is no doubt but that our heavenly Father means to teach us lessons of wisdom and humiliation by these terrible calamities which he permits to fall upon the different cities. Let us ever remember that we are in his hands, and should resign ourselves with all we have to his divine care, knowing that when he careth for us, nothing can injure us.

A Sad Occurrence.

A sad and fatal occurrence took place on the 23rd of October, in Middlebury township, Elkhart co., Ind. David D. Blauch sent three of his boys to put the horses into the field. The largest one went ahead to open the gate, and the twin boys drove the horses after, when in some way or other Edward, one of the twins, was kicked on the head by a colt so that his skull was broke, and the brain protruded. No one saw the accident except the twin brother, who said, "Eddie threw the colt with his hat and the colt kicked him." He lived until Friday the 25th, when at half past ten in the evening he died. He suffered much, but bore all patiently. This should remind us to be very careful, especially those of us who have children; and also how very insecure our life is here upon earth. LEVI E. MILLER.

Our religion is to be estimated, not by a few intensities, but by a vital and generous glow throughout our whole life. We are not to mourn because we do not feel; but if, having feeling, we find no expression for that feeling in life, we may well mourn.

Like a little child learning to walk, with a parent's arms encircling it, ever ready to bring complete support, so the restored soul dwells in God.

The victory of fallen man lies not in innocence, but in tried virtue. "Blessed is he that overcometh."

The plain duty of the happy is to help the suffering to bear their woe.

The inquiring love of truth should go along with the devoted love of goodness.

Herald of Truth.

Elkhart, Ind., December 1872.

TO OUR SUBSCRIBERS.—If any of our subscribers do not get their papers regularly, or if any persons who send for books, &c., do not obtain them in due time, they will confer a favor by informing us, and we will do our best to have everything properly forwarded to its destination.

HOW TO SEND MONEY.—If in sums of more than a dollar, it is best to obtain either a draft, or a Post Office Money Order, or where these cannot be obtained, get the letter registered.

Those of our subscribers who do not wish to take the Herald of Truth any longer, will please to inform us of the fact by letter and pay up all arrearages, and the matter shall have our prompt attention, otherwise it will be considered that they wish to continue their subscriptions.

Bro. C. D. Beery, of Branch co., Michigan, proposed to start on the 20th of November on a visit to Canada.

B. F. R.—An article without the writer's name—Who is it? In writing articles do not forget your names.

Leah Gsell.—Your paper will be continued. We would not deny any one the pleasure of reading it, if they have a desire to do so. Perhaps better days may be in the future, for our God is a very present help in time of need.

Title Page.—We again print a title page and index for the present volume of the HERALD, which will be sent to any subscriber that wishes it, gratis. All who wish to bind their numbers, or who wish to have the title page and index will please write us to that effect and we will send it free.

A Supplement for the children. As we have a good deal of matter, we print a four page extra with this number and fill it with reading for the children. We want to give this as a Christmas present. We hope they will be pleased with it.

Subscribers for the Herald.—This number completes the ninth volume of the Herald of Truth. And with this number, too, expire a large number of subscriptions. We hope all have found our paper sufficiently interesting to renew them for another year.

We hope many, too, will exert themselves to obtain new subscriber. We have made arrangements, as will be seen in another column, so that all who make an effort to obtain new subscribers may be well paid for their trouble, and we hope this will be sufficient inducement for many to make an effort in this direction. Please send in your

subscriptions as early as possible, so that we may know how many copies to print for January.

The Amish Mennonite Conference.—This Conference for 1873 was appointed to be held next year on Whitsuntide, in the Haw Patch Church, in Noble co., Ind. But it now appears that a majority of the members of this and the surrounding churches are not willing to give their consent, that it should be held there. Hence it will be necessary to settle upon some other locality for the holding of the next Conference.

The above notice is given by the undersigned ministers and deacons of the church in that place.

G. Z. BOLLER.
ISAAC SCHMUCKER.
DAVID HERTZLER.
DAVID MORRELL.

Our Family Almanac for 1873 is printed both in the ENGLISH and GERMAN languages.

PRICE: By mail, postage paid, per single copy, 10cts; per dozen, 70 cts; 17 copies for \$1.00. 100 copies, sent by Express, \$5.00. All orders will be promptly attended to.

Address, J. F. FUNK & BRO.,
Elkhart, Ind.

Prospectus for 1873.

The year 1872 is fast drawing to a close, and according to the usual custom of publishers we take this occasion to announce to our readers and the public generally that by the help of God we shall continue to publish the HERALD OF TRUTH, in the same style and at the same price as heretofore.

We hope to retain all our old subscribers and add many new ones to the list.

We do not wish to lose a single one of our old patrons, and we therefore hope they may feel it to their interest and advantage to continue their papers.

We would also ask our friends to exert themselves in procuring new subscribers. If each old subscriber should gain only one new one, our list would soon be doubled. But as it requires some effort and often a great deal of trouble to gain new subscribers we are willing to compensate all who are willing to make an effort in this direction.

Therefore any one sending us one new subscriber for the paper with one dollar may select for himself one of the following books which will be sent by mail postage prepaid. A small testament bound in cloth; a Family

Almanac for 1873; Pride and Humility; Christianity and War; Angenehme Stunden in Zion; Eine Begebenheit; or German Catechism.

For two new subscribers with two dollars, we will give one of the following books; Eby's German Spelling Book; Haberman's Prayer Book, Eng. or Ger.; True Repentance Explained; Eder der Christen; Household Treasure; a book of several hundred valuable recipes.

For four new subscribers and four dollars we will give one copy of the Herald free to the person getting up the club, or to any other person whom he shall name.

For ten new subscribers and ten dollars, we will give a copy of Dietrich Philip's works, a book retailing for \$1.75; or any other books on our list not exceeding \$1.75 in price.

For twenty-five new subscribers and \$25.00 we will give a copy of Menno Simon's complete works in English.

For thirty new subscribers and \$30.00 we will give one copy of the Martyr's Mirror in German.

In order for a person to obtain either of the above rewards the order must be accompanied with the cash and the sender must state distinctly which book on the list he wants. The English and German papers cannot be taken for \$1.50 under this arrangement.

Ministers of the gospel will hereafter receive the paper at 50 cents a year. The poor who are not able to pay for the paper may obtain it gratis by informing us of the fact.

We hope the above arrangements will be satisfactory to all and will induce many to make an exertion to send us one or two or more new subscribers, and thus not only extend the circulation of the Herald, but also obtain for themselves a valuable and profitable book to read.

There are yet a great many families who do not read the Herald and to whom it would prove a lasting benefit.

Let us all try to promote the glory of God and spread the gospel truths abroad.

Our ministers especially, and also the brethren and sisters are earnestly requested to send articles for the Herald as often as possible.

In sending subscriber's names, write the NAME and ADDRESS plainly, so that no mistakes may occur and state distinctly whether the English or German paper is wanted.

Address, J. F. FUNK & BRO.,
Elkhart, Ind.

Valedictory.

As the termination of the year 1872 approaches, we are again called to write up the last number of the present volume of our paper, and as we look back over the labors of the year, the question arises: What have we accomplished? What good have we done? How much have we aided the cause of Christ? Has any one been benefited by our labors? Have any been encouraged, cheered, warmed and brought nearer to God? To answer these questions fully would be impossible; they can only be answered by Him who knoweth all things, yet we have evidences that our work has not been in vain; we have evidences that some good has been accomplished, and much more may have been done than we have any idea of; for we do not always see what we have done, and sometimes we think perhaps it is of no use; our labor does no good. God's ministers and prophets of old sometimes thought just so, as in the case of Jonah and Elisha, and ministers in our day are often so discouraged in their labors, that with the prophet, too, they are led to exclaim, "Lord, who hath believed our report? or to whom is the arm of the Lord revealed?" But this does not excuse us, when the Lord commands to cry aloud and show his "people their transgressions, and the house of Jacob their sins," Is. 58: 1. When a duty is imposed upon us we should do it, asking no questions as to the result. God himself will know what is best, and herein is the comfort and consolation of his people, that when they see no reason, and to their finite understanding no good results spring up from that which they do, they are willing to take God at his word, and with the eye of faith look up to the Mighty one, and leave the consequences to him, knowing that all things work together for good to them that love the Lord.

We have tried in our weak way to labor for the cause of Christ, according to our ability and the grace of God; we feel that we have tried to do what we could. With many faults and short-comings, we have endeavored to publish a paper which every sincere christian might read with profit, and a paper which should be free from those contaminating influences, which manifest themselves in many, not only of the secular newspapers, but even, in many of the so-called religious papers of the day. Our purpose is, to send forth that which is edifying to both the mind and the soul; that which is productive of pure, and holy thoughts, that which will lead men nearer to God, which will make them more generous and noble in their thoughts and more humble and meek in their hearts; that which will direct men and women to lead purer lives and be more like little children, while their aspirations are for that noblest, that brightest and most exalted good, which alone is found in Christ, in God, in heaven. We have tried too, not to forget the young—our children, our young men, our young women; we do not want to lose them, we want them to go with us; and

gather them into the fold of Jesus, and lay them into the Savior's arms. We have tried to build the church, to extend the kingdom of Christ and multiply the number of God's children; we have tried in every way to labor for the glory of God and the salvation of souls. How far we have accomplished this, eternally alone can reveal, and if we have accomplished nothing, we have the consciousness that we have tried to do what we could, and are willing to leave the result to him who has bid us work in his vineyard.

In the accomplishment of our work we occupy a very peculiar position. We have many difficulties to contend with; many prejudices to meet; we stand in a position where dissatisfaction arises from various directions. We have readers who are very liberal in their views and sentiments, upon points of faith and doctrine; these would have the paper conformed to their modes of thinking. We have also another class of readers who are just as sincere but are much more conservative in their views; these would have the paper conformed to their views. There are others again who utterly condemn the whole matter as unscriptural and injurious to the cause of Christ and his church, and do all in their power to subvert its good influences, while on the other hand we have a host of warm-hearted helpers, who amidst every trial have stood by our side like a band of brothers, and I know their kind words and their earnest prayers, have strengthened us in the hour of trial, when those so devoid of all christian charity, with the busy tongue of slander, falsehood and open abuse have aimed their poisoned arrows at a work which was intended for their good, and for the benefit of the cause which they themselves have espoused and which they profess to love.

With due respect for the feelings and the views of others, with a warm love for all, and a heart full of charity for any who may be consciously or unconsciously, directly or indirectly oppose the work in which we are engaged, and with a desire to do what God would have us do, we must often make decisions, which are entirely contrary to the feelings of some of our readers; especially does this frequently happen in the selection of articles for the columns of the paper and in various other ways. But as the Editor of a public journal this becomes our duty, and in doing it we always consider, first, the relation and correspondence it bears with the word of God; and secondly, the benefit or injury it may be to the unity, progress and purity of the church, and thirdly, whether it harmonizes with the purposes of the paper and the interest of its patrons generally. With these points in view, we have tried to conduct our paper, heretofore, and propose to continue our labors on the same principles. That we have displeased some we do not doubt. It is impossible to please all; but upon the above grounds we have tried to please as many as we could, and do the best we could for the greatest number.

Now the year's labors will end with the

present number, and before our readers will scan these lines, we, if life and health are spared will be already engaged on the work for next year, and we hope that all of our friends and patrons will feel a deep interest in the matter. We hope we will not lose a single one of our readers, while we may add many new ones to the list. But should there be any who will not be readers of the coming volume, we thank them for their kind aid and assistance while it pleased them to patronize this great work, and we wish them God's blessing in all their ways, hoping that in future years they may again feel a desire to lend a helping hand in our work. To those who have helped last year and feel disposed to help us again during the coming year, we feel under the highest obligation for their continued assistance, and are sure that they will in no wise lose their reward; while the paper may be of incalculable benefit to them in bringing to their firesides its monthly portion of truth, admonition and doctrine. To all we wish God's blessing—to all we wish God's love. Let us be earnest, prayerful, zealous in good works, charitable, forgiving, bearing with each other's faults, and when our earthly labors are ended we have the promise of a crown of life.

On our own part, we earnestly ask the kind forbearance and forgiveness of all to whom we may have in any way been a cause of offense, for we know that we are imperfect and our faults are many.

Our Trip West.

This trip was not directly of such a character as we are generally accustomed to make, yet our purpose and object was to promote the glory of God, by lending our assistance to the finding of a locality where our brethren from Russia might find a home, where their spiritual as well as their natural interests might be the better promoted, and where without molestation they can worship the God of their fathers according to the dictates of conscience and the teachings of the Scriptures. And in giving this sketch of our trip, we feel, that though we write not directly about spiritual things, yet we hope thereby to do and say nothing which, or by which any one reading it, may be led into an unprofitable train of thought. With this view we hope our readers will bear with this view we tell of our journey, the country, its land, its products, trade, commerce, &c.

In company with Bro. B. Warkentin, we left Elkhart on the morning of the 13th of Sept. and went to Chicago, where we spent the day very pleasantly. Here by previous arrangements as already stated in the last issue of the Herald, we met Friend M. C. Hazard, agent of the Land Department of the Northern Pacific Railroad Co., and in the evening at five o'clock, we took the cars at the depot of the North Western Railroad and passing up the western shore of Lake Michigan, with its pleasant scenery and beau-

tiful towns, we arrived at Milwaukee at about 9 o'clock. Here we took supper, after which we laid down on our *berths*, commending ourselves to the care of him, without whose notice not a sparrow falls to the ground, and knew little of the outside world until the next morning. We were now in southwestern Wisconsin. At Sparta, a small town on the line of the Milwaukee and St. Paul Railroad, we stopped for breakfast. Here we observed a sharp frost, the first we had experienced this season, which gave us an earnest premonition of approaching Autumn.

From here to the Mississippi we found only a very indifferent country, very sparsely settled, and in some places a very poor soil.

Finally we reached the Mississippi, familiarly known as the "Father of Waters," which we believe is the signification of the term. This was an object of considerable interest to us, as we had never before rested our eyes upon its turbid waters, which pass from Lake Itasca, in Northern Minnesota to the Ocean, a distance of 3100 miles and form in conjunction with the Missouri, the longest river in the world. It divides itself here into several smaller streams, which are spanned by bridges, while the track for a considerable distance over intervening low lands is supported by spiles driven into the ground. The western portion of the bridge spans the main portion of the stream and forms a beautiful and massive draw-bridge, for the purpose of permitting boats navigating the River, to pass.

Rounding the semi-circular curve formed by the Railroad as it leaves the bridge, we found ourselves in Winona on the west bank of the Mississippi, in Minnesota. Here we stopped a short time. This town has the advantages of several railroads together with the steamboat navigation of the River, and appears to be pleasantly located.

From here we went up on the west side of the Mississippi some distance, when we crossed again to the east side and about two o'clock arrived at St. Paul, where we spent the balance of the day. St. Paul is a fine town, well built, chiefly of stone, of which there is an abundance, but has very narrow streets. It has a population of some twenty thousand, and an extensive wholesale trade. We stopped at the Metropolitan Hotel, which was so crowded with guests that we could not be accommodated with rooms for the night; so we took the evening train and went to Minneapolis some ten miles distant, where we arrived at about eight o'clock and took rooms at the Nicolett House, and spent two days in visiting the places of interest in and about the town. Minneapolis is a town of about 20,000 inhabitants, nicely laid out and well built. It is connected with St. Anthony by a beautiful suspension bridge, the first bridge of any kind that ever spanned the Mississippi. Here we visited the St. Anthony's Falls, the mineral springs, the mouth of the cave an underground passage which extends a considerable distance into the earth, but has never been fully explored;

also several beautiful cascades, dropping their crystal waters over the high rock-crested banks of the Mississippi into the bed of the river below. We also visited Fort Snelling, and from the top of the Bastion beheld the beautiful scenery surrounding it; there are the sloping hills which enclose the beautiful valley of the Minnesota, stretching far through the blue distance to the South-west, and the river itself winding through the bottom, while on the left the dark waters of the Mississippi, roll at the base of the high, white cliffs which with the winding track of the railroad, the passing trains, the bridge, the ferry, and the green meadows far below, make the scene truly beautiful to look upon. Next we came to the celebrated Falls of Minnehaha. These must be seen to be appreciated; and all we could say, though we should stand there and gaze upon the "curling waters" for hours, would be the simple word "beautiful." Truly the hand of him who directeth the water courses has been here, and the wisdom of him who "has divided a water course for the overflowing of the waters," is manifested. Returning to the city, we also, the next day visited some of the cotton, paper, flouring woolen and lumber mills of the place, with other manufacturing places of which a more full account may be seen in the article, giving our views of Minnesota.

On Saturday night, Sept. 21st we took the train and went to Duluth, the western extremity of Lake Superior, where we remained over Sunday. Here we attended the Congregational Church and Sabbath School both in the forenoon and evening. The evening service was conducted by Dr. Kerr, of Scotland, and was especially interesting. Though this town is only three years old, it already has eleven congregations of different denominations and has otherwise corresponding improvements.

On Monday Sept. 23rd, I rose early and spent some time in writing. The day was cloudy and threatening. We left about seven o'clock on the train for the West. We ran some distance up the St. Louis Bay and thence up the river. This is a river of considerable size and is capable of furnishing a water power equal to 114,000 horse power. The bed of the River is very rocky and rapid. We found here some very fine scenery, though the road is rough and the road passes over many high bridges. Passing along, we felt that we had truly for the first time got into a wilderness. We rode 115 miles through a timber country. There is here an immense forest region, some of which for aught we know may never have been explored by any human beings. The timber is pretty good, and the railroad company has an almost inexhaustible supply of timber, both for building the road and other purposes in those extensive prairies further west where no timber is found. In and around Duluth there is an unlimited supply of the best building stone also. Brainard is the name of a town built where the railroad crosses the Mississippi River. The town is only 20

months old and has some 2500 inhabitants. Here we find fine Railroad buildings, stores, shops, and also that curse of human society, the drinking saloon. Here is a good country and a rich soil. Beets potatoes, and all kinds of garden vegetables grow very rapidly and of enormous size. The first frost here fell on the 22nd of September and was only very light. We were told that in this vicinity potatoes are grown fit for use in nine weeks.

Here a few nights previous, a terrible tragedy had taken place by a mob taking two Indians and hanging them to a tree in front of one of the saloons, because they were supposed to have killed a young girl who had disappeared sometime previous.

After crossing the Mississippi, we came into a more open country, and as we went further west we passed over much more prairie lands. About five o'clock we arrived at Detroit, near Detroit Lake. Here we staid during the night; the next day we obtained a boat and spent some time in fishing. We obtained some half dozen very nice fish. In the afternoon however the weather became unpleasant and we went ashore and returned to the Hotel, where we waited until evening and then took the train and went on to Glynden, the seat of the Red River colony, where we remained for the night.

On Wednesday, Sept. 25th, it was cold with a severe rain and snow storm, and on account of the weather being so unpleasant we were not able to see much at this place. We learned however that the town is only five months old, the first house being commenced on the 13th of May and now, from the top of the Railroad reception house 95 houses and tents can be counted. There is here a good, deep, black soil, on a clay subsoil, and fine pasture.

All the principal kinds of grain, as wheat, barley, oats, rye &c., are raised very readily and all the garden vegetables produce well. The town contains quite a number of business houses, made very common because of necessity. There are six hotels in the town, two of which are kept in tents; so are also some of the stores. The water here is not very good, though plenty can be obtained by digging wells. The colony has obtained and holds under its control a certain district of land. This land is sold to parties who wish to settle there; but before they can settle they must become members of the colony, which is to be done by paying an admission fee of twenty dollars, and agreeing to abstain from the sale and manufacture of all spirituous and malt liquors, and to use their influence in bringing into office only such men as maintain and advocate this principle of temperance. Upon thus becoming a member of the colony, they can select places and may immediately enjoy all the privileges of good society, the church, the Sunday School, stores and market, all of which are matters of the greatest importance to the pioneer.

The country is rapidly settling up. A company of Englishmen had been in this vi-

cinity only a short time previous and made a purchase of ninety six thousand acres, lying northward and eastward of this place. In the spring of 1873 about one thousand people intend to emigrate from England and settle here. This will ultimately be a place of some importance as here the St. Vincent Branch of the St. Paul and Northern Pacific Railroad crosses the main line, and makes direct communication between Manitoba in the British Possessions and St. Paul.

In the evening we went on to Moorhead, on the Red River, the western boundary of Minnesota, and staid all night. This is another of those towns growing up so speedily, that it seems almost incredible—one year old, and contains about one thousand inhabitants. Here the country is very fertile and everything grows in abundance, though so little has as yet been done in agriculture that no very definite accounts can be given. The Red River here flows northward, and is navigable even further than this place.

On the morning of the 26th, the wind blew sharp and in company with Dr. Kerr of Scotland, and Friend Dawson, correspondent of the London Times, with several other friends, we started on foot across the long bridge which spans the river at this place, and entered the land of the "Dakota." Opposite Moorhead in Dakota Territory, is Fargo. Here we took passage on a freight train for the west. We carried a lunch for dinner, and nearly all day long we stood like faithful sentinels, on the rear platform of our car, making observations. Here we found the great prairie we were looking for. Seven miles beyond the Red River we crossed the Cheyenne, and the prairie seems to grow longer and wider until we find ourselves on the great plain where we see nothing but the blue sky above, and the broad prairie beneath us; not a tree, not a house—nothing, nothing but an interminable prairie. Swiftly we are borne along, until one hundred miles of prairie has been left behind and we reach the James River.

The prairie over which we passed is said to be one hundred miles in width and between 300 and 400 miles in length.

As far as we could see, the soil is good, and it is a country in every way adapted to the wants of our Russian people. There are a few streams passing through this vast plain, but very little timber is found along the streams. But we feel assured that here, between the two crossings of the Cheyenne, is a place which only needs to be settled by industrious people to develop it. Water seems to be plenty at from ten to twenty feet below the surface. Timber in sufficient quantities to supply all the necessities of the people can also be obtained. The climate is healthy and good; the winters, it is true, are cold and long, but these are not in the way of general prosperity. We have reason to believe that a people would do well after they had passed through the first years of trial, which all pioneers must pass through, in order to bring the country under proper cultivation. But men should not go single handed. Great

trials and difficulties might often be avoided by persons associating together when forming new settlements. The true way is to colonize, and build up a neighborhood at once, and thus work together for the benefit of the whole neighborhood, and many more of the comforts of home and the blessings of civilization may be enjoyed in the early start, than when each one goes to shift for himself alone.

We spent one day at Jamestown, and are under many obligations to the commander of the United States Military post at that place, Col. Bates, for his kindness in furnishing us with a conveyance in which to see the surrounding country. Also to Capt. Bonney for his kind attention, in accompanying us and giving us much valuable information.

While here we visited an Indian burial place. One of the mounds had been unearthed and the precious relics, the skeletons and implements which had been buried with them carried away. Bones from different parts of the body were still lying around. They made us think of a race of people, perhaps now extinct, who inhabited these vast prairies in other ages, for none of the tribes of Indians now existing, have any tradition of who or what they were.

There are in this neighborhood a considerable number of Indians. They had been ordered, however, to leave the place and go to their reservations, which they had agreed to do and accordingly, early in the morning of the day we were there, they commenced in their camps to pack for their journey. They keep large numbers of ponies, these they load with their goods, tying the tent-poles to their sides and packing blankets, clothes, skins and utensils upon their backs; they walk along beside or before them and thus in rows of perhaps from three to ten ponies we see them wending their way over the lone prairies. These Indians are all friendly, yet they maintain their wild untamed ways, and it is still, and may for years to come be a question, whether the Red Man of the American forest can be tamed, and taught the arts of civilization. We pity the poor Indian; we wish he could see and feel as the white man sees and feels; we wish we could see him follow the arts of peace and forever bury the bloody war knife; we wish he could learn the song of peace and good will to man, and forget the wild war-whoop; we wish he could be brought to learn of Jesus and his love, and become a true child of God, and perhaps if we pray more earnestly, God may open a way by which all this may be accomplished. We hope at least the efforts of our President, in sending peace men as agents to care for them, and educate and civilize them may not prove unavailing.

Jamestown is only a small town of tents, commenced last June, but has now about 150 inhabitants. There is here plenty of water, a good soil, limestone and other stone in abundance and also some timber. A well dug here only 12 feet deep and not

walled had pretty good water. The valley is only about a mile wide at this place but further south it is said to spread out to forty miles in width. The prairies hereabouts are covered with the celebrated buffalo grass, and prairie chickens are plenty and very tame; we approached a flock to within five or six yards. We also saw in many places where the white bones of the buffalo lay bleaching in the sun; these animals however have mostly gone further north during the last two years, and none are seen in this vicinity now. Two other Railroads are also talked of as being projected through this place.

At about six o'clock we again took the train eastward and arrived at Fargo about four o'clock in the morning, and after breakfast proceeded on to Glynden, where we took the train north, and crossing the Wild Rice and Red Lake Rivers we went on fourteen miles beyond Red Lake River, some 80 miles north of Glynden. We found here also a rich soil, good grass and some timber; a more detailed description of this portion of the country and of the products, climate, manufactures and many other points of interest will be found in our report written especially for the use of the Russian brethren and which will be published and a copy thereof sent to each of our subscribers. We returned to Glynden in the evening where we proposed to remain over Sunday. This was the 25th of Sept. The next morning Sunday, Sept. 29th there was another heavy frost, the second one we had seen on our journey, but the sun again shone out warm and pleasant. As I was stopping at the hotel a wagon drove past with four persons, two females of whom were dressed in very plain apparel and I particularly noticed their plain black bonnets, such as our mothers used to wear many years ago. The contrast between these and the senseless trapperies which generally are worn by the women of the present day was so remarkable, that my attention was particularly called to it and I was led to inquire who they might be. I was told they were Catholic Sisters of Mercy. What an example they give us in this respect, though we often despise these people, and call their religion vain, yet in this one thing certainly many of our more enlightened protestant professors, and many of the young people in our own church as well as some of the older ones would do well to pattern after them.

I went to Sunday-school; I was pleased to see that in these far western prairies we could find a church and a Sabbath-school, that there were those there who speak of the love of Jesus, and who are bringing the little ones into Sabbath-school. I was much pleased also when I saw the little children coming over the prairies on this cold morning, both white and black, to attend the Sabbath-school, but when I saw that here too Satan had already sown his seed of sin and pride and vanity, that here like in many other places only a part of those blessed truths which our Savior taught are taught, I felt

sad; here already we found that same spirit of worldly conformity which we find in places that are much older. We observed too that though this was to be a temperance town, there were several saloons carried on, although against the will of the inhabitants, yet at that time they did not possess the power to keep them out, because there was yet no county organization and consequently no established laws.

The next morning we took the cars and started for home, arriving safely at St Paul the following morning. Here I left my two companions and came on to La Crosse to visit Bro. Schlach, as stated in the last Herald. Here I spent one day, and arrived home safely on Thursday Oct. 3rd, having traveled over 2006 miles, a considerable portion of the way through an almost unsettled portion of the country. But the Lord kept us safe, thanks be to his name evermore.

JOHN F. FUNK.

Correspondence.

Visit to the Churches in Missouri.

With a view to visit the churches of our brotherhood in Morgan, Hickory, and Dallas counties, Missouri; in company with Bro. Benjamin Lapp, we left home the 19th of September, by private conveyance, and arrived at Tipton the 21st, and stopped with Martin Good, after spending some time with him we visited Bro. Daniel Brundage, and found all well. He is now living with his son-in-law. After a friendly salutation, we spent the time very agreeably, and I hope profitably in conversing of things both present and spiritual, and after returning thanks to God for his kind care and protection, and commending ourselves into his fatherly care and keeping, we retired. On Sunday we attended an appointment in a school-house, and tried in our feeble way, with the help of God to proclaim the truths of the gospel, and I hope that some at least were benefited thereby. On Monday the 23rd we had services in the meeting-house, which was tolerably well attended, and we hope that some were fed with the spiritual manna. As we desired to visit other places our visit here was short.

On the morning of the 24th, we bade farewell to the brethren here, and proceeded on our way to Hickory county, Bro. Brundage accompanying us. We arrived at Bro. Martin Lapp's (who is my cousin, and Bro. B. Lapp's uncle) on the afternoon of the next day, after a drive of eighty miles, over rocks and hills, and found Bro. Lapp on a bed of sickness, with a sinking chill. He was greatly revived on our arrival, and he had a meeting appointed for the following day at his house, on which occasion quite a number gathered in to hear the saving truths of the gospel proclaimed. God grant that every word spoken fell as a good seed upon good ground.

Brother and Sister Lapp are well advanced in years, having nearly reached their fore-score years. They are willing to leave this world of sorrow, but say, The will of the Lord be done. Duty called us farther; after commending ourselves to the care of the Almighty, we bade them farewell, perhaps until we meet in the spirit world.

On the evening of the 27th after a drive of forty-five miles we came to Bro. Rexrode's, at Long Lane, Dallas county. Brother and Sister Rexrode had gone on a visit to Buffalo, but we remained with the family all night. We visited among the brethren in this vicinity, several days, and had two public meetings.

The brethren speak of leaving this part of the country and go where they can have regular services. They say they like the country very well if only they could have meeting. Bro. Rexrode has disposed of his property, and if spared he expects to move to Kansas within one year. All the brethren here appear to entertain the same opinion. Sister Young was sick and could not attend meeting. May God give her strength to hold out faithful to the end.

We bade the brethren farewell, and started for home the 30th, and after a drive of eighty miles we arrived at Bro. Driver's, in Morgan county, the 2nd of October. We visited Bro. Shank, who is sick; we endeavored to feed him with spiritual bread, and exhorted him to look to Jesus, our friend, a very present help in time of need. May God bless him that he may be a comfort to all around him. We held a meeting here, which was tolerably well attended, and we felt that it was good for us to be here, and that Jesus was in our midst to bless our labor. We then went home with Bro. Brundage. Next morning, the 3rd of October, we left this neighborhood for home, and on the 5th we arrived at Bro. Benjamin Lapp's, and found his family all well. My son-in-law had the chills, my children were all well, thanks be to an All-wise God.

On Sunday the 6th was our regular time for meeting, and is held every two weeks. On Wednesday the 9th I took the train at Clarence, Mo., to go to the Conference, in Elkhart county, Indiana. In the November Herald I gave an account of my trip in Indiana and Michigan. I left Elkhart for home, at 2:30 A. M. the 23rd of October, arrived at Clarence the morning of the 24th and went twelve miles to my son-in-law, Levi Mishler, and found all well.

May the blessing of our heavenly Father be granted unto all the brethren, for the kindness, and love manifested unto me while from home; may he continue to direct us aright, so that when our earthly mission is fulfilled, we may all meet in that glorious land, at God's right hand where no farewell tears are shed, and where parting is known no more forever. Amen.

BENJAMIN HERSHEY.

Cherry Box, Shelby Co., Mo.

A Visit to Illinois.

Upon the urgent request of the brethren in Illinois to visit them, I took the cars at West Liberty, Ohio, the 26th of September, and at Forrest I met my traveling companions, John K. Yoder, of Ohio, and John Yoder, of Pa. On Saturday the 28th, at 2 A. M. we arrived at Chenoa, Livingston Co. Illinois, and went home with Pre. Christian Schlegel. We attended a number of meetings in the following places; In the meeting-house here, on Saturday and Sunday, both of which were well attended with anxious hearers.

On Monday 30th, we went to McLean county, and Oct. 1st held a meeting at Christian Rupp's; Oct. 2nd in Tazewell county, at Christian Zehr's, and also in the evening, Oct. 3rd at Peter Kennel's in Woodford county; on the 4th in the Black Partridge Meeting-house, Tazewell county. After meeting Bro. J. K. Yoder and I visited a sick sister.

Oct. 6th, meeting at John Berkey's, and in the evening at Andrew Rupp's. On the 7th at the same place, and in the evening at Christian Nafziger's. The 8th at the house of John Nafziger we held three meetings, morning, afternoon, and evening.

The 9th we returned to McLean county, a distance of 25 miles; 10th had services at Stuckey's new Meeting-house, and the same day C. Schlegel took us to Livingston Co., distant 35 miles. Bro. Schlegel and wife, and also many other brethren and sisters accompanied us from place to place, and until our return to where we started we traveled two hundred miles.

The 11th and 12th we held services in the Livingston county Meeting-house, where eighteen precious, young souls were received into the church by baptism. Oh, what joy those beloved youth will see in thus drawing near to God and laboring for his cause, so that their names may be written in heaven! That the Almighty God may help them manfully to contend against sin, the Devil, death and hell, that in the end they may be victorious, is my prayer and heartfelt desire.

On the evening of the 12th we had services at the house of Pre. Peter Eistein, who on account of protracted illness was unable to attend our meetings. May the Lord stand by him and give him strength. On the 13th the Lord's Supper was celebrated, of which a great number participated. Oh, how I was made glad in my heart, and with Peter, to say, "It is good to be here." In the evening services were again held at Bro. Schlegel's, where a large and attentive audience were present.

The 14th we took leave of the brethren, which caused sadness at parting with such warmhearted friends. Accompanied by Brothers Schlegel, Andrew and Christian Rupp, Jos. Berkey, Joseph Gascho, John P. Schmitt, and Jacob Rupp, we went to Bureau co., distant about sixty miles. The 15th we held services twice at the house of Christian

Albrecht; the 16th at Jos. Berky's, in the afternoon we sought to settle a difficulty.

The 17th we bade farewell here, and were accompanied by Andrew and Jacob Rupp, and C. Schlegel, to Iowa City, Iowa, where we met Pre. Hershberger, who conveyed us to the beloved brother and Bishop, Abner Yoder in Johnson county, Iowa. In the evening had services at Bro. Joseph P. Miller's; next day held two meetings at Bro. Moses P. Miller's. The 19th we went to Henry county, accompanied by Abner Yoder, Paul Hershberger, and the aged brother, Peter Miller. The 20th services in B. Eichler's church; 21st in Schlegel's church; and in the evening at Martin Eichler's.

The 22nd in company with C. Schlegel, A. and Jacob Rupp, we went to Davis county, on the border of Missouri, where on the 23rd we had meeting in Bishop Rule's Meeting-house. Here we met the aged brother, John Plank, who is well.

The 24th we parted with our beloved companions, with their wishes for the blessings of God, and took the train at Pulaski homeward bound, with the hope that God would preserve us, and on the 25th we arrived safely at home, thanks be to God, and found all well.

We were now at home, and as servants, we were much rejoiced, not alone because we returned safely, but because we felt that we had endeavored to discharge our duty. The command of the Lord to us is, "Go ye therefore, and teach" and that all nations; therefore we must not wait until we are called, or until the spring or harvest labor is performed, as is too frequently the case at the present day. Oh, who can be disobedient to the words of Jesus, and yet expect to enter into his kingdom?

During our journey we attended thirty three meetings, all of which were well attended, and good order observed. It is the prayer of your servants that the Lord will bestow upon you his richest blessings, both in time and in eternity, for the love and kindness which you manifested unto us whilst among you. Let us pray for one another, and not be forgetful of what God has done for us.

It affords us a great deal of pleasure to have formed such an agreeable acquaintance with the worthy young brother and collaborer, John Gascho, of Canada, whom we met in Illinois, whither he had gone to visit his friends. He traveled with us, and assisted to labor for Jesus. May the Lord bless him. May we be able to say with Paul, "Therefore, seeing we have this ministry, as we have received mercy, we faint not."

Written in love. Pray for me. I commend you to the care of Almighty God.

JOHN P. KING.

A Journey to Ohio and Indiana.

On the 26th of September, in the evening, at 9 o'clock, I and my wife took the cars, and

the following evening about 4 o'clock we arrived at Cincinnati, Ohio, where at five we again started away, and three hours later arrived at Pre. Joseph Augspurger's in Butler co., where we were received very kindly. The next day we went to my brother-in-law, Jacob Augspurger, where I met Pre. Jacob Nafziger, my brother Christian and my aged father, who is now 85 years old and is yet well and strong. He lives with our brother-in-law and sister.

On the 29th we attended a meeting in Augspurger's Meeting-house, where the communion of the Lord's Supper was celebrated.

On the 6th of October we had meeting in Imhoff's Meeting-house, where the communion of the Lord's supper was also celebrated. On the 8th we attended a wedding. Bro. Imhoff's daughter was married to Augustus Ehrisman. On the 13th we had meeting in Augspurger's Meeting-house, where a large concourse of people were assembled. On the 16th we left Butler county and went with our brother to Fulton county; our aged father also accompanied us thither, where he expects to spend the winter. On the 20th we attended the funeral of a young man, named Peter Tschad. On the 27th we had meeting again; also in the evening, where many were present and where good attention was given.

The next day we left Fulton co., and went to Goshen, Ind., where in the evening we arrived at the house of the aged Bro. Samuel Stutzman, and on the 29th we had meeting there in a school-house, where Bro. Benj. Schrack also was present and took part in the services.

On the 30th we took the cars at Goshen, at four o'clock in the afternoon, and at seven o'clock on the evening of the 31st we arrived safely at home, and thanks be to God, found our children all well. We also feel thankful to all the dear brethren and sisters who so kindly received us. May God bestow upon them the power of his love, and help us all to obtain the gift of eternal life through Christ Jesus, Amen.

Danmark, Iowa.

PETER SCHANTZ.

A visit to Illinois.

In compliance with a request that Bro. Funk or I should come to Champaign co., Ill., to preach a funeral sermon on the death of a child of C. Schantz, Bro. Funk not finding it convenient to go, I went on Saturday the 16th to Ludlow 108 miles south of Chicago where I was met by C. Schantz who conveyed me to his house, five miles distant.

Expecting as I did that I should here be a stranger amongst strangers I was not a little surprised and delighted to find here those whose acquaintance I had formed some fifteen years since in Rockingham co., Virginia: three of Bro. Joseph Hershberger's daughters one of whom was the mother of the deceased child already referred to. I met here also a family from the Haw Patch, Ind., by the name of Plank of whom I had some knowledge.

Thus meeting so unexpectedly my former friends and acquaintances, afforded me a source of much enjoyment. We met twice for public worship, and from the interest manifested on the part of those assembled. I am led to cherish the hope that our labors and efforts may not have been in vain.

Although besought by those dear friends and sisters to tarry longer and visit other of their relatives in Livingston co., my affairs at home were such that I felt, by duty impelled, to decline their generous offer, even to convey me thither. I feel grieved in a measure, that my time was so limited, when I remember the many places within a short distance that I should have wanted to visit.

Bro. A. W. and family of Crawford co., from whom I already received a mild reproof through the Herald, and G. F. of Clay co., Ind., from whom we received the same by letter, will please bear in patience a little longer and some of us will surely try and come to see you before a great while, "if we shall live, and the Lord will."

On returning home yesterday I found awaiting me Bro. Levi Martin from the state of New York on his way to the west. He intends going as far as Marion co., Kansas, to see for himself the prospects of the place. Let others who are interested in the "Kansas Colony" do likewise. He left here this morning.

DANIEL BRENNEMAN.

Elkhart, Ind., Nov. 19th.

A Journey to Illinois.

On the 27th of September, I took the cars at Mount Pleasant to go to Danvers, Ill.; but as it was a fast train, which did not stop at Danvers, I had to stop all night at Pekin, where I arrived about two o'clock in the night, and found good accommodation at the American Hotel. Here I slept undisturbed until six o'clock in the morning, when I was awakened by a cry in an adjoining room, "Oh, Johnnie! Johnnie! Oh, Johnnie!" Upon inquiry I found that a young man who had in the evening gone to bed in apparent good health, had been found dead in the bed by his sister who worked at the hotel. As the coroner's inquest did not take place until after I left, I was not able to learn the cause of his death. But it is again a powerful reminder of how uncertain our earthly existence is, how rapidly we are passing away, and how earnestly we should be engaged in preparing to meet our God.

In Danvers I was received by Br. Hudler, who was waiting my arrival at the Depot, and went home with him, where I met Bro. (Christian) Imhoff, who brought me the same evening to Pre. Joseph Stuckey's, where I had the pleasure of meeting Bro. Joseph Augspurger, Sr., from Trenton, Ohio. If it affords us here already so much pleasure to meet our dear brethren and sisters from time to time, how much greater will be our pleasure when we, in the home of the blessed, in eternity, shall meet with those who love the Lord Jesus Christ in sincerity.

On Sunday the 29th the large new meeting-house was dedicated to the worship of God, and though the weather was very unfavorable, on account of the rain on Saturday, which also continued on Sunday, the house was filled with attentive and devout hearers, who gave a perceptible testimony that the temple and dwelling place of the living God is not composed of wood and stone, but of true believers in Jesus Christ. In the forenoon the services were held in the German language from Hebrews 3:1-7 and in the afternoon in English from Hag-gai 2:7-10. O may God preserve the love, zeal and earnestness which manifested itself among those assembled and increase the living stones in his temple.

On Monday we visited several families among whom also was Elias Yoder, who was confined to his bed by a severe fever, and though he could not enjoy the privileges of attending the meeting, with us, he yielded himself submissively to the will of God. On Tuesday I visited, in company with Bro. Asa Yoder, the Illinois State Normal University, near Bloomington, and it was encouraging to see that not only the intellectual education of the students, (of which about 600 are there in attendance) was cared for but that both professors and students united around the throne of grace, and by singing, prayer and reading the word of God commended themselves into the care of the Most High.

On the same evening, as well as on Thursday evening we had meeting in the meeting-house, and they were as well attended as on Sunday. On Wednesday the 2nd of October we attended the meeting where the brethren John Yoder, of Pennsylvania, John P. King, and J. K. Yoder of Ohio conducted the services. They were on a visit to the churches in Illinois and Iowa.

Besides making many pleasant visits with the brethren and sisters, conducted by the brethren, Joseph Stuckey and Joseph Augspurger, we attended another meeting in the meeting-house near Washington, where the brethren from the East again preached. On Sunday we had there another meeting, and after an affecting separation from the dear brethren and sisters, who manifested so much love and kindness towards us, I started for home on Monday, and found my family, thanks be to God, all well and safe.

BENJ. EICHER.

Marshall, Iowa.

"Take up thy cross"

'Take up thy cross, the Savior said,
If thou wouldst art my disciple be;
Deny thyself, the world forsake,
And humbly follow after me.

Take up thy cross, let not its weight
Fill thy weak spirit with alarm;
His strength shall bear thy spirit up,
And brace thy heart, and nerve thine arm.

Take up thy cross then in his strength,
And calmly every danger brave,
'Twill guide thee to a better home
And lead to victory o'er the grave."

Our Need of Christ.

Sure I am, brethren, that the full faith of Christ crucified is required by our spiritual wants. In those dark hours when man is made to re-possess the iniquities of his youth—when the sorrows of the Almighty rankle in the soul, a miserable comforter would he prove, who should prove only the example set forth by Christ, for that example the sinner has not followed. In vain would he be told that the cross is a declaration of unconditional mercy; for conscience, knowing full well that the wages of sin is death; and convinced that the wrath of God is revealed from heaven against all unrighteousness, would give the lie at once to such a mutilated Gospel. Let me hear, when I am on the bed of death, that Christ died in the stead of sinners, of whom I am the chief; that he was forsaken of God during those fearful agonies, because he had taken my place; that on the cross he paid the penalty of my guilt. Let me hear, too, that his blood cleanseth from all sin, and that I may now appear before the bar of God, not as pardoned only, but as 'holy and without blame.' Let me realize the great mystery of the reciprocal substitution of Christ and the believer; or rather their perfect unity. He in them, they in him, which he has expressly taught; and let me believe that, as I was in effect crucified on Calvary. He will in effect stand before the throne in my person; mine the sin, his the penalty; his the shame, mine the glory; his the throne, mine the crown; his the merits, mine the reward. Verily, thou shalt answer for me, O Lord my righteousness.

Pocket Dictionary.

Webster's Pocket Dictionary, in its present shape, is a great improvement over all previous editions and all similar works. In the first place it is neatly printed, and bound in morocco, with gilt edges. Then it contains 200 pictorial illustrations, which give a much clearer idea of the meaning of many words than could possibly be conveyed by the usual definition. The little volume, while being no larger than an ordinary pocket-book, embraces in its vocabulary a careful selection of over 18,000 of the most important words of the language, with definitions, sufficiently clear, though necessarily brief, to meet the ordinary wants of any one requiring its use. Prefixed to the work are tables of money, weight and measure, abbreviations, words and phrases from foreign languages, rules for spelling, explanations, etc. It is in fact a most valuable little book, and is doubly worth the dollar it costs. It is very beautifully and substantially bound, with tucks and gilt edges. The Publishers, Iverson, Blackman, Taylor & Co., 128 and 140 Grand Street, New York, will forward it by mail on receipt of One Dollar, or it can be bought almost anywhere.

Obituary.

Died on the 5th of November, in Livingston co., Ill., of inflammation of the nerves and bladder, VALENTINE AUGUSTIN, aged 51 years, and ten months. He was buried the 7th in the presence of many relatives and

acquaintances. He was a faithful member of the Amish Mennonite church, and a co-laborer in the vineyard of the Lord, leaving a deeply grieved wife and five children to mourn their loss. We hope that he is now resting from his labors in heaven, where he frequently desired to be. Funeral services were delivered by Jacob Nafziger, of Woodford co., Ill., at the house, from 2 Cor., 13, and a very impressive exhortation at the graveyard; by Christian Schlegel at the church from Ps. 103, and by the writer from 1 Thess. 4:13-18. He evidently departed this life in a living faith, by which to comfort his family and friends. The day before his death he could say, "I am ready." These were the last words he uttered that could be distinctly understood.

The physicians had intended to perform an operation on him, and when the day set for that purpose had arrived, they found him too weak for them to undertake the work. He had very severe pain to endure until death relieved him of his suffering, which he bore with christian fortitude. He frequently prayed his Maker for a happy end. He also comforted his affectionate wife in his last days, saying she should not grieve so much over his departure, and that the heavenly Father would care for her if she would depend on him, saying, "I am freed from my pains, and will enter into everlasting joy and glory."

He commanded her to bring up the children in the nurture and admonition of the Lord. He then reached his hand to the children; commanding them to be faithful and obedient to their mother.

In this manner he set his house in order. He was a light to the church and to the world. His heart was filled with love toward God and man; and to the poor and needy he rendered assistance. In his earlier years he was very poor and could barely support himself and family, and often he said to his wife, that if ever he should accumulate enough to help the poor, that none should ever go from him without assistance.

In this he fulfilled his word, and commanded his wife thus to do after his departure. It grieved him very much to see people who are richly blessed with the comforts of life, to send the needy away empty.

Let us all take these things well to heart, especially those upon whom God has bestowed an abundance of this world's goods, and consider if we are willing to discharge our duties to the poor and needy, and make use of God's rich bounties to his honor and glory or not.

JOHN P. SCHMITT.

Died

CORRECTION.—In the death notice of DAVID FRANKLIN GERBER, in the Nov. No. instead of 23 years, 3 months and 6 days, read 13 years, 3 months and 6 days.
On the 10th of March, in Livingston co., Ill., JASON KISO, aged 16 months. Services by Chr. Schlegel, and J. P. Schmitt.

On the 15th of July, in Livingston co., Ill., ELISABETH, daughter of Christian and Anna SPRINGER, aged 15 months. Sermon by Chr. Schlegel, and J. P. Schmitt.

On the 29th of July, near Middlebury, Elkhart co., Ind., ALLEN L., son of Levi E. and Maria MILLER, aged 6 years, 10 months, and 29 days. Sermon by Benjamin Schrock, and John Nusbaum.

On the 18th of August, in Shelby co., Mo., of brain fever and apoplexy, EMANUEL J. GSHL, aged 6 weeks and 4 days.

On the 26th of August, in Livingston co., Ill., of the infirmities of old age, BARBARA SHERTZ, aged 80 years. She was a faithful member of the Amish church. Buried the 27th in the presence of a large concourse of friends and acquaintances. Services by Chr. Schlegel, from 1 Cor. 15, and J. P. Schmitt from Psalm 90.

On the 22nd of Sept., 1872, in Locke township, Elkhart co., Ind., from an injury received by lifting a pump from the well, SOLOMON BERLIN, aged 45 years, 3 months, and 22 days. He leaves a wife and two children (two of his children died before him), five sisters and his aged parents to mourn their severest loss. He is the last of four brothers all of whom died by injuries received in different ways. The subject of this notice was a man of excellent reputation, beloved and esteemed by all who knew him and lived a very exemplary life. When asked whether he was prepared to die he replied, "I have nothing to fear. Peace to his ashes."

On the 10th of September, in Lancaster co., near Morgantown, Pa., of sore throat, CATHERINE, daughter of Isaac and Maria MAST, aged 5 years, 7 months, and 12 days. The occasion was improved by John P. Mast, from Heb. 2:10.

On the 21st of September, near Morgantown, Lancaster co., Pa., AMOS K., son of J. and M. MAST, aged 8 years, 10 months, and 17 days. Sermon by Moses Hertz, and J. P. Mast, from Ps. 23:1.

On the 23rd of September, at North Point, Augusta co., Va., of inflammation of the bowels, Sister MARGARET HEDDELE, aged 61 years, 6 months, and 18 days. She was a consistent member of the Mennonite church, and died with the living hope of a glorious immortality. Sermon by Jacob Hildebrand from 1 Thess. 4:13-18.

On the 8th of October, in McLean co., Ill., of dropsy, HANNAH, wife of Jacob STAHL, and daughter of Jonas TROYER, in the 22nd year of her age. Services were held by John Stahly and Chr. Rupp.

On the 16th of October, in McLean co., Ill., HENRY, son of Daniel KISO, aged 5 months, and 21 days. Services by John Stahly and Chr. Rupp.

On the 10th of October, in Plumstead township, Bucks co., Pa., ELIAS WISNER, in the 70th year of his age. Interred at Deep Run Meeting-house. Funeral services by Samuel Gottschalk and John M. Holdeman.

On the 25th of October, near Middlebury, Elkhart co., Ind., EDWARD, son of David D. and Catherine BLATCH, aged 6 years, 3 months, and 17 days. Services by Eli S. Miller, and Moses Kanfman, from Luke 16:17.

On the 25th of October, in Elkhart co., Ind., of typhoid fever, SUSANNA, wife of Samuel PATTERSON, aged 46 years and 7 months. Funeral services in English by Jacob Weaver, and D. Brenneman, and in German by Berky and Eli Miller, from 2 Cor. 5:1.

On the 28th of October, in Putnam co., Ohio, of palsy, Sister FANNY, wife of Bro. John KILGUS, aged 74 years, 1 month, and 17 days. She leaves a husband and two sons, whose loss we trust is her eternal gain.

On the 5th of September, in McLean co., Ill., of lung fever, CATHERINE ZEHN, aged 54 years. A great number of relatives and friends followed her to the grave, to bestow the last tribute of respect to the departed. She was beloved by all, and

had been several years blind, but with her spiritual eyes she held to him who is invisible, as though she could see him. She bore her affliction with christian resignation. She was a member of the Amish Mennonite church, and left a bereaved husband and 8 children to mourn their loss. Funeral services by Chr. Schlegel and John P. Schmitt, from 1 Cor. 15.

On the 24th of May, in Elkhart co., Ind., RUBEN, son of Isaac and Rachel LEATHERMAN, aged 2 months and 4 days. Funeral services by Jacob A. Bantler.

On the 3rd of Nov., in Elkhart co., Ind., CORA GERTRUDE, daughter of Benj. and Sarah A. LENTZ, aged 10 months and 12 days. Services by Daniel Brenneman, from Heb. 11:35.

On the 3rd of Nov., in Howard co., Ind., of dropsy, MARY, wife of John ZOOK, aged 50 years, 2 months, and 14 days. She leaves a husband and 10 children to mourn their loss.

On the 8th of Nov., in Branch co., Mich., of spinal disease, ABRAHAM, son of Harvey and Catharine FRIESNER, aged 2 years and 24 days. He was buried at Pleasant Hill, beside his little sister, who died about three years ago. Services by John Kupp and the writer, C. D. Beery.

It must be painful and severe
To know that they are gone:
The thought is sweet that we may see
Them in that heavenly home.
O mourning parents do not weep.
Your children are at rest;
The little lambs now gently sleep.
Their souls are truly blest.

On the 2nd of October, in Putnam co., Ohio, very suddenly, HANNAH AMSTUTZ, aged about 63 years. In the evening she wrote a letter to her two sons in Williams co., whom she had visited a few days before, and wrote them of her safe return home. At 10 o'clock she retired in usual health, at about half past 11, her husband awoke and found that she was dead. This is a warning to us that we can see how suddenly we may be called from time to eternity. Therefore let us prepare for death and judgment, for we know not how, when or where the Lord will call us to render up an account; but one thing we know, that if we obey his commandments, and walk in his ways, that we, through grace may enter into his kingdom.

She had been twice married and leaves a husband and several children to mourn her departure. Interred the 4th. Funeral services at the house by Bro. Abm. Steiner, from Mark 13:31-37, and at the grave by John Strohm from Rev. 14:13.

On the 11th of October, in Cass co., Mo., LILLY ANN, daughter of Jacob and Catharine KISO, aged 7 years, 4 months, and 2 days. She was in usual health in the morning, and before night she lay silent in death. Funeral sermon by Peter Troxel of Wayne co., Ohio.

On the 20th of October, in Cedar co., Mo., of dropsy of the heart, ANNA, wife of Moses KATZMAN, aged 20 years, 5 months, and 14 days. She was a member of the Mennonite church. Her remains were deposited in the grave the 22nd. She leaves a husband and one little child. The occasion was improved in German by Samuel Yoder, and in English by W. F. Faltus, co., Ohio.

Peter TACHER, aged 26 years, 5 months, and 27 days. He leaves a wife with whom he had been married only four weeks, and an aged mother, six brothers and two sisters to mourn their loss. He was buried the 20th, on which occasion appropriate remarks were made in German by N. King, and in English by—Stutzman from 1 Thess. 5.

On the 11th of November, in Fulton co., Ohio, of consumption, ANNA STUTZMAN, aged 52 years, 11 months, and 10 days. She was a sister in the Amish Mennonite church. Discourse by Christian Freuenberger and Jephtha Wise, from John 4:24, 25.

Letters Received.

John D. Hershey, Andrew Hershey, Noah Baechtel, Leah Borgey, Christiana Schlatter, John P. Kinig, John Miller, Jacob L. Huver, Jacob Hildebrand, Jacob Eberhard, Elisabeth Luegibuehl, A. Lizzie Bowman, Jacob Zimmerman, Benedict Meister, John Miller, Isaac Schmucker, Henry Hackland, John A. Byers, Jacob Hildebrand, M. Burkholder, T. D. Yoder, John Stahly, Peter Schantz, Joseph Stuckey, David Basinger, David Metzler, John Rupp, Abm. G. Burkholder, Jacob Eberhard, Chr. Herr, John H. Mellinger, Benjamin D. Hershey, Jacob Zimmerman, Peter G. Wenger, John Hoge, Noah Grabill, Chr. Rupp, Dan Stalter.

MONEY LETTERS.

A—J C Amstutz \$1 00; Jacob S. Augspurger 70cts; Noah Alwine 20cts; Christian Ebreman \$1.

B—Henry Bally \$1; Henry W. Bean \$1 10; Samuel Beachy 10cts; Samuel H. Baer \$2 10; George Beery 50cts; David Bixler \$1; Tene Bechler 25cts; B. Bowman \$2; John B. Bair \$1 50; Peter Bricker \$1 10; John C. Beiler \$1 50; William Bergoy 20cts; B. Brubaker \$1; Joseph S. Baer \$4; Joel B. Bower \$2 75; Allen M. Beitelman 1; Jacob Bowman 1 60; Israel Boyer \$2 65; Jacob W. Basinger \$3 60; H. C. Brenneman \$1.

C—Louis Culp \$2 50; Samuel Carpenter 30cts; Jacob Culp \$1 75.

D—John F. Detweiler \$1 10.
E—Jonas Eby \$1 50; Mrs. Jos. Esbenschade \$1 50; Chr. Ebreman \$2 50.

F—Joseph Forry \$2; P. Fahrney 25cts.
G—J. S. Gingerich \$1 10; Samuel Gochenauer \$1; Mathias Gerber \$1 35; Daniel S. Gehman \$1; Jacob Graber \$1 50; Jacob Garman \$1 10; Jacob Good 60cts.

H—J. A. Hensel \$1; David Hertler \$1 10; John Heistand \$2 70; Benj. F. Heer \$3; S. S. Hartzler 10cts; D. P. Harshbarger \$2 75; A. Housekeeper 50cts; Levi Holser \$1; Benjamin D. Hershey \$6 21; David Hershey \$2; J. Hartzler \$1; A. Hershsberger \$2; J. K. Hooley 30cts; B. F. Hoover \$1 50.

J—Nicholas Johnson \$1 30.
K—John N. Kelly \$1; W. H. Keely 10cts; Chr. I. Kennel \$1; John Kennel \$4 50; Jacob F. Krout \$1 10; John Kaufman \$1.

L—Irvin Latschaw 10cts; Peter Litwiller \$1 50; C. C. Lehman 70cts; Jacob Lehman 10cts; Isaac C. Lehman 70cts.

M—J. B. McConnell 10cts; Daniel D. Miller 80cts; Adam Mummert 10cts; Henry C. Melling \$2; G. P. Marner 70cts; John Matt \$1; Jos. Meizler 10cts.

N—Chr. Nafziger \$2; Solomon Nissly 20cts; Chr. Nafziger \$1 10; Chr. Nafziger 70cts; Jacob Nafziger 10cts.

P—Philip H. Parrot \$1 10; Cornelius Pannacker 50cts.
R—H. H. Runt 45cts; John Richter \$1; J. J. Ramseyer \$3; Mich. Roth \$6; Michael Rohrer \$4 20.

S—Joseph Stucky \$1 50; Peter Sprunger \$1; Peter H. Stauffer 20cts; Sarah Schwartztruber \$2 10; Chr. Schmitt 20cts; C. Stoner \$2 45; Eli Shrock 10cts; John Summers \$1 20; Katie Slonaker 20cts; C. Stoner \$3 50; John P. Schmitt 70cts; M. F. Smith \$1; John H. Schmucker 10cts; Catharine Schneck 70cts; Peter Stauffer \$1; Jacob Schmitt \$1; Joseph Schmitt \$1 W. Shrock 10cts; Mark Selter \$1 50; Elias Schantz \$3 50; Catharine Shumacher \$1; Mrs. Anna Saudgreet 20cts; Chr. Stucky \$2.

T—David K. Trager 20cts.
W—Alex Woods \$1; Henry B. Weiz \$3 50; Mark Wister \$1 40; Bernhard Warner \$4 52;

John S. Wideman \$8; Jacob Werrey 70cts; Jeph. Wyse \$2 15.

Y-Levi Yoder 18cts; Ezra N. Yoder 30cts; John D. Yoder \$1 50; Henry D. Yoder 80cts; Thomas D. Yoder \$1; Solomon Yoder Jr. \$1 60; Jacob Yoder \$1; David D. Yoder \$1 50; C. D. Yoder 10cts.

Z-S K. Zook \$1 50; Mrs. Eliza Zehrs 10cts; J. B. Zook & Co. \$1.

For Books.—Andrew Gerich \$36 13; P. W. Bickel \$37 50; John H. Weaver \$1 20; J. S. Nien-swander \$39 60; Z. C. Yoder \$20 50.

TIME TABLE.

Lake Shore & Michigan Southern Railroad.

Passenger trains on and after Oct. 27th, 1872, leave Elkhart as follows:

GOING EAST.

Accommodation, (Air Line) 11,20 A. M.
Special New York Expr., (Air Line) 1,10 P. M.
Atlantic Express, (Air Line) 9,55 P. M.
Night Express, (Main Line), 1,10 A. M.
Mail, (Main Line) 11,25 A. M.
Grand Rapids, 4,05 P. M.

GOING WEST.

Special Chicago Express 4,20 P. M.
Night Express, 2,15 A. M.
Pacific Express, 4,20 A. M.
Accommodation, 5,25 P. M.
Elkhart Accommodation, 6,00 A. M.

Grand Rapids train arrives from White Pigeon at 1,00 P. M., and returns at 4,05 P. M.

Cincinnati, Wabash and Michigan trains arrive via Goshen at 10,45 A. M., and depart via Goshen at 1,40 P. M.

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C. W. GREENE, Agent, Elkhart.

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Herald of Truth--Supplement.

CHILDRENS' DEPARTMENT.

Vol. 9.—No. 12.

ELKHART, INDIANA, DECEMBER 1872.

Whole No. 108.

Jesus the Savior is born.

Jesus, the Savior of sinners is born.

Oh, let us rejoice and sing;
Loudly and cheerful, together we'll join
In songs to our heavenly King

"Glory to God in the highest, on earth
Peace and good will to men;"

Sing we a song at our Savior's birth,
Oh, sing in the loudest strain.

O, blessed Jesus, be with us we pray,
Help us the song to raise;
Fill every heart with a heavenly lay,
That loudly thy name we praise.

Come every one now and join in the song,
Let us sing loud and clear;
And let the chorus be full and strong,
And fill every heart with cheer.

Glory and honor be to thee, our King,
Worthy and great thy name;
Loudest hosannas to thee we bring,
Spreading abroad thy fame.

O, our dear Savior, how good and how kind
Thou wast when here below;
Give us we pray thee, that heavenly mind,
And help us thy will to do.

Jesus we praise thee for what thou hast
done,
Us from our sins to save
Thou didst for us tread the winepress alone.

That we with thee might live.
BROTHER HENRY.

Christmas.

Christmas is again near at hand, and the little folks will no doubt expect some nice presents; and many of the little boys will ask their fathers to get them a new sled, or a wooden horse or a knife, and many other things such as boys love to play with. The little girls will want picture books, boxes, candy, sugar-apples, and toys of different kinds.

Such things are all very nice for children, but they will soon become old, and wear out; the candy and other good things will be eaten, and I am afraid some of you will eat too much and get sick. I hope you will try to avoid this, my little friends.

I think it will make you feel much better if you will give some of your good things to some of your poor

neighbors' children, whose parents are too poor to buy such things. I believe many of you will do this if you will just think how happy you would feel if you were poor and had no such things, if some one would be so kind as to give you something good.

I hope my little readers all remember what Christmas means; that it is kept as the birth-day of Jesus, our dear Savior. No wonder the beautiful angels sang for joy when he was born, and said, "Glory to God in the highest,"

If these beautiful angels, who were already happy in heaven, and needed no Savior, rejoiced and sang praise to God when Jesus was born, have we not much more reason to sing and praise him with all our hearts and strength, because we are the creatures that he came to make happy, and not the angels, for they were already as happy as they could be? but they were glad because Jesus came to save us.

Dear children, if you want a Christmas present that will not get old and wear out; one that will make you happier than all the good things in this world, you must ask God to give you a new heart. This will make you happy as long as you live, and after you die you will have a beautiful home in heaven with Jesus and those beautiful angels that sang when he was born.

I hope my little friends you will try to spend this Christmas as pleasantly and profitably as you can, so that you will not only feel happy on Christmas day, but try and do some good in some way, so that you will feel happy for a whole year, whenever you think of it that you have made some one happy on Christmas.

Do a few of my little friends in Pennsylvania remember that I was with them last Christmas, and what a good talk we had? I wish I could be with you again this time. Can not many of you send me little letters for presents? Such presents would please and encourage me very much.

I have to work pretty hard every month to get something ready for

you to read, and a few lines from my little friends would help me a great deal. I always try to give you the very best I can; I have it nearly all to do alone, for I get very little help; but I do it cheerfully, because I love you, and because you are Jesus' little lambs, and I want to get you all to love and follow him.

Going near to God.

Dear children, Do you love your father and mother? Yes, I know that most of you, and perhaps all of you do. I dare say you are not afraid of them; but if you love them you will be afraid to disobey them, because you know it would give them pain, and this you do not want to do.

The little boy who loves his father, and knows that his father also loves him, is not afraid to come near to him, and even put his arms around him and ask him for anything he desires; for he feels sure that his father will not deny him anything that he thinks will be for his benefit.

The child that loves its mother is not afraid to put its little arms around her neck and kiss her; it is not afraid to go very near to her and say, "Mother, please give me a piece of bread, I am so hungry," because it knows that its mother will not deny her dear child a piece of bread.

O, how good it is when children have kind, loving parents, whom they can trust, and who will deny them nothing that is in their power to give or do for them, if they know it is for their good. Just so it is, dear children, if we love God; we may go very near to him, and ask him for whatsoever we want, and if it is for our good he will surely give it.

Have you ever seen a child that was sick, and could not help itself, and could scarcely talk above a whisper, raise up its little hands and cry, and the mother going up to it and holding her ear very near its face to hear what her dear child wanted? O, how willing that mother is to do everything in her power to make her poor, sick child comfortable.

The great God who made us is our Father, and loves us even more than our earthly parents do, and can do much more to make us comfortable and happy than our father or mother. And he is willing, and has it in his power to do for us, and give us every thing that will make us happy.

We read in the Bible, in the 103 Psalm, 13th verse that "like as a father pitieth his

children, so the Lord pitieth them that fear him." And when we feel that we are poor and sinful, and feel bad and miserable, we may, like the sick child, lift up our hands and pray to our dear heavenly Father, and he will come very near to us and hear what we say.

We need not be afraid to come to God, for he loves us, and it only makes him love us more if we come to him and ask him for what we need. Even children, such as you, my dear little friends who read this, may come near to him and ask him to bless you, and he will hear every word you say, even if you only whisper, and will give you new, clean hearts, and help you to be good little boys and girls.

My dear little friends, how many of you get on your knees at night before you go to bed and thank God for his goodness and kindness to you, and ask him to forgive you if you have been naughty and disobedient, and to take care of you while you sleep; and also in the morning when you awake thank him for taking care of you while you were asleep, and ask him to help you through the day, to be good and kind to every one; to obey your parents, and not get cross and speak bad words?

Let us all come near to God, then he will come near to us. We always feel very happy when we obey God, and feel that he loves us and is near to us, and when Jesus, our best friend is with us and helps us.

BROTHER HENRY.

My Travels.

Dear children, I made a second visit to Logan and Champaign counties, Ohio, and had the pleasure of again visiting the pleasant Sabbath school in Logan county. It was the last day of school for this year, and the children all received presents, and it was a very pleasant time indeed.

Some of the children had learned a great many verses by heart from the New Testament. Now I hope these little boys and girls will try to remember what they have learned the past summer. May the word of God which they have hid in their hearts, keep them from sinning against him, Psalm 119: 105.

If you will always remember what you have learned from God's holy word, my dear little friends, and what your teachers and superintendent have taught you, it will make you happy all the days of your lives, and lead you to everlasting happiness in heaven.

I visited several days in the neighborhood, and spent the time very pleasantly with my little friends, and shall often think of them, and always love them. I hope they all love Jesus, and will try to be his little lambs.

I intend, if God spare my life, to visit a few more places this winter. I am anxious to visit as many of my little friends as I can, to talk to them of the love of Jesus, and how

good it is to be his friends, and how happy those are who love him, and have him for their companion.

As the nights are now long, I hope the children will write many little letters to
BROTHER HENRY.

Fighting.

Children, Do you think it is right to fight? I suppose nearly all of you are ready to say, No. But I think it is, if it is the right kind of fighting. It is not right to quarrel and fight with our associates. It is not right to fight with those who misuse us; neither is it right to go to war and fight, and kill people; for Jesus teaches us that it is wrong, and that we should love our enemies. He never said, kill your enemies. But it is right to fight against wickedness, and not let ourselves be mastered and led away by it.

In time of war, when soldiers are in danger of being taken prisoners by their enemies, they fight, and kill them if they can, or else run and get out of their way. They are also continually watching, so that their enemies do not come upon them suddenly and kill or make them prisoners. Just so, dear children, we must do—we must watch all the time, and whenever we see that we are in danger of being mastered and taken by wickedness, it will be best for us to run and get out of its way, or else stand boldly and fight against it.

Soldiers who run away from their army, and go over to the enemy's side and help them, are called traitors; just so may we also be traitors, if we go into wickedness and fight against everything that is right and good. I hope none of my little readers will be traitors, but like good soldiers, stay on the right side and fight against everything that is wrong and wicked.

When wicked boys or wicked girls try to persuade you to do something that is mean and wicked—to tell a lie, disobey your parents, break the Sabbath, or steal, or anything else that is wrong, do it not. Do not be afraid to say, NO, I will not do such a wicked thing, and bring myself, my parents, and friends into shame and disgrace. Never be ashamed to let everybody see that you are determined to fight against wrong. Much better be ashamed to be seen in wicked company, in the army of those who fight

against God and everything that is good.

When wicked thoughts come into your mind, you may know it is the whispering of Satan, and you must say, no, I will not do it. It is always best to be on the side that is right, then God will love and bless you; all good people will love and respect you, and you will be the happiest beings in the world.

Now children, be good soldiers and fight against wrong with all your might. Always keep on the side of Jesus, then he will help you, and you will be sure to master wickedness; then at last he will give you a beautiful bright crown to wear.

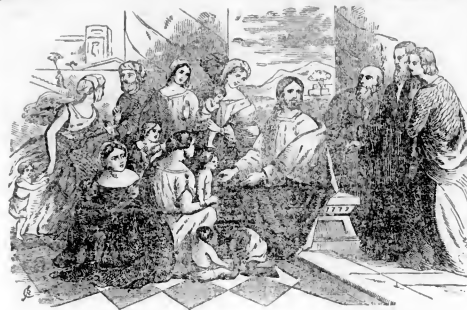
Our Extra.

I was anxious that the children should have a little paper of their own this month, as a Christmas present; so I proposed it to brother Funk, who, after a short consideration gave his consent. Now I hope you will all be pleased with it, and read it through carefully. It is your own little paper, and you are to read it first, I mean all the children in each family, you may all read it in turn.

After you have all read it through, and father and mother, and all the older ones of the family have read the Herald, you may also give it to them to read. I have, for a long time been wishing we could print a paper for the children every month, and I suppose if enough of our friends wanted such a paper to pay for printing it, the children would get a paper of their own.

A Child's Illustration.

A very little girl, in England, was asked by her mother if she knew how Christ could save her? "O yes," she replied; "I will tell you. One day I was naughty, and went up into the nursery. Presently I heard nurse coming up stairs to have me punished. I looked around to see what I could do, and I saw your wide dress hanging on the chair. I ran to it, and covered myself all over, so that nurse could not see even my foot. Now, just so, when God comes to punish me for my sins, I run to Jesus, and he covers me all over, so that God cannot see even my feet."



"Suffer the Little Children to Come unto Me."

Here is a picture representing our dear Savior blessing the children. Oh, how great his love must have been to them! When they were brought to him by their mothers that he should bless them, his disciples forbid them, they thought the children would trouble him; but he was displeased when he saw this, and said, "Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of God,—and he took them up in his arms and blessed them."

How happy those mothers must have been, when they saw Jesus take their dear little ones in his arms and bless them. Do not many of you, my dear little readers, feel to say, "I wish that his hands had been placed on my head,

That his arms had been thrown around me; And that I might have seen his kind look when he said,

Let the little ones come unto me?"

Although you cannot see him, and feel his hands on your head, yet, it is a very pleasant thought for you, that he loves you just as much as he did those children which he took up in his arms; and he will be just as near to you as he was to them, if you will pray to him, and ask him to bless you; and you may say,

"Yet still to his footstool in prayer I may go, And ask for a share in his love; And if I thus earnestly seek him below, I shall see him and hear him above."

Blessed and happy indeed, are those who come to Jesus, this dear friend, and "ask for a share in his love." Most of the people seem to think that they are the happiest if they do not come to him, but this is

indeed a very great mistake, for all those who have come to him and received his blessing, and felt his warm love in their hearts, will tell you they are a great deal happier than they were before.

How many of you, dear children, will make up your minds

to begin with the new year to love Jesus, and see how happy he will make you? It is indeed very pleasant to have so dear a friend as Jesus to be with you all the time. Those who have him for their friend are not afraid of anything. They are even not afraid to die, for they know he is with them all the time and will take them home to live with him in those beautiful mansions, in heaven, which he has prepared for them that love him.

O, blessed is the child,
Who seeks the Savior's love;
And feels how pleasant, meek and mild,
And friendly he will prove.

He is a friend indeed,
For he is ever near;
And always helps in time of need,
And drives away your fear.

He loves you all most dear,
And wants you all to come,
To give yourselves into his care
And he will lead you home.

Come then, dear children, all,
And make this friend your choice;
If you will only to him call
He'll make your heart rejoice.

To our Bible Readers.

We expect to continue another year to give the little table for those who wish to read a chapter in the New Testament every day. I hope all the young folks and the children who can read will feel interested in it, and try to read each day the chapter given in the table. The little texts with the border around them are intended for the children to commit to memory.

Thus, dear children, let us all try to learn as much of God's holy word as we can. He gave it to us that we should learn it, and know what

to do that we may become happy in this life, and also have a home, a beautiful home after we die.

How very kind God was in giving us this good book, to show us the way to everlasting happiness! Do you not think so too, children? If he had not given us the Bible, we might be like the poor heathen, who do not know that there is a great God, who made all things; who make themselves gods out of wood and stone, and other material, and kneel down to them. Oh, let us thank God for the Bible, and prize it above all other books.

"Holy Bible, book divine—
Precious treasure, thou art mine."

Happy Children.

Children who are obedient, kind, gentle and loving to their parents, kind, pleasant and peaceable with their brothers and sisters, and their little play-fellows, are the happiest children to be found, and are doing a great deal of good. They are happy themselves, and are making every one happy around them.

Everybody loves such children; God loves them, Jesus loves them, the beautiful angels love them, and are round about them, watching over them, and are pleased and glad to see them so loving and kind to every one. "Be kindly affectioned one to another."

Unhappy Children.

Children who are cross, ill-natured, quarrelsome, disobedient to their parents, unkind to their brothers, sisters and play-fellows, are certainly very unhappy, and have very little pleasure, and are doing no good to any one. They are miserable themselves, and make no one else happy.

No one loves them, and few like to be about them, because of their selfish, unpleasant ways; God is displeased with them, Jesus is sorry to see them so disobedient and wicked, and the angels feel grieved and sad.

Such children too, very often grow up to be bad men and women; they are apt to be miserable and wretched while they live, and after they die, they can have no share in that beautiful home in heaven.

Where envying and strife is, there is confusion and every evil work.

Children be Kind to Each Other.

Dear children, have you ever thought how much pain and misery might be spared you and how much happier both you and your associates would be, if you were always kind and good to each other? Always speak kindly to your playmates, parents, brothers and sisters. Never use cross, angry words. Always be ready to do whatever you are told, and do not wait to be told a second or third time. Should you chance to meet with any who are cross and unkind to their playmates, speak kindly to them. Let them see that you have been taught to observe the golden rule, which says, Do unto others as you would have others do unto you, and they could not help loving you however unkind they might appear. Everybody would then love you, and above all, God loves you, for he says let little children come unto me, for of such is the kingdom of heaven. Then when you die you will be an angel in heaven, where all will be love and peace forever.

In your play be very careful
Not to give each other pain;
And if others hurt or tease you;
Never do the like to them.

God will love the child that's gentle
And who loves to do no wrong.
You must learn then to be careful
Now while you are very young.

—Children's Paper.

Home, Sweet Home.

If there is a spot on earth that is near and dear to us, it is certainly the old *homestead*. The poet says,

"Be it ever so humble,
There is no place like home."

Here evidently here speaks the truth, although there are many people, especially young boys, who do not altogether agree with him on this point. They imagine that they do not have liberty enough at home. They think the rules of their father's house are too strict, and therefore they wander away as did the "Prodigal Son," vainly expecting that all will go well with them. They promise themselves much pleasure in the out-set, in the expectation that many situations of honor and profit will be offered to them, whereby they can live at ease and in splendor.

But when all this fails, and they "become in want," which is too frequently the case, they think of their "sweet, sweet home." They think of their father's servants having bread enough, and to spare, while they suffer with hunger; whereupon the resolution of going to their fathers, is formed, and the return is made;

after which the place of a servant is better than that of a son before their departure. H. A. MUMAW.

The Books of the Bible.

The following material list of the different Books, as arranged in our common Bibles, recently appeared in *The Sunday School Times*. It may assist some scholars in remembering the names of the books in their proper order:

The great Jehovah speaks to us
In Genesis and Exodus;
Leviticus and Numbers see,
Followed by Deuteronomy;
Joshua and Judges sway the land,
Luth gleans a sheaf with trembling hand.
Samuel and numerous Kings appear,
Whose Chronicles we wondering hear;
Esther the beautiful mourner show,
Job speaks in sighs, David in Psalms,
The Proverbs teach to scatter alms,
Ecclesiastes then comes on,
And the sweet Songs of Solomon.
Isaiah, Jeremiah then,
With Lamentations take the pen.
Ezekiel, Daniel, Hosea's lyres,
Swell Joel, Amos, Obediah's;
Next Jonah, Micah, Nehum come,
And lofty Habakkuk finds room;
While Zephaniah, Haggai calls,
Rapt Zeechariah builds his walls,
And Malachi with garments rent,
Concludes the ancient Testament.

The Books of the New Testament.

Matthew, Mark, and Luke, and John,
Acts of Apostles follow on;
The Romans and Corinthians learn,
Galatians with Ephesians turn;
Philippians and Colossians next,
With Thessalonians, have the text.
To Timothy the truth is shown—
To Titus and to Philemon.
The Hebrews has Paul's parting word, (?)
When James, the brother of our Lord,
When Peter and beloved John
Take up the strain and bear it on.
Jude's solemn words great things reveal,
And Revelation sets the seal.

Winter.

Cold winter is here again, reminding us of the promises of God; for he said, "While the earth remaineth, seed-time and harvest, and cold and heat, and summer and winter, and day and night shall not cease." God fulfills all his promises; and the promise that those who are obedient to his commandments, shall live with him, in peace and happiness, will also be fulfilled.

Now that we may all share in

this glorious promise, let us look around, in this cold winter, to see what we can find to do. Perhaps we can find some poor people who need help. We may give them a few pennies to buy something to eat, or bring them some of our old clothes to keep their little ones warm; or we may bring them some coal or wood for their fires; or give them a few good little books to read.

Let us remember to do unto others as we would like to have them do unto us; and in doing this we lend to the Lord, for Solomon says, "He that hath pity upon the poor, lendeth unto the Lord; and that which he hath given will he pay him again." Jesus also says, "Blessed are the merciful, for they shall obtain mercy."

There is never anything lost by giving to the poor, if we do it because we pity them; for God will love us for it, and bless us, and we may get more than we give. Look around, dear children, and I am sure you can find something to do for Jesus, and whatever you do for him you will feel afterwards that you are well paid for your work, and when you die, you will be glad that you have done something for Jesus.

FOOD FOR THE LAMBS.

Thou shalt love the Lord thy God, and keep his charge,
Deut. 11: 1.

Godliness is profitable unto all things, having promise of the life that now is, and of that which is to come. 1Tim. 4: 8.

The following Table will show those who wish to read the Testament in the way proposed what chapter to read each day.

| Days. | Chapter. | Days. | Chapter. |
|---------|----------|--------|----------|
| Dec. 26 | 2 Cor. 4 | Jan. 5 | Gal. 1 |
| " 27 | " 5 | " 6 | " 2 |
| " 28 | " 6 | " 7 | " 3 |
| " 29 | " 7 | " 8 | " 4 |
| " 30 | " 8 | " 9 | " 5 |
| " 31 | " 9 | " 10 | " 6 |
| Jan. 1 | " 10 | " 11 | Eph. 1 |
| " 2 | " 11 | " 12 | " 2 |
| " 3 | " 12 | " 13 | " 3 |
| " 4 | " 13 | " 14 | " 4 |

This table can be written on a piece of paper and kept in the Testament for a mark.